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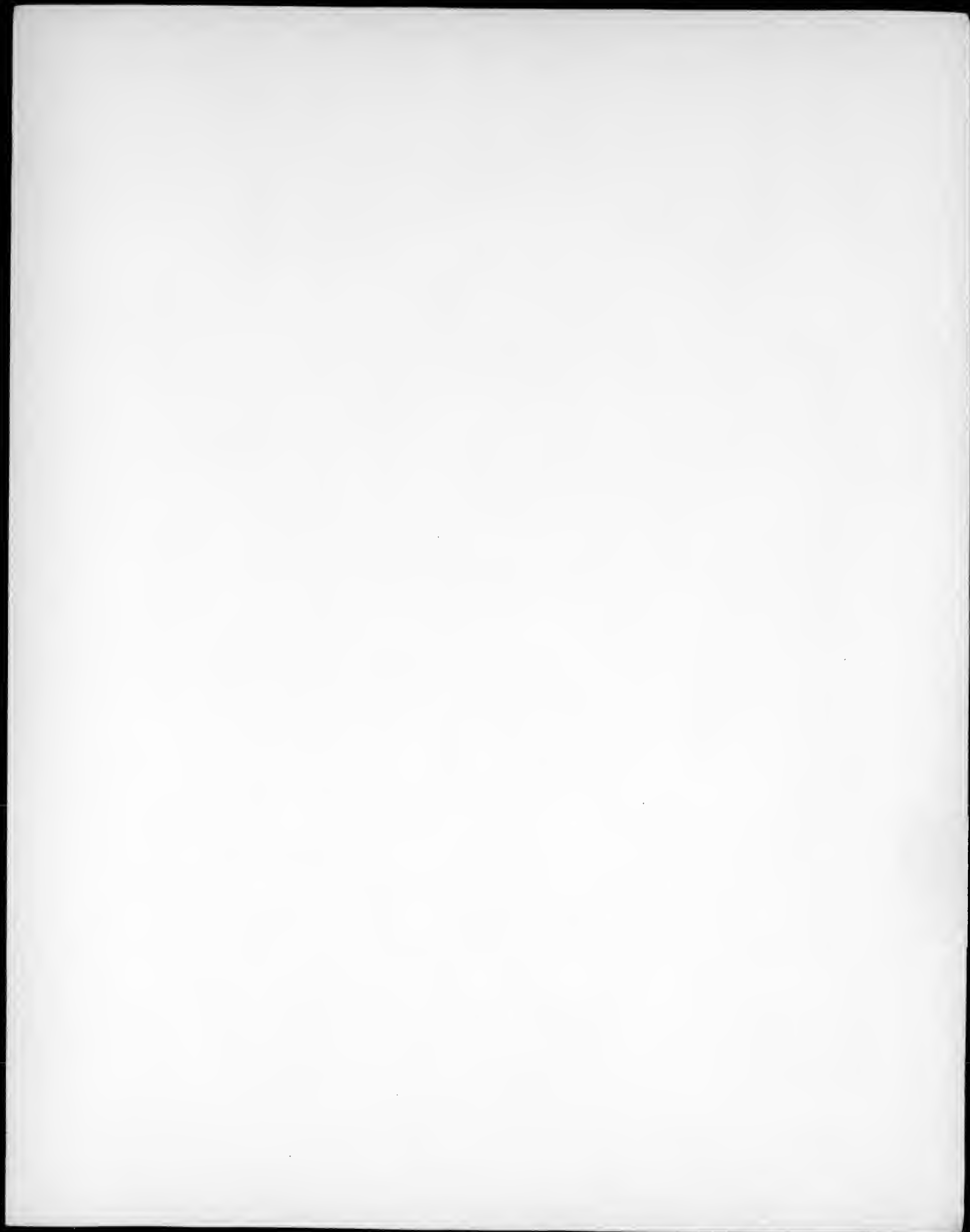
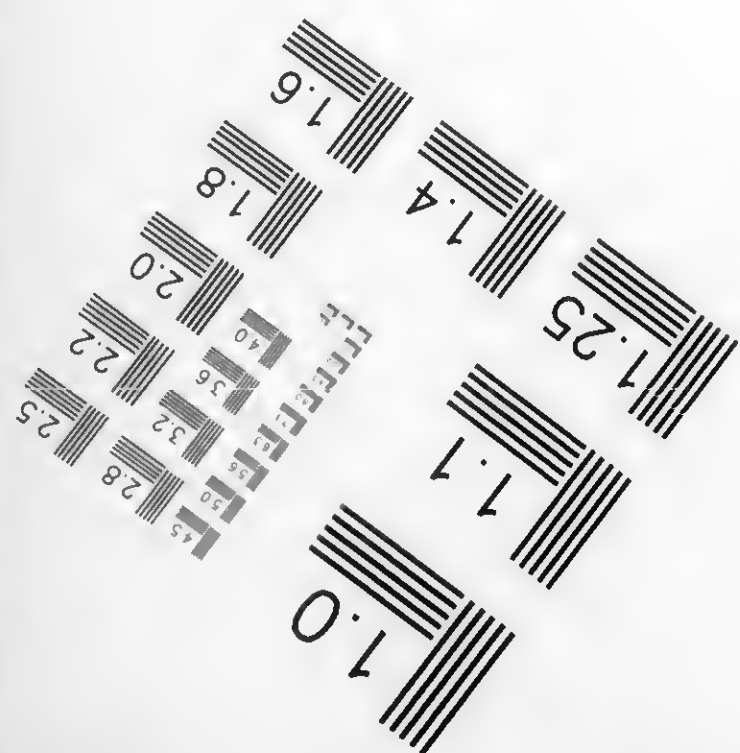
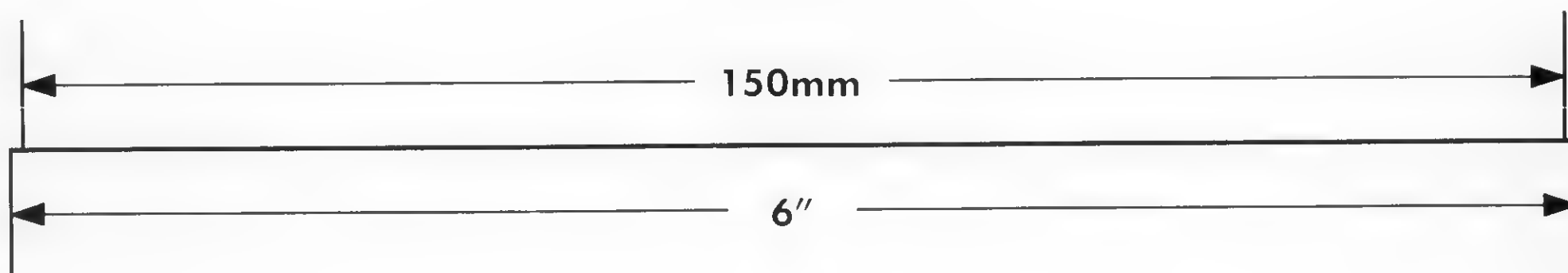
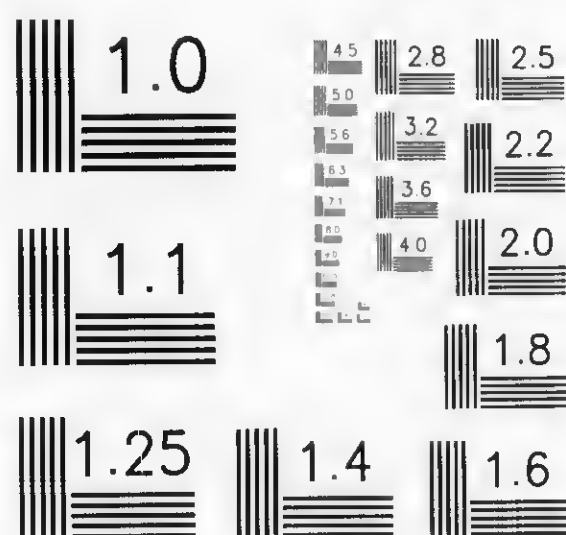
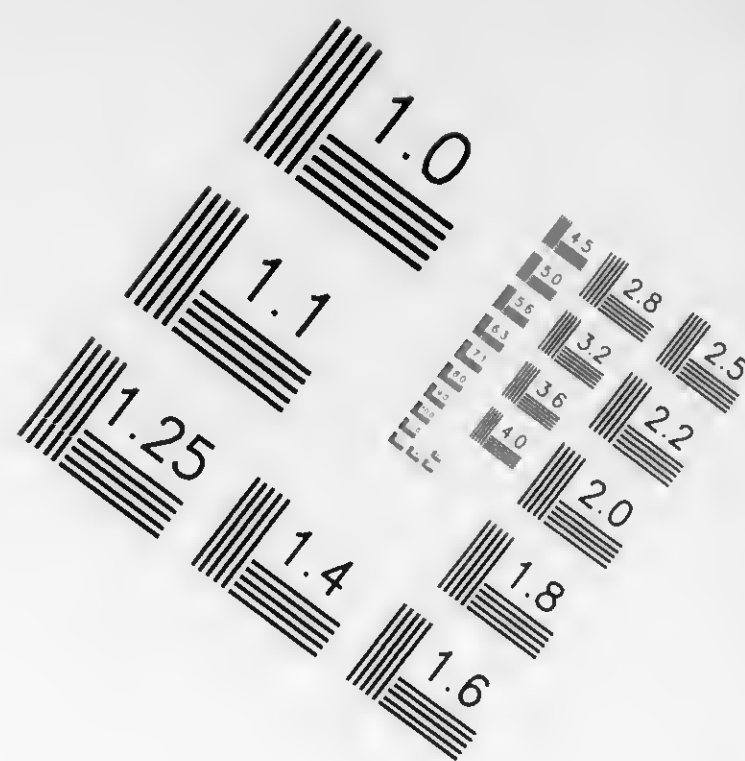
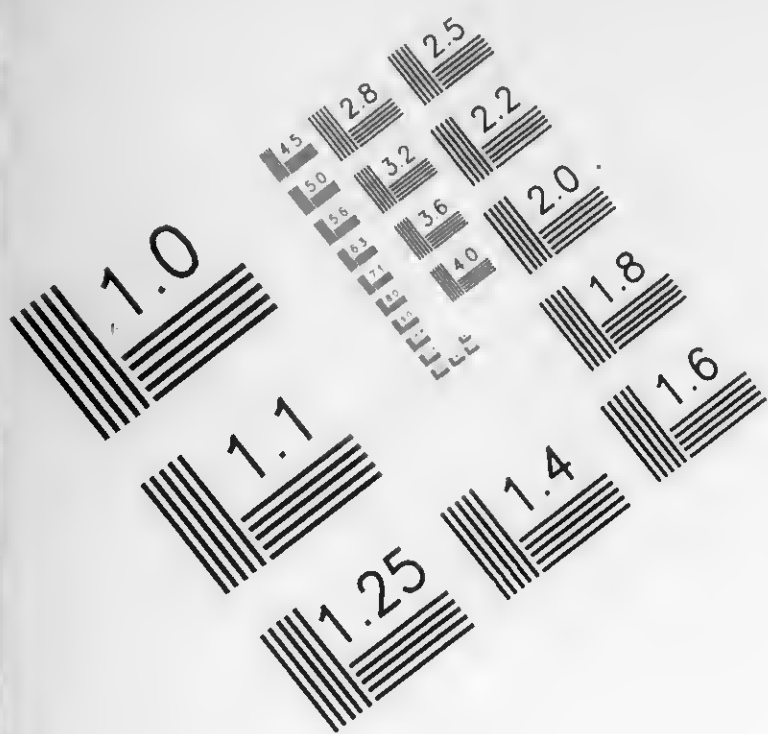


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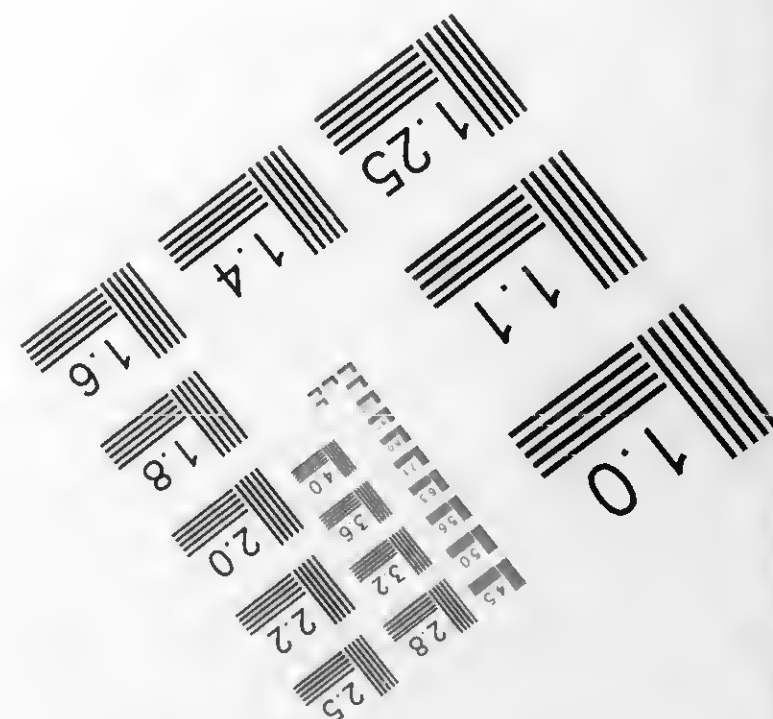


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**Guide to the Papers of Rabbi Robert
L. Lehman (1927-2003)
1928-2013**

AR 25598

**Processed by Dianne Ritchey and Jerry
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Descriptive Summary

Creator:	Lehman, Robert L.
Title:	Rabbi Robert L. Lehman Collection
Dates:	1928-2013
Dates:	bulk 1950-2002

Abstract:	The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role leading his congregations. The collection includes copious sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.
Languages:	The collection is in English, German, and Hebrew.
Quantity:	9.75 linear feet
Identification:	AR 25598
Repository:	Leo Baeck Institute

Biographical Note

On May 3, 1927, Horst Lazard Lehmann was born to Michael Lehmann and Toni Lehmann of Heilbronn, Germany. The Lehmann family were observant Jews, with a liberal Orthodox background. From April to May 1933 Horst Lehmann attended the Volksschule in Heilbronn until his father, director of the Dresdener Bank in Heilbronn, was transferred to his hometown of Schweinfurt, Germany on May 1, 1933.

In 1937 Toni Lehmann was asked to tend her ill uncle, Rabbi Max Freudenthal of Nuremberg. As a gesture of gratitude he granted her request and asked his son, who lived in the United States, for an immigration affidavit for the Lehmanns. In March 1938 the Lehmann family came to the United States; during immigration Horst Lehmann's name was changed to Robert L. Lehman. On May 4, 1940 he celebrated his Bar Mitzvah at the Hebrew Tabernacle of Washington Heights, a Reform congregation made up largely of fellow German-Jewish immigrants, that leaned toward traditional or conservative practices.

After graduating from Stuyvesant High School in 1945, Robert Lehman served for two years in the army. Following his army service, he attended Long Island University, graduating with honors in philosophy in 1949. He then studied at Hebrew Union College, and was a student rabbi at congregations in Oklahoma, Florida, West Virginia, and Chicago. On June 1, 1954 Robert L. Lehman was ordained as a rabbi.

His first position was as assistant rabbi at Temple Oheb Shalom in Baltimore, Maryland, where he worked under Rabbi Abraham Shaw. There his responsibilities included giving weekly sermons and overseeing the youth education program. The position was only intended to be temporary and he stayed for a little over two years.

In December 1956 Rabbi Robert L. Lehman was installed as rabbi at the Hebrew Tabernacle of Washington Heights, the congregation he had joined upon coming to the United States. He would spend the rest of his life with this congregation, serving for forty-one years and giving sermons on diverse topics. As rabbi, he led the congregation through the turbulent 1960s and the instability of the 1970s-early 1990s, when Washington Heights became known as one of the more dangerous neighborhoods of New York City, with a high crime rate and a crack cocaine epidemic. By 1972 an estimated ninety percent of the congregation had moved out of the immediate neighborhood of the synagogue due to these problems, but still attended synagogue services. For these reasons, the congregation moved in 1974 from its earlier location at 161st Street north to Fort Washington Avenue and 185th Street. The move allowed Rabbi Robert Lehman to initiate more community programs at the synagogue, such as a yearly film festival, concerts, and the Open Mind Adult Education Program, in addition to the Hebrew school and religious education classes already held for the youth. He also helped to

organize an oral history project that resulted in a book, *Reflections on the Holocaust*, published in 1978, on the fortieth anniversary of Kristallnacht. In 1980, he led the congregation in its "Boat People" project, where the congregation adopted a Vietnamese immigrant family in need.

While rabbi of the Hebrew Tabernacle, Rabbi Robert Lehman married Ilona Tucker, a fellow refugee born in Germany. They had one daughter.

In addition to leading his congregation, Rabbi Robert Lehman continued his education at Yeshiva University and earned a certificate from the Post Graduate Center for Mental Health in pastoral counseling. In 1979 he received an honorary doctorate from Hebrew Union College, and in 1985 earned a Doctor of Ministry degree from New York Theological Seminar. In addition, he was active in professional organizations, including having been a member of the executive committee of the Central Conference of American Rabbis, as well as that organization's National Committee on Ethics and its Committee on Aging. He was also on the executive committee of the World Gathering of Jewish Holocaust Survivors and was President of the American Federation of Jews from Central Europe.

In 1985 Rabbi Robert Lehman returned to Heilbronn, his birthplace, as part of memorial events for former Jewish residents from the city (its Woche der Begegnung). There he gave a sermon in the Kiliankirche, the first rabbi to do so, reflecting on the events of the Holocaust and the city's efforts to address its past. Later, in 1991, he participated in activities for former Jewish residents of Schweinfurt, as part of the city's twelve-hundredth anniversary. The activities included a series of interfaith talks in the St. Johanniskirche, in which he took part, as well as the installation of a memorial plaque in the Jewish cemetery.

Rabbi Robert Lehman retired from his position at the Hebrew Tabernacle in June 1997, becoming Rabbi Emeritus of the congregation. In 2000 he became a rabbi of the liberal Congregation Or Chadash in Vienna, travelling monthly from New York to conduct services and perform other rabbinical duties. From 2001-2002 he served as part-time rabbi for Temple Israel in Lawrence, New York.

Rabbi Robert L. Lehman died in 2003.

Scope and Content Note

The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role in leading his congregations, especially in leading the Hebrew Tabernacle of Washington Heights, a congregation whose members consisted largely of fellow German-Jewish immigrants. The collection includes numerous sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.

The small first series holds some personal documents, primarily several folders of letters friends and congregants as well as a few articles about himself and about his uncle, Rabbi Max Freudenthal. Items from his life prior to becoming a rabbi are also included here.

The heart of the collection is Series II, which holds the professional papers of Rabbi Robert Lehman. It centers on his training as a rabbi, with documentation of his early position as assistant rabbi in Baltimore, his primary role as rabbi in Washington Heights, and work with later congregations following his retirement. The countless sermons in this series provide insight into his personal preaching style and themes over the years and with different congregations, while correspondence and congregational

papers show other aspects of his rabbinical duties and the activities of the congregations he led. Some of the personal correspondence of Series I includes letters of congregants of the Hebrew Tabernacle. One subseries of Series II documents his work with professional associations and as representative of German-Jewish Holocaust survivors.

Documentation of Rabbi Robert Lehman's rabbinical education will be found primarily among the papers of Series II. Such documents include coursework from Hebrew Union College and information on his student rabbi positions. His diplomas, including later doctoral degrees and the certificate of his ordination as a rabbi, will be found in Series III.

Arrangement

The collection is arranged in three series in the following manner:

Series I: Personal, 1928-2002

Series 2: Professional, 1942-2013

Subseries 1: Early Career and Education, 1944-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

Subseries 4: Late Career, 1969-2003

Subseries 5: Conferences and Events, 1974-1996

Series III: Diplomas and Certificates, 1954-1985

Access and Use

Access Restrictions

Open to researchers.

Access Information

Readers may access the collection by visiting the Lillian Goldman Reading Room at the Center for Jewish History. We recommend reserving the collection in advance; please visit the LBI Online Catalog and click on the "Reserve" button.

Use Restrictions

There may be some restrictions on the use of the collection. For more information, contact:

Leo Baeck Institute, Center for Jewish History, 15 West 16th Street, New York, NY 10011

email: lbaeck@lbi.cjh.org

Access Points

Click on a subject to search that term in the Center's catalog.

Individuals:

Lehman, Robert L.

Organizations:

Hebrew Tabernacle Congregation (New York, N.Y.)

Hebrew Union College-Jewish Institute of Religion

Temple Shalom (Chicago, Ill.)

Union of American Hebrew Congregations

Subjects:

[Fasts and feasts--Judaism](#)
[Jewish preaching](#)
[Jews, German--New York \(State\)--New York.](#)
[Jews--Education](#)
[Jews--Education--United States](#)
[Judaism and social problems--United States.](#)
[Judaism--Study and teaching \(Higher\)--United States.](#)
[Judaism--United States--Liturgy.](#)
[Judaism--United States](#)
[Kristallnacht, 1938--Anniversaries, etc.](#)
[Rabbinical seminaries--United States.](#)
[Rabbis](#)
[Reform Judaism--United States](#)

Places:

[Chicago \(Ill.\)](#)
[Heilbronn \(Germany\)](#)
[Schweinfurt \(Germany\)](#)
[Washington Heights \(New York, N.Y.\)](#)

Document Types:

[Clippings \(information artifacts\)](#)
[Correspondence](#)
[Essays](#)
[Lecture notes](#)
[Lists \(document genres\)](#)
[Notes](#)
[Photographs](#)
[Programs \(documents\)](#)
[Sermons](#)
[Transcripts](#)

Related Material

A number of archival collections in the LBI Archives and books in the LBI Library relate to the German-Jewish community in Washington Heights and the Hebrew Tabernacle of Washington Heights. One of these is the book *Frankfurt on the Hudson*([st 2895](#)); the LBI Archives hold an early manuscript of this work as well ([MS 502](#)). Included in the LBI Archives is the Berta Kuba Collection ([AR 11991](#)), which contains materials on the congregation and some correspondence with Rabbi Robert L. Lehman. The LBI Archives also hold The oral history collection of the Research Foundation for Jewish Immigration, New York ([AR 25385](#)), which contain an oral history by Robert L. Lehman.

Histories of the Hebrew Tabernacle congregation include *A history of the Hebrew Tabernacle Congregation of Washington Heights; a German-Jewish community in New York City*([F 128.9 J5 E4](#)), which includes an introduction by Rabbi Robert L. Lehman.

The LBI Library includes the book, *Reflections on the Holocaust*, which contains histories of members of the Hebrew Tabernacle of Washington Heights ([D 811.5 M27](#)).

Separated Material

Some books and a number of publications without extensive notations were removed to the LBI Library. When removed, photocopies of the title pages and copyright information of the items were retained in the collection in the

folder where they were found.

A sewing kit used in the United States army and tefillin were removed to the LBI Art and Objects Collection.

Preferred Citation

Published citations should take the following form:

Identification of item, date (if known); Rabbi Robert L. Lehman Collection; AR 25598; box number; folder number; Leo Baeck Institute.

Processing Information

During processing of the archival collection, similar materials were grouped together to form series and subseries. Some original order was observed, resulting in the current organization of the sermons, the most prominent documentation in the collection. Some larger folders were further subdivided into multiple folders. Certificates were removed from their frames.

Container List

Series I: Personal, 1928-2002

This series is in German and English.

0.2 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

Series I contains personal papers of Rabbi Robert L. Lehman, with much of the series consisting of correspondence. Other documents include articles and newspaper clippings and papers that relate to his graduation from Long Island University in 1949, prior to attending Hebrew Union College for his rabbinical studies.

Notable among the articles are documents in the first folder of the series, including Robert Lehman's Bar Mitzvah speech at the Hebrew Tabernacle of Washington Heights and a 1962 newspaper clipping regarding Catholic liturgy that demonized Jews and his recommendation, sent to the Vatican, to remove references to such demonization during the Second Vatican Council. The final folder of the series holds several essays written during the late 1940s for contests and courses on topics such as world peace and an academic paper on various philosophers' approaches to God; also included is a Sabbath Evening Service written by Rabbi Robert L. Lehman and dedicated to his Hebrew Tabernacle congregation, among other items.

Much of the series consists of personal correspondence, both from friends and family members as well as some from congregants. Such letters often impart greetings and news of their activities, mention academic politics at Hebrew Union College or news of fellow classmates, or are from friends who were also rabbis who tell of news of their positions. A few letters relate to his position at Hebrew Tabernacle. Folder 4, which holds later correspondence, includes a letter from Steven Lowenstein, author of *Frankfurt on the Hudson*, thanking Robert Lehman for his aid with the book; others are from the Leo Baeck Institute or from Long Island

University, when he received its Distinguished Alumnus Award in 1992.

Box	Folder Title	Date
1	1 Articles about Robert L. Lehman and Bar Mitzvah Speech	1940-1962
1	2 Articles – Max Freudenthal	1928-1937
1	3 Books removed from collection	1923-1953
1	4 Correspondence	1989, 2002
1	5 Correspondence – Congregations and Personal	1956-1981
1	6 Correspondence – Congregations and Personal – Feder, Gary and Max	1963-1970
1	7 Correspondence – F-G	1954-1971
1	8 Correspondence – Jacob, Walter	1955-1969
1	9 Correspondence – Or Chadasch (Vienna)	2001-2002
1	10 Correspondence – S	1954-1970
1	11 Correspondence – W-Z	1961-1972
1	12 Graduation from Long Island University	1948-1949
1	13 Newspaper Clippings	1948
1	14 Taxes	1957-1961
1	15 Writings and Research	1947-1968

Series II: Professional, 1942-2013

This series is in English, German, and Hebrew.

7.8 linear feet.

Arrangement:

Divided into four subseries:

Subseries 1: Early Career and Education, 1944-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

Subseries 4: Late Career, 1969-2003

Subseries 5: Conferences and Events, 1934, 1974-1996

Scope and Content:

Series II documents Rabbi Robert L. Lehman's education and role as rabbi and comprises the bulk of the collection. Documenting his rabbinical studies, early training, and evolution as a rabbi, it includes extensive sermons, much correspondence, and other congregational and organizational papers. The first four subseries are divided by chronological period (Early Career and Education; Temple Oheb Shalom; Hebrew Tabernacle of Washington Heights; Late Career), with the final subseries relating to trips and professional conferences.

Sermons comprise the bulk of Series II, spanning the career of Rabbi Robert Lehman. His first sermons, given as a student in the chapel of Hebrew Union College, will be found in Subseries 1, along with those given as a student rabbi. Subseries 2, his first position as an ordained rabbi, continues with the sermons he gave while a rabbi in Baltimore. The sermons from his pulpit at Hebrew Tabernacle will be found in Subseries 3 and document more than forty years of guiding his congregation with discussions of prayer, Biblical teachings, historical events, personal reflections, lessons taken from books, television and film, and on the

events of their times – local, national, and international. Subseries 4 holds later sermons from his brief time as rabbi at Temple Israel on Long Island and at the newly-formed congregation of Or Chadasch in Vienna, Austria, where his sermons were in German. Also in German was the sermon he gave at the Kilianskirche in Heilbronn, Germany, on a trip there in 1985, located in Subseries 5, along with a shorter talk given at a church in Schweinfurt in 1991.

Correspondence also makes up a large portion of the professional documentation of Series II and will similarly be found in each subseries. Much of it is organizational and administrative; there is correspondence with his congregations when he was a student rabbi, relating to trips and conferences pertaining to details such as travel and logistical information. Correspondence pertaining to his two pulpits largely refers to the running of the congregations and their programs, especially the educational programs. Hebrew Tabernacle correspondence documents many of the congregation's activities, among them the concerts and lectures, the work of committees, congregational membership, and the maintenance of the synagogue and its finances, but also including honors awarded to Rabbi Lehman and events marking the anniversary of Kristallnacht. Related to the correspondence of the congregations of Temple Oheb Shalom and the Hebrew Tabernacle are their congregational papers; the former's consists mainly of papers related to the attendance and teaching in Temple Oheb Shalom's educational program, while Hebrew Tabernacle's congregational papers relate to many of its activities. In addition, research related to projects and documentation related to Hebrew Tabernacle's history will also be found in Subseries 3.

Rabbi Robert Lehman's membership in professional organizations and attendance at professional conferences will be found in Subseries 5. This subseries also contains documentation on memorial trips to Heilbronn and Schweinfurt, Germany in which he took part. Material in this subseries includes correspondence, publications, articles, and other papers related to specific conferences and events. Notable also is the documentation on the World Gathering of Jewish Holocaust Survivors in Israel.

Subseries 1: Early Career and Education, 1944-1957

This subseries is in English and Hebrew.

1.2 linear feet.

Arrangement:

Divided topically as follows:

- A) Hebrew Union College
- B) Student Rabbi Holiday Positions
- C) Temple Sholom (Chicago)
- D) Other Papers

Scope and Content:

This subseries relates to the beginning of Rabbi Robert Lehman's rabbinical career. It includes documentation of his studies at Hebrew Union College, his experiences as a student rabbi during the high holidays, his extended time as a student rabbi at Temple Sholom in Chicago, and other papers.

Documentation of Robert Lehman's studies at Hebrew Union College include organizational papers with the college, including some from late December 1953 and early January 1954 regarding the illness of his father. Other correspondence is with his professor and thesis advisor, Ellis Rivkin, as well as two folders of letters from classmates who were friends. Their

letters primarily provide updates on their activities and news of the congregations they served; Richard Rosenthal relates some descriptions of his activities as a military chaplain at Fort Leonard Wood. Other papers related to Robert Lehman's studies consist of a number of academic papers, notes on lectures and books, and examination questions and responses. Papers from the course "The Rabbi, the Congregation, and the Community" include descriptions of case studies of advisement given and interaction between rabbis and congregants.

Three folders relate to Robert Lehman's experiences as a student rabbi during the holidays at congregations in Oklahoma, Florida, and West Virginia. These folders contain correspondence regarding arranging his arrival and preparation for participating with the congregations. The first two folders also contain Robert Lehman's sermons for Rosh Hashana, Kol Nidre, Yom Kippur, and Yom Kippur Memorial Services. The second folder also includes a sermon for the dedication of the new Temple for the Congregation of Liberal Judaism and notes on an address to its Sisterhood on the place of women in modern 1950s Judaism. The final folder consists solely of correspondence regarding arrangements for holiday services at B'nai Israel Congregation in West Virginia.

Robert Lehman worked from autumn 1952 until spring 1953 as a student rabbi at Temple Sholom in Chicago. Papers regarding this time include correspondence with the congregation's rabbi, papers relating to the teaching of youth, and sermons. Correspondence with this congregation, while including organizational details, also pertains to teaching the youth of the congregation and Robert Lehman's various ideas to increase their interest in Temple activities and make Judaism relevant to them. Related is the folder of learning materials for the children's instruction, the text of plays put on by them for Hanukah and Purim, and instruction packets for parents' workshops, which instructed parents on how to celebrate the holidays at home. Several of the sermons given by Robert Lehman were intended for children, with another comparing Hanukah and Christmas, focusing on how parents could keep children interested in Hanukah during December.

The remaining other papers of Subseries 1 include a number of sermons and articles by other as well as some by Robert Lehman. Two folders in this section of the subseries hold writings by Robert Lehman. The first "Essays and Sermons by Robert L. Lehman" date from the late 1940s and include two short stories for an English class, as well as an essay for a history class on the history of war in the twentieth century and present conditions of the post-war world. "Choose Thou Life" may be an early draft of a sermon. This folder also includes copies of various poems. The folder "Sermons, Prayers, and Talks" includes several sermon drafts from the early 1950s given at Hebrew Union College, some of which were graded, as well as others for Hebrew Tabernacle. Some of these are benedictions for weddings. Sermons and newspaper clippings by others will also be found in this area of the subseries, along with texts of radio broadcasts by the Union of American Hebrew Congregations.

A) Hebrew Union College

Box	Folder Title	Date
1	16 Correspondence	1950-1953
1	17 Correspondence – Rivkin, Ellis	1954-1955
1	18 Correspondence – Rosenthal, Richard (Dick)	1954-1958
1	19 Correspondence – Rosenthal, William (Bill)	1954-1956

1	20	Course Notes and Essays – History 2: 333 BCE to 400 BCE (Summer 1950)	1950
1	21	Course Notes and Essays – Third Term (Fall 1950)	1950
1	22	Course Notes and Essays – Eighth Term (Spring 1953)	1952-1953 March
1	23	Course Notes and Essays – Human Relations 3: The Rabbi, the Congregation and the Community	1950-1953
1	24	Course Notes and Essays – Ninth Term (Fall 1953-1954)	1937, 1953 October-1954
1	25	Course Notes and Essays – History 13 (Spring 1954)	1954 February-April

B) Student Rabbi Holiday Positions

Box	Folder Title	Date
1	26 Congregation Emeth (Ardmore, Oklahoma)	1950 July-October
1	27 Congregation of Liberal Judaism (Orlando, Florida)	1951 July-October
1	28 B'nai Israel Congregation (Parkersburg, West Virginia)	1953 June-1954 May

C) Temple Sholom (Chicago)

Box	Folder Title	Date
1	29 Correspondence	1952-1954
1	30 Plays	1952-1953
1	31 Religious School – Learning Materials and Forms	1953-1955
1	32 Sermons	1952 September-1953 March
1	33 Temple Sholom Bulletins	1952-1955
1	34 Workshops for Parents	1952-1952

D) Other Papers

Box	Folder Title	Date
1	35 Children's and Family Services – General	1944-1956
1	36 Essays and Sermons by Robert L. Lehman	1946-1949
1	37 Multiple Congregations – Shavuot, Confirmation, and Graduation Services	1955-1957
1	38 Sermons, Addresses and Articles by Others	1953-1955
1	39 Sermons, Prayers, and Talks	1949-1954
1	40 Service Programs and Bulletins	1953-1955
1	41 Synagogue Service Bulletins and Untitled Family Service Pamphlets	undated, 1951-1955
Box	Folder Title	Date
2	1 Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1951-1952

2	2	Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1953-1955
2	3	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1952-1953
2	4	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1954-1955
2	5	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1956-1957

**Subseries 2: Temple Oheb Shalom,
Baltimore, 1952-1956, 1962**

This subseries is in English and German.

0.4 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

Subseries 2 contains papers from Temple Oheb Shalom, where Robert Lehman served as assistant rabbi. It focuses on his communication with the congregation's rabbi, Abraham Shaw, as well as Robert Lehman's work in organizing a youth education program.

Correspondence with Rabbi Abraham Shaw includes letters relating to the consideration of Robert Lehman as assistant rabbi and his election. A 1954 letter mentions Robert Lehman's ordination as a rabbi on June 1, 1954. Other early letters discuss the arrangement of an apartment and his first days with the congregation. Letters from 1956 mention Robert Lehman's consideration by the Hebrew Tabernacle of Washington Heights, who were seeking a new rabbi. A December 1956 letter by Abraham Shaw mentions his having installed Robert Lehman as rabbi at Hebrew Tabernacle. Other letters contain personal greetings and discuss various other subjects.

Notable are several folders of sermons, Robert Lehman's first as an ordained rabbi. Included is his sermon for September 24, 1954, when he was installed as rabbi at Temple Oheb Shalom. This sermon includes some biographical details, since it was his introduction to his new congregation. While all sermons focus on Biblical teachings, they also include varying other subjects, with occasional mentions of current events, such as anti-Semitism, fears of communism, the lack of attendance at non-holiday services, or the Korean War. One folder holds sermons Robert Lehman gave at the Baltimore Hebrew Congregation.

Three folders relate to the congregation's youth programs, in which Robert Lehman participated. These include service programs as well as texts for children's services and Passover songs. Other letters include forms and circular letters, including instructions for boys for their bar mitzvahs or confirmations and guidelines for the home celebration of Hanukah. Related is the folder of materials on the religious school. Such papers include correspondence, especially regarding the arranging of a post-confirmation course, and notes on the children's curriculum, teaching materials, and a photo of the religious school's high school graduates.

Box	Folder Title	Date
2	6 Correspondence – Abraham Shaw	1954-1965

2	7	Correspondence – Jewish Art Exhibition (Baltimore, Maryland)	1954
2	8	Funerals, Weddings, and Talks	1955-1956
2	9	Religious School	1952-1956
2	10	Sermons	1954 September-1954 December, 2004
2	11	Sermons	1955 January-1955 May
2	12	Sermons	1955 June-1955 December
2	13	Sermons	1956 January-1956 May, 1962 November
2	14	Sermons – Baltimore Hebrew Congregation	July 1954-August 1954
2	15	Youth Education	1951-1956
2	16	Youth Education – Passover Seder	1955
2	17	Youth Education – Purim	1954-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

This subseries is in [German] and [English].

5.6 linear feet.

Arrangement:

Divided as follows:

- A) Correspondence
 - a) Alphabetical Files of Congregational Correspondence
 - b) Topical
- B) Sermons
 - a) Chronological
 - b) Topical
- C) Other Congregational Papers
- D) Projects, Articles, and Research

Scope and Content:

This subseries holds the papers of Rabbi Robert Lehman while he was rabbi at Hebrew Tabernacle of Washington Heights. It has been divided into four areas: correspondence; sermons; other congregational papers; and projects, articles, and research.

The correspondence of Robert Lehman as Rabbi of Hebrew Tabernacle of Washington Heights covers numerous topics. The majority focus on routine matters relating to the congregation and synagogue.

Four folders of correspondence were previously arranged alphabetically. Nearly all of this correspondence consists of copies of the correspondence of Max Hamburg, the congregation's president during the 1970s. These letters focus on organizational matters, such as maintenance, preparation for holidays, invitations to new community members, fund-raising, events, and other such topics. Notable is a May 1978 request for police protection for worshippers departing the synagogue, evidence that reflects the changing neighborhood of Washington Heights.

The majority of correspondence was arranged topically during the

processing of the archival collection. These letters also often feature routine subjects, including circular letters and forms. Among the earliest committee correspondence are letters of Robert Lehman to and from the rabbinical placement committee as he searched for a new position when his time at Temple Oheb Sholom was coming to an end. Among these letters is his curriculum vitae. The second folder of committee correspondence includes a 1973 announcement of a meeting regarding the congregation's search for a new synagogue, which also mentions the condition of the neighborhood surrounding the congregation's previous location on 161st Street. Another folder documents the merge of the congregation of Temple Covenant with that of Hebrew Tabernacle. The folder pertaining to the fiftieth anniversary of Kristallnacht in 1988 includes information on the dedication of the Hebrew Tabernacle's stained-glass windows, as well as letters from other congregations regarding the event, the anniversary's sermon, and service program.

The folder of general correspondence from 1990-1994 contains several letters and related documents that pertain to events in the history of the congregation and to Rabbi Robert Lehman's career there. The folder includes an article by a member of the choir on his first meeting with Cantor Henry Ehrenberg and an overview of his experiences with the choir. The folder also has correspondence and a related documentation of a Kristallnacht memorial in 1993, letters regarding the celebration of Rabbi Lehman's fortieth anniversary as a rabbi, and a letter from the Vietnamese family sponsored by the congregation in 1980.

Correspondence with the Union of American Hebrew Congregations largely centers around the payment of membership dues, with information on the Hebrew Tabernacle's financial situation and its changes over the decades. Correspondence with the United States Holocaust Memorial Museum mentions the donation to the museum's collection of oral history tapes of experiences of the congregants.

The core of the material on the Hebrew Tabernacle of Washington Heights, and of the collection itself, consists of the drafts of sermons given by Rabbi Robert L. Lehman for this congregation from the late 1950s through the early 2000s. Most sermons were organized chronologically, although a smaller amount were grouped together by topic; this previous arrangement has been retained. Research material for sermons, such as newspaper or magazine clippings, correspondence, reports, fliers, programs, or other papers, are often included with the sermon for which they were used. Some sermons include index cards with brief summaries of their contents written at a later date by someone other than Rabbi Lehman; other similar index cards with sermon summaries were found together and have been included in this series. While the sermons provide ample evidence of Rabbi Lehman's preaching, they also hold many clues on the congregation's history and concerns. Most sermons relate Biblical stories or text with discussion of their relevance to modern life or events. Most sermons were typed, but some consist only of handwritten notes. Many typed sermons were written in a personal shorthand, with abbreviations for certain words; typed sermons were written on full pages of paper as well as half-sheets and index cards.

Particularly interesting are the many sermons that mention local, national, or world events, providing a historical overview of significant current events as well as imparting religious guidance to the congregation. Most prominent events in American history during these decades are addressed in the sermons. Notable are the sermons of the 1960s and 1970s that mention the Vietnam War, the growing civil rights movement and the racial tensions of the times, the space race and moon landing, the counterculture of the 1960s and 1970s, and the ideological divide between the younger and older generations. Included is mention of Jewish participation in the

civil rights movement; anti-Semitism among some of the revolutionary African-American rights organizations; events in Israel, Jewish youth and youth movements, the shift toward conservatism and the political right in the 1980s; and the effects of poverty on society. For example, sermons from 1969-1970 included a reaction to the Black Power Manifesto of James Forman; a discussion of religion in the Age of Aquarius; problems in Washington Heights and the election of Mayor Lindsay; a call for peace after the deaths at Kent State; and remarks on the first Earth Day. Another example is the folder "Turbulent 1960s and Spirituality," among the topical folders of sermons, which collects several historically-interesting sermons from the 1960s in one location; these include such topics as the 1969 protest against Columbia University's building of a gymnasium in Morningside Park, the Vietnam War, and the changes in English usage due to the growth of drug-related slang, as well as discussion of the history of Hassidim and their conflicts with Orthodox Judaism.

Other sermons, often those of the 1970s through the 1990s, mention the changing demographics of the neighborhood of Washington Heights, with reference to the reasons why the congregation moved their synagogue in 1974 from the more dangerous location of 161st Street to the congregation's location on Fort Washington Avenue. Still others, especially during the 1980s and 1990s, touch upon the congregation's role in the neighborhood, with mentions of participation in anti-drug protests and the support of local politicians. Some sermons note the changing demographics of the congregation itself as the older German-born congregants were joined by the younger generations.

Another frequent topic of the chronologically-arranged sermons are reviews of books, movies, and plays, in addition to the bulk of the sermons that focused on Biblical readings or in-depth examinations of prayers such as the Shema or the Kaddish. Although books reviewed during sermons were often books considering Judaism or Jewish history, they also included popular fiction. Among the reviews are those of television shows such as *All in the Family*, which Rabbi Lehman criticized. His Yom Kippur sermon of 1985 discussed a book by Klaus Mann on the importance of a civilized world and found fault with the then popular but uncivilized movie, *Rambo*; indicative of the times, it echoed the violence of the subways and the streets. One folder among the topically-arranged sermons consists of reviews as well.

The Holocaust was an undercurrent often referenced in passing in sermons, but was also frequently marked in November with a sermon around the anniversary of Kristallnacht, commemorating the burning of the synagogues in Germany.

In the folder of earliest sermons, those of autumn 1956, will be found the sermons related to the installation of Rabbi Lehman as rabbi of Hebrew Tabernacle. These include the sermon given by Rabbi Abraham Shaw, the senior rabbi of Temple Oheb Shalom, as well as Rabbi Lehman's response. Some sermons from the end of his career with this congregation focused on the future of the congregation. In 1993, with his retirement approaching, Rabbi Lehman asked his congregation to begin to consider the role of the non-Jew in the community. In his last holiday sermons of 1996, Rabbi Lehman spoke to his congregation on liberal Judaism and the upcoming changes the congregation might consider, such as the possibility of a female rabbi and greater attendance at services. These sermons also include his reminiscences of the congregation in addition to briefly describing its history.

Other Congregational Papers includes papers relating to the history of the congregation, as well as holding a few papers on the congregation in general.

Three folders pertain to the history of the congregation. Among these folders are a copy of a draft history of the congregation in 1985, later published; text of a service on the fiftieth anniversary of Kristallnacht with the dedication of eight stained glass windows; a newspaper article by Rabbi Robert Lehman on the history of the synagogue in 1980, and a 2005 article by cantor Frederick Herman on the one-hundredth anniversary of the building. Folder 7/15 includes a transcript of a detailed 1972 interview with Rabbi Lehman (with later 1979 additions) that mentions his own family's history but primarily focuses on that of the congregation prior to its move further north; it includes description of the changes in the neighborhood. This folder also holds a history of Kristallnacht commemorations at the Hebrew Tabernacle, among other papers. The scrapbook holds loose newspaper clippings relating either to the Hebrew Tabernacle or to Rabbi Lehman. They mention such items as community events and participation, the congregation's participation in civil rights marches, and Jewish holidays, among other subjects. The following folder includes a photograph of Rabbi Robert Lehman. The final folder holds documents from a class he gave, including attendance lists and class readings.

The final section of this subseries consists of documentation collected on various topics, often for projects undertaken by the congregation.

One project of the congregation was the support of a Vietnamese family; information gathered on the considerations of hosting a family will be found in the folder "Boat People," as well as information on the family they hosted. The "Liturgy Project" holds papers related to the examination of liturgy used by the congregation in a project conducted by the Central Conference of American Rabbis. The papers consisted of a survey by congregants on their thoughts and feelings while attending services in view of potential future changes to the liturgy. Such papers included a description of the project's goals, participating congregants' "worship diary" entries and a summation of the survey's results by Rabbi Lehman.

The folder "Anti-Semitism" relates to both anti-Semitism in America, including articles and a November 1966 sermon, and newspaper clippings on the Oberammergau Passion Play. Another folder, "Judaism in the Twenty-First Century" holds varying versions of the text of a talk by Robert Lehman in 1990 with his theories about the future; among the future events he anticipated were the return of Jews to Germany; the rise of Islamic fundamentalism and dangers to Israel; changes in Jewish communal organizations and the role of women; the future of liberal Judaism; and the role of rabbis in the future.

Several folders hold research material on varying topics. Material on the Jewish Defense League in 1969 includes newspaper clippings on the foundation of the league as well as on their position to Mayor Lindsay. The final folder of this subseries contains articles on Rabbi Robert Lehman, material on the Leadership Institute for Young German Jews, a clipping about Hebrew Tabernacle, and photographs of Rabbi Robert Lehman.

A) Correspondence

a) Alphabetical Files of Congregational Correspondence

Box	Folder Title		Date
2	18	L-W	1974
2	19	C-J	1975-1981
2	20	K-S	1978-1979
2	21	T-W	1978

b) Topical

Box	Folder Title	Date
2	22 Adult Bar/ Bat Mitzvah	
2	23 Aufbau – Honoring Robert Lehman	1979
2	24 Celebration – Thirty-Fifth Anniversary as Rabbi at Hebrew Tabernacle	1992
2	25 Circular Letters and Forms	1957, 1978
2	26 Circular Letters and Forms	1979
2	27 Circular Letters, Announcements, and Forms	1980
2	28 Circular Letters, Announcements, and Forms	1981-1982
2	29 Committees	1956-1969
2	30 Committees and Membership	1973-1974, 1989-1991
2	31 Covenant Temple Merge	1980-1981
Box	Folder Title	Date
3	1 Fiftieth Anniversary of Kristallnacht	1987-1988
3	2 General Correspondence	1974-1981
3	3 General Correspondence	1990-1994
3	4 High Holidays	1976-1979
3	5 High Holidays – Newspaper Advertisements	1975-1978
3	6 Organizational Correspondence	1974-1975
3	7 Planning and Finances	1985-1996
3	8 Sixty-Fifth Anniversary of Hebrew Tabernacle	1971
3	9 Union of American Hebrew Congregations – Finances	1971-1978
3	10 Union of American Hebrew Congregations – Finances	1994
3	11 Union of American Hebrew Congregations - Finances and Membership	1975-1979
3	12 United States Holocaust Memorial Museum	1991
3	13 Young Married Group (Mr. and Mrs. Group)	1956-1960, 1985

B) Sermons**a) Chronological**

Box	Folder Title	Date
3	14 Sermons	undated
3	15 Sermons	1956 September-1956 December
3	16 Sermons	1957 January-1957 June
3	17 Sermons – Index Card Notes	1957-1958

3	18	Sermons	1957 September-1957 December
3	19	Sermons	1958 January-1958 May
3	20	Sermons	1958 September-1958 December
3	21	Sermons	1959 January-1959 June
3	22	Sermons	1959 September-1960 June
3	23	Sermons	1960 September-1960 December
3	24	Sermons	1961 January-1961 May
3	25	Sermons	1961 September-1961 December
3	26	Sermons	1962 January-1962 May
3	27	Sermons	1962 September-1962 December
Box	Folder	Title	Date
4	1	Sermons	1963 January-1963 May
4	2	Sermons	1963 September-1963 December
4	3	Sermons	1964 January-1964 June
4	4	Sermons	1964 September-1964 December
4	5	Sermons	1965 January-1965 June
4	6	Sermons	1965 September-1965 December
4	7	Sermons	1966 January-1966 April
4	8	Sermons	1966 September-1966 December
4	9	Sermons	1967 January-1967 May

4	10	Sermons	1967 September-1968 June
4	11	Sermons	1968 September-1968 December
4	12	Sermons	1969 January-1969 May
4	13	Sermons	1969 September-1969 December
4	14	Sermons – Index Card Notes	1969-1970
4	15	Sermons	1970 January-1970 June, 1994
4	16	Sermons	1970 September-1970 December
4	17	Sermons	1971 January-1971 May
4	18	Sermons	1971 September-1972 January
4	19	Sermons	1972 October-1972 December
4	20	Sermons	1973 January-1973 June
4	21	Sermons	1973 September-1973 December

Box	Folder Title	Date
5	1 Sermons	1974 January-1974 June
5	2 Sermons	1974 September-1974 December
5	3 Sermons	1975 January-1975 June
5	4 Sermons	1976
5	5 Sermons	1977 January-1977 June
5	6 Sermons	1977 September-1977 December
5	7 Sermons	1978 January-1978 May
5	8 Sermons	1978 September-1978 December

5	9	Sermons	1979 January-1979 May
5	10	Sermons	1979 September-1979 December
5	11	Sermons	1980 January-1980 May
5	12	Sermons	1980 September-1980 December
5	13	Sermons	1981 January-1981 May
5	14	Sermons	1981 September-1981 December
5	15	Sermons	1982 January-1982 April
5	16	Sermons	1982 September-1982 December
5	17	Sermons	1983 January-1983 May
5	18	Sermons	1983 September-1983 December

Box	Folder Title	Date
6	1 Sermons	1984 January-1984 June
6	2 Sermons	1984 August-1984 December
6	3 Sermons	1985 January-1985 May
6	4 Sermons	1985 September-1985 December
6	5 Sermons	1986 January-1986 August
6	6 Sermons	1986 September-1986 December
6	7 Sermons	1987 January-1987 June
6	8 Sermons	1987 August-1987 December
6	9 Sermons	1988 January-1988 April
6	10 Sermons	1988 September- December

6	11	Sermons	1989 January-1989 June
6	12	Sermons	1989 September-1989 December
6	13	Sermons	1990 January-1990 May
6	14	Sermons	1990 September-1990 December
6	15	Sermons	1991 January-1991 May
6	16	Sermons	1991 August-1991 December
6	17	Sermons	1992 January-1992 June
6	18	Sermons	1992 September-1992 December
6	19	Sermons	1993 January-1993 April
6	20	Sermons	1993 September-1993 December

Box	Folder Title	Date
7	1 Sermons	1994 January-1994 May
7	2 Sermons	1994 September-1994 December
7	3 Sermons	1995 January-1995 May
7	4 Sermons	1995 August-1995 December
7	5 Sermons	1996 January-1996 June
7	6 Sermons – High Holidays	1996
7	7 Sermons	1997-1999

b) Topical

Box	Folder Title	Date
7	8 Book, Movie, and Play Reviews	1957-1972
7	9 Children's and Youth Services	1978, 1991
7	10 Philosophy	1965-1966
7	11 Turbulent 1960s and Spirituality	1956-1975, 1987
7	12 Various Subjects	1956-1987

C) Other Congregational Papers

Box	Folder Title	Date
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7	13	By-Laws, Programs, and Fliers	undated, 1974, 2000
7	14	History of Hebrew Tabernacle of Washington Heights	1968-2005
7	15	History of Hebrew Tabernacle - Correspondence, Reports, Interview Transcript	1972-2013
7	16	History of Hebrew Tabernacle - Scrapbook	1962-1990
7	17	Publications, Photographs, and Programs	1948-1986
7	18	Rabbi's Class	1989

D) Projects, Articles and Research

Box	Folder	Title	Date
7	19	Anti-Semitism	1967-1970
7	20	Bible Comparisons – Birth Stories, Lord's Prayer, Passover and Last Supper, Sanhedrin and Trial of Jesus	undated
7	21	Boat People	1979-1980
7	22	Children's Services – Boy Scouts	undated
7	23	Crime Prevention Program	undated
7	24	Euthanasia	1942-1949, 1986
7	25	In the Shadow of the Tower/ Josef Nassy Art – Articles and Images	1989
7	26	Jewish Defense League	1969
7	27	Jews and Catholics	1964
7	28	Judaism in the Twenty-First Century	1990
Box	Folder	Title	Date
8	1	Liturgy Project	1994
8	2	Notes – Various Topics	undated, 1951-1970, 1984-1988
8	3	Poverty	1965
8	4	Services – Programs	undated, 1955-1958
8	5	Talks, Articles, and Research – Various Subjects	1948, 1967-1993
8	6	United States Holocaust Memorial Museum	1993
8	7	Young German Jews and the History of the Hebrew Tabernacle	1990-1999

Subseries 4: Late Career, 1969-2003

This subseries is in English.

0.1 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
This small subseries contains documentation that pertains to Rabbi Robert

Lehman's later years, including his retirement from Hebrew Tabernacle, his time as rabbi in Vienna, and his time as rabbi for Temple Israel of Lawrence, New York.

The first folder holds papers regarding Rabbi Lehman's retirement from Hebrew Tabernacle as well as documents, including sermons, articles, and publications, on memorable events while he was rabbi. Documentation includes materials for the celebration of his doctor of divinity degree and the spring 1997 events organized by the congregation to honor his forty years of service. Some materials include biographical information on him.

Documentation on his time as rabbi in Vienna in 2000 primarily consists of drafts of his sermons. Most of these sermons are in German and are for holidays. Some of them mention the many converts he encountered in Vienna; one sermon is for the conversion of a congregant. The folder also holds undated sermons in English about being a rabbi in Vienna as well as a clipping on Rabbi Robert Lehman being a rabbi there.

Box	Folder Title	Date
8	8 Retirement from Hebrew Tabernacle, Memorial, and Memorable Documents	1969-1992, 1997-2003
8	9 Temple Israel (Lawrence, New York)	2001-2002
8	10 Vienna	undated, 2000

Subseries 5: Conferences and Events, 1934, 1974-1996

This subseries is in English and German.

0.5 linear feet.

Arrangement:
Alphabetical.

Scope and Content:

This subseries holds papers relating to conferences Rabbi Lehman attended or trips he made.

The most prominent material in this series is the documentation of Rabbi Robert Lehman's two trips to Germany to participate in events for former residents of the towns of Heilbronn and Schweinfurt. Such documentation includes correspondence regarding the planning of the events, including itineraries and travel information. In Heilbronn Rabbi Robert Lehman gave a sermon at the Kilianskirche, in Schweinfurt a briefer talk at the St. Johannis-Kirche. Correspondence and the sermons from the Heilbronn visit include somebiographical details on Rabbi Robert Lehman as well as the names of his family members who perished in the Holocaust. Included in the correspondence of the Heilbronn trip is an opinion on the drafts of the sermon he was to give there. Heilbronn correspondence also includes letters from Robert Lehmann's cousin, Heinz Freudenthal, in Munich. The Schweinfurt trip was part of the town's celebration of its twelve-hundredth anniversary and includes a number of clippings on the town's festivities. Its correspondence similarly relates to the planning of the trip, including correspondence with potential participants discussing attendance and the purchase of a gift for Schweinfurt. In addition, some participants' experiences of the trip are also included in the letters. Articles about the Schweinfurt trip also hold a brief history of Jews in Schweinfurt and a list of Jewish residents; after 1945 no Jews remained in the town. Folders on both trips include photographs of Rabbi Robert Lehman speaking in the two churches and participating in the cemetery memorial in Schweinfurt.

Two folders relate to the World Gathering of Holocaust Survivors in Israel

in 1981. Rabbi Robert Lehman represented the Central Conference of American Rabbis at the event; material includes organizational correspondence, notes on talks, and other information. Several letters respond to his inquiry of fellow rabbis as to what their role ought to be at the gathering.

Other documentation pertains to conferences in which Rabbi Robert Lehman participated. Material on the Holocaust and Biomedical Ethics conference at Kent State University includes a sermon draft on the questions raised by the conference, namely whether it is permissible to continue to use data gathered from Nazi medical experimentation.

Box	Folder Title	Date
8	11 Central Conference of American Rabbis - Resolutions Committee	1974-1978
8	12 Consultation on Conscience Conference	1989
8	13 Curaçao Trip	1988
8	14 Heilbronn Visit (Woche der Begegnung) - Articles, Lists, Newspaper Clippings, Photographs	1985, 1987
8	15 Heilbronn Visit (Woche der Begegnung) - Correspondence	1983-1986
8	16 Heilbronn Visit (Woche der Begegnung) - Sermon Drafts	1985
8	17 Kent State University Conference - Holocaust and Biomedical Ethics	1989-1990
8	18 Nürnberg-Fürth Reunions (New York)	1992, 1996
8	19 Schweinfurt Trip - Articles, Programs, Itineraries, Lists and Photograph	1990-1991
8	20 Schweinfurt Trip - Correspondence	1990-1991
8	21 Schweinfurt Trip - Correspondence - Dresdener Bank to Bruno Maar	1934
8	22 Schweinfurt Trip - Sermons and Services	1990-1991
8	23 Trips - Caribbean and London	1989-1990
8	24 World Gathering of Jewish Holocaust Survivors - Articles and Other Papers	1980-1981
8	25 World Gathering of Jewish Holocaust Survivors - Correspondence	1980-1981
8	26 World Gathering of Jewish Holocaust Survivors - Texts and Notes for Talks	1980
8	27 World Union for Progressive Judaism - 25th International Conference	1990

Series III: Diplomas and Certificates, 1949-1997

This series is in English and Hebrew.

1.75 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

Series III holds several diplomas and certificates of Rabbi Robert L. Lehman. Several of the diplomas have been made into laminated, permanent plaques.

Plaques consist of his Doctor of Ministry degree from the New York Theological Seminary, his honorary Doctor of Divinity from Hebrew Union College, and his rabbinical ordination. Other diplomas include his Bachelor of Arts from Long Island University and Bachelor's and Master of Arts in Hebrew Letters degrees from Hebrew Union College.

The certificates held here are for his membership on the Hebrew Union College board of overseers, for completion of a course in Pastoral Counseling at the Postgraduate Center for Mental Health, and a proclamation from the Council of the City of New York honoring him on his retirement as rabbi of Hebrew Tabernacle of Washington Heights.

Box	Folder Title	Date
OS 161	1 Diplomas and Certificates	1949-1997
OS 161	2 Laminated Plaques – Doctoral Degrees and Rabbinical Ordination	1954-1985

Leo Baeck Institute

Rabbi Robert L. Leham
Collection

AR 25598

4/12

SERMONS

JAN. 1969 - MAY 1969

ARCHIVES

10.13
Roberta Nathes
Des Ritzgroh; Friday eve - 2nd ex
trigline - 4/23/69

Standing here I cannot help but think about Israel.

I am grateful that I've been to Israel twice and I know that I am a very lucky person. It is one place where I certainly would want to go back. Luckily, I was there both before and after the six-day war. The war made a great deal of difference and not only in terms of more territory. We saw the Mandelbaum Gate which then separated Israel from Jordan but now it no longer exists because the two are one. We saw how difficult it must have been for the Israelis to go up toward the Golan Heights to defeat the Syrians because the enemy was on top and needed only to shoot down at any easy target. Every time we saw a guide, especially with or near children, he always had a gun because of the many troubled areas. We were warned always to stay near the car.

On the other hand, a pleasant experience was a visit to a Kibbuz. There were small apartments which were all the same size. The children were guarded while studying or playing so that the parents could work in peace. Everyone ate in the same dining room. Everyone in a Kibbutz is equal and has equal possessions. Being in Israel was exciting also because I saw many of the places

05 where our Jewish history took place. For example, I saw the Red Sea which Moses crossed in his escape from Pharaoh and the Egyptians. I also was in Hebron and stood by the tombs of the Patriarchs and Matriarchs. In Jerusalem I stood by the Walling Wall. It was divided; one side for men and the other for women. They cried to the wall, they kissed it and they put small slips of paper into the cracks. Written on these slips of paper are their wishes hoping that they would come true. They also prayed at the wall. This impressed me greatly, but it was the kind of worship which I could not fully appreciate, because I come from a liberal home not an orthodox one.

I'd like to tell you of one day's experience when we took the bus through the Negev. We saw the region which is called Sinai. It is associated with the experience of our people which we celebrate today: When Moses wandered through the desert and ascended Mount Sinai to receive the Ten Commandments. In view of my standing here this evening, having seen this Mountain was a very unique experience: The event which took place there is central to Judaism. Shevuoth, the holiday which we are now observing, is associated with the obtaining of the Ten Commandments;

6/2
Moses received them on Mount Sinai, the mountain I saw with my own eyes ! If these Laws were the basis of life, and people would live by them, then ours would be a better world. Most people in the world do not observe all these Laws. I will try to live by most of them because it is the right thing to do in order to ^{build} ~~make~~ a good world and be a better person. If everyone would do this we would all be friends and would feel happier.

Judaism has helped make me a better person and the study for my Bar Mitzvah has helped me to appreciate it more and to learn a great deal about my faith. I have studied Bible, history, holidays, the prayerbook and some theology. Therefore, when I come to the Temple on Friday evenings or Saturday mornings I understand more of what I am praying and the Service is of meaning to me. When I grow up I hope to become more of a Jew than I am now by keeping the holidays, attending services and always associating myself with the Synagogue. If I ever have a family I would encourage them to be part of Judaism as my parents have done for me.

I enjoyed studying for and being Bar Mitzvah. It was
who
my parents ~~whom~~ guided me, but first they encouraged me to
study in our congregation's Hebrew and Sunday School. Therefore,
I would like to thank them for making Judaism a part of me and
taking me to Israel. I want to be like them because Judaism is a
part of their lives. Since Judaism is a part of them, they have
made it a part of me.

Friends, this season of the year is one dedicated to law, to orderliness, to ~~a set of~~ patterns of conduct to which all of us are to adhere. It is that time when we commemorate the giving of the Ten Commandments; that set of Laws which has retained its influence and power over us, and our fellow western man, for all these untold and uncountable centuries. These ten basic rules of conduct are known to all even if they are not accepted universally; ~~at~~ the same time, we know that if we want our civilization to survive, indeed to continue and even to prosper, we must ^{accept} ~~adhere to~~ the basic essentials ^{otherwise} ~~of the law or else~~ these rules and regulations, by means of which we function, will topple and with them we and our fellow man will be dragged down into the mire of self-destruction. If nothing else, for each man to strike out on his own with little or no regard for the needs and place of others would signify no more and no less than moral suicide. And it is this precisely what the laws of this season of the year are attempting to obviate; it is not an empty example that the Ten Commandments are divided equally between laws which pertain to God and those which apply specifically to man. What is implied here, it seems to me, is the idea that these laws are meant to be lived ^{with} ~~by~~; those which refer to God place us on a higher and more noble level of aspiration while those which touch the lives of our fellow man lead us ~~in~~ a path which will permit us to be more decent human beings. The purpose of our laws, therefore, is not to hinder, restrict or even imprison us in our ways of life but, rather, to ^{instead} ~~lead us~~ toward a better, fuller and more noble life.

That the laws and their purpose apply can be seen best as we reflect on the lives of those who are now gone and whom we have gathered to honor this day in sacred memory. We know that they were not merely law-abiding citizens of State and faith but, more than that, ~~their life~~ within the context of our Decalogue ^{were} inspired their lives and made of ~~them~~ more meaningful personalities. How many of us recall the tasks of father and mother who with their warmth, devotion and genuine concern taught us as well the difference between right and wrong, between good and evil, between yes and no not just in abstract terms but within the context of experiences as we lived them from day to day. They

^{of the law}
 were teachers, in the finest sense of the word. We recall, also, our husbands
 and wives, now ^{departed} ~~gone~~ also, who used the basis of law to build a better life and
 home; married in the realm of law, the official sanction was but a beginning.
 To build from there, to bring love into a home, to bring stability into a last-
 ing relationship ^{transcended} ~~superceded~~ law and made of it a holy aspiration for which we
 remember the departed for good, for meaning and for blessing. It is the same
 lesson we apply to all of our dear ones: brothers, sisters, loved ones and
 friends who have answered the beckoning finger of the Almighty; their life
 within law bequeathed to us a noble and enduring heritage. Conversely, we
 know that those who lived in a time where law was nullified from off the face
 of the earth, today ^{they} lie in unmarked graves victim to the animal instincts of
 the modern barbarian. They are remembered by us in love but they died outside
 the framework of the law of human morality.

It is with these thoughts in mind that we ask you to memorialize your
 dear ones within the confines of our House of God, which is a stronghold of
 Law not only for this season of the year but for all time. If the Synagogue
 in which you worship is not the ultimate in recognition of the Ten Command-
 ments, where else can you find such an affirmation? That is ^{why} ~~why~~ we ask you
 to contribute to our House of God to the very best of your ability so that the
 Law of man and God will survive and will be strengthened by what we do here,
 by what we seek to offer to others, and by what your dear ones meant within
 the context of our religious tradition. Our Sisterhood, Ben's Club, two Re-
 ligious Schools, Youth Group and the many young couples of our Temple family
 all ^{are touched by} ~~live within~~ the law of our faith, ^{but} and to enhance it, strengthen ^{it} and
 support it we need your help and your enthusiastic response. The Law of ^{the}
 Lord is enduring, it has been called "a tree of life to them that hold fast
 to it" and this verse truly ^{reflects} symbolizes our task and our relationship to this
 day and to the past. The names of your dear ones must also be listed, if on-
 ly on the tablets of our hearts, for they ^{lived} ~~stood~~ within the Decalogue and ^{testify} ~~were~~
^{convey. The law was} for what is good, noble, inspiring and holy. In this ^{product} ~~holiday~~ of She-
 vuoth ^{is} ~~will be~~ of ^{consequence} ~~meaning~~ and the memory of your dear ones shall find a meaning-
 ful ^{reference to this House of God. Will wishes please come forward.....}

Shavuoth, and Adar, Sept 1, 1969 - 75151010

THE MINOR PROPHETS: V: "HAGGAI".

Friends, this is the last in our Lecture-Sermon Series on "The Minor Prophets", which has carried us from January through May. We have come into contact and learned not only of a period ⁱⁿ of our history now long past but, also, of a series of men who very definitely affected the life of our ancestors in regard to their religious, cultural and national ^{concerns} ~~life~~. These have been "minor" prophets not because they are any less important than the major ones, of which Isaiah, Jeremiah and Ezekiel are the only three, but they are classified as "minor" because we have less of their literary output than we have of all the others. While the major prophets may have 40, 50 and even more than 60 chapters, ^{each} these men with whom we have dealt ^{wrote} ~~have~~ ^{little} very ~~few~~: Micah only left 7 chapters, Joel 4, Habbakuk three, while Obediah may have written more but only 21 verses remain to us. Thus, we hope, these strange names and even more complex lives of ancient times ~~came~~ to have some meaning for us and help us appreciate the better the background of our tradition.

The prophet whom we will ^{study} ~~learn of~~ this Sabbath evening, in the last of our lecture sermons, ~~on this series~~, is named Haggai and we have no assurance at all as to what this ^{word} ~~name~~ may mean. It is not a common name in the Bible but we have learned that this is not an indication of the importance of a man; as a matter of fact, ^{this case} ~~our case~~ again proves the point: Haggai who is mentioned only two or three times in all of the Books of the Bible was one of the prime movers in the rebuilding of the Temple in Jerusalem, ~~and~~ ^{as} a consequence, ^{he} occupies a place of exceptional importance in the religious development of our people. ~~As a matter of fact, his place within our frame of reference is critical and that is why we dedicate this time to him.~~ Haggai, you see, comes to prominence in particular contrast to the prophet we discussed last month, Joel, of whom we knew absolutely nothing. With Haggai, the truth of the matter is that while we know little about him as a person we know everything ^{of importance to} ~~we need to know of~~ his time and the events of his era. He dates his speeches and liberally dots his literary output with calendar references, ^{historical} and in this regard the record he leaves to us is of exceptional ^{worth}.

From the reading of his book, which only has 2 chapters with a total of

38 verses, we learn that we are dealing with the time of Cyrus and Darius, the great kings of Persia. The Babylonians have been defeated, Cyrus has allowed some of the Jewish captives to return, and under the leadership of secular as well as religious authority they have even begun to rebuild the Temple which the Babylonians destroyed ^{at the time of conquest.} in their ~~anger~~. But this is the crux of the matter: while the foundations were laid, the work of further rebuilding ~~had~~ ^{had} been discontinued because of a general apathy which gripped the people and was self-defeating, ~~and~~, also, because of a remark which Jeremiah had made some years earlier stating that the process of rebuilding would take 70 years. ^{this} ~~and that~~ time span had not yet been fulfilled. A third reason which is implied but not specifically stated is that the Jews were afraid of the Persians; it was one thing to be allowed to return to their homeland but quite another to rebuild a Temple dedicated to the worship of a deity quite different from that of the conqueror.

It was precisely at this time that Haggai came to the fore and delivered his messages of encouragement. We do not ~~know~~ ^{know} very much about him, except in a negative way; for instance, he is not listed as one of the original returnees to Palestine and therefore must have come later on his own, he is ~~also~~ not a Levite since at one point he asks the priests for a ruling and we can also infer, as much ~~as~~ from what is written as from what is omitted, that he was a great believer in the process of a national restoration as well as a religious revival. His message was simple and direct and was given at very definite times when Haggai knew that the people would be at a function in great numbers. He told them: how is it possible that all of you have your houses to which you can go at all times but the House of God is not finished; is God, or His dwelling place, any less than you or yours? And, secondly, ^{he felt} ~~then~~ all is not well with your way of life and with your economy not because you have planted badly but because in the process of rebuilding you have omitted to consider the place of God in your lives, not only physically but spiritually. In other words, he wanted to inspire the people and encourage them for Haggai considered this one task vital to his overall view of ancient Israel: the

So that
 Temple in Jerusalem must be built first ~~as a force around which~~ the people
 could rally ^{or it} if there ever was to be another Jewish State. Therefore, we can
 say that the best of Haggai combined an early Zionism with an acute awareness
 of the meaning which the Temple should have in the lives of the people. But,
 as always, if we are to truly understand the sense of the prophet, we must turn
 to the text; therefore, let us open our Bibles to page 757 and read these
 two chapters of Haggai together. Page 757!

CHAPTER I

- v 1 1st day re: assembly; many people present; year is probably 520 BCE ¹⁹⁶⁹
⁵²⁰
²⁴⁸⁹
 Zerrubabel the civil authority; descendant of the royal house;
 Joshua, religious authority; son of the last High Priest
 4 accusation about your and His houses
 6 punishment re produce
 9-10 same and explanation!
 12 process of further building seems to start again.
 13 incomplete speech? only the beginning. May be here that HAGGAI spoke
 also of a national restoration which was later deleted; particularly
 because verse 15 and 14 not in order; should be before 13.
 15 sixth month, as in v. 1, our Elul; 12th month.

CHAPTER II

- v. 1 seventh month here is our 1st month; Tishrei; therefore, prophet spoke
 (v. 2) during festival of Succos, on the 7th day. ^{Hoshana R or Shema}
^{Hagere}
 3 further chastizement. Those who remember old Temple can see this new
 building, framework, groundwork, foundation, etc. is really nothing of
 consequence.
 11 Haggai to ask law of priests; thus, he not a priest and does not know OR
 as other commentators interpret it: wants to know if priests remember
 and will be capable of ministering at altar in Temple!
 12f test of clean and unclean; holy and profane with ruling of priest
 14 application and meaning of test. The power to transmit impurity is great
 er than that of purity (v. 13 over v. 12) so with people: power of The

... apathetic, disinterested, uncommitted (in ref. to rebuilding Temple) greater ~~of~~ of more influence than those who do want to rebuild. This must change, this is his task: ^(H.) enthusiasm, help, renewed dedication & devotion!

v. 21ff to end: speaking now to Zerubbabel, the secular authority, a message of hope and restoration in terms of the land as a national entity. It is in these verses, with ^{rel.} rebuild. now settled, that Haggai reaches his fulfillment, *that of his message.*

It is in these terms that we come to the end of Haggai the last in our series of Minor Prophets ~~[for, although we have discussed 5, there are really 12 men who bear this designation.]~~ But, ^{As} with all the others, Haggai is of meaning to us still for his exhortations to rebuild the Temple surely has relevance for us in our age; we need not build for ~~we~~ have done enough of that ^{already} and indeed boast ~~of~~ some of the most beautiful Temples in the world, but we need to fill them with people, with worshippers, with ^{dev.} individuals who are as ~~devoted, as~~ dedicated, ⁺ as enthusiastic about their faith as Haggai was about his and his task. ~~in that era now so long gone by.~~ We could use some of that enthusiasm for our purposes also; our Synagogues may be lovely to look at but all too frequently are empty shells. To fill them with people who love their Temple and all it implies was part of the battle for Haggai as it is the total effort for us. Haggai, in the course of time, succeeded; may the same blessing also be vouchsafed unto us. [Perhaps we may paraphrase his sentiments for our own sacred purpose: My house is empty while you run every man to his house ...and the people did fear before the Lord...and they came and did work in the house of the Lord of hosts, their God.]

Amen.

Heb. Tab., Friday evening, May 16, 1969

The Minor Prophets; Lect. Sermon Series; Part V: "Haggai".

210
Aerial
Phot.

ISRAEL'S COMING OF AGE.

Friends, so many events which have occurred recently seem to confirm the thought that we are living in a time of make-believe; the events which overtook Charles DeGaulle last Sunday^{is} but one more example of this unreality. ~~if examples are needed~~ The President of France had to resign not because he stumbled over a boulder but because he stubbed his toe on a pebble. ~~The end~~ ^{this} The reign of a man who identified himself, for better or worse, with France ~~ended~~ ^{ended} not with an audacious, grandiose bang but with a 19 word whimper. And one need not go so far ^{afraid} to find this world of make believe; France is ~~only~~ ^{merely} ~~most readily available to us~~ ^{more conspicuous} because of recent events. But look at the ~~circumstances~~ ^{make-} ~~in our own country:~~ ^{believe} men are looking more and more like women and ladies are beginning to dress like men; a practice, incidentally, frowned upon in the Torah. On another level: more and more of the underprivileged are ~~being admitted for~~ ^{admission} higher education under special programs ~~because of their inability to meet regular standards~~ yet as soon as these special students are in college, without the necessary background, they rebel because they are opposed to the course of ~~education~~ ^{study} to which they have just been admitted. Or, on the level that touches us all: more and more techniques are being tried and more devices are being added so as to reduce inflation but from month to month the cost of living index rises to all time highs. The examples, my friends, could be multiplied a nauseum and on ever so many levels of concern but the ~~issue~~ ^{issue} always remains the same: we are living in a time ~~or world~~ of complexity, beset by contradictions and tensions which we can only understand and accept by creating a world of make-believe, of unreality.

I make mention of this frame of mind because it helps us to understand the situation which applies directly to the circumstances affecting the State of Israel. For us it is a very real and serious issue but the Arab understands it only from the point of view of this make-believe; he must find an explanation for ~~what has happened to him~~ ^{his very real military defeat} and since ~~he can not find it~~ ^{these are not available} in the complexity of reality he ~~must find it~~ ^{searches for} in unreality. As such, although Israel celebrated her 21st anniversary of independence just a few weeks ago, and we all rejoiced and sympathized with our spiritual brothers overseas, the Arabs

^{consequently, they}
 still do not recognize her existence; ~~and therefore~~ refuse to sit down with her representatives to discuss a just and meaningful solution to the problems which beset the area. We see the same air of unreality in the UN ~~as well with the~~
^{with} ~~constant~~ ^{constantly} votes of censure being levelled against Israel. Is it really that the world is so much opposed to all we represent; has Israel proven herself to be repeatedly a ^{religiously} ~~criminal~~ ^{ident in} ~~before~~ the eyes of the world? On the ~~surface~~, the answer appears to be Yes; because the votes are overwhelmingly for condemnation. But again, it is a world of make-believe; ~~if we just take a moment~~ ^{we need only} to examine the situation ^{more} ~~closely~~. On the last ^{censure,} ~~vote which censured Israel~~ for the March 26th raid against Jordan, the total ^{vote} ~~read~~ 11 for censure, none against with four abstentions. Who are these 11 nations which voted for censure; how many of ~~you~~ ^{us} could name them and if we can not, ~~we~~ who are vitally interested and concerned with this ^{issue} ~~votes~~, how much less likely is the chance that ~~the~~ ^{these subtleties} average non-Jew of America, or even the world, ~~would concern himself with this problem.~~ But ~~we~~ ^{understand we must} ~~we ought to know: for these~~ ^{the} 11 are predominantly composed of Moslem countries whose religious ties to the Arabs, and whose prejudice against the Jews, are obvious by definition. In addition we had the normal anti-Israel vote from the Soviet Union, Hungary, and France. Or, to see the unreal situation in another light: of the 11 nations which voted for censure, six ~~have~~ refused to establish diplomatic relations with Israel to this day, and it is they who sit on this land in judgement! Or, to see it ~~yet~~ ⁱⁿ a third perspective: only once, 18 years ago, in its entire history, did the Security Council pass a resolution in favor of Israel: ~~to~~ uphold her right to use the Suez Canal. Of course, Egypt ignored that resolution which pertained to Israel's economic lifeline; but now everyone is upset when Israel ignored the resolutions voted against her. The UN, as everything else unfortunately, has also become a world of make-believe.

Now, my friends, we could use this same trend of thought by looking at the Four Power talks on the Middle East or even use it to investigate the attitude of the American Negro towards the Jew, ~~who is his neighbor, which is one step better than his attitude toward the Israeli whom he considers his bitter enemy~~ but it would all lead us merely to shake our heads in disbelief at the incon-

gruities and inconsistencies which are the mark of this ludicrous time. Let us, therefore, attempt to be a little more positive in our approach; what is it, for example, that Israel really wants. A country 21 years of age, having had to fight three times in ^{less than 2 decades} ~~those 21 years~~ for her very existence, and not recognized by any of her neighbors, ^{is she really a threat to peace, really so dangerous a force;} what is so unreal, so impossible to comprehend about her wishes, desires or demands? In the very first instance, Israel demands of her neighbors and the world ~~the~~ acceptance of the fact that she too, as all others, is entitled to a homeland. This homeland, according to past definitions of Zionist circles, is not to be established in Uganda or so other outlandish and inaccessible place but in the area which has been associated with the Jewish people since the dawn of history. The story of the Torah does not have its roots in Argentina, in Finland or in the Ukraine but in Canaan, in the Middle East and without the association of land and people the three fold components of Judaism fall apart and can not be unified again; ^{The Jew} ~~one~~ knows that God, Torah and Israel are one and ^{inseparable.} ~~indispensable.~~ [It is therewhere our ancestors wandered, where the history of our people came to pass at its very genesis, it is in Canaan that we grew to maturity as we learned to worship God and where the prophets refined our mode of worship so as to elevate and ennoble our prayers rather than to keep us tied to the morass of our self-indulgence, and it] ~~is~~ That bit of land ~~which~~ has been the drawing power of our hopes, dreams and prayers over the centuries; ^{the yearning of the return ennobled + sanctified our} ~~since we were expelled by the Romans almost 2000 years~~ ^{lives for almost 2000 years.} ~~ago.~~ But if ~~that~~ is not sufficient, and for many it was not, what of the contributions made to that area of the world by the pioneers who had, at first, nothing but the dream of Zion to sustain them! It was the Jew who ^{created} ~~built~~ a flourishing land from the stubble and ^{rock} ~~desert~~ and arid areas, who drained the swamps and ^{watered the desert} ~~fought disease~~ so that all he created then and since stands in marked contrast to the ^{sterility} ~~futility~~ of the Arab creative ^{power.} ~~ability.~~ This is not make-believe or unreality; this is real and it exists and it is a positive achievement and it is the most vital factor in the concept that Israel, as all others, has a right to a homeland in its own, historical area of the world.

The second point of information in regard to the ^{wishes} ~~case~~ of the Israeli in

the Middle East concerns his attitude toward the Arab. And there we must understand a very specific point of view: namely, the Jew, now the Israeli, did not and does not want to drive the Arab out of his home or his land, the Israeli did not ~~and does not~~ originally want to take the land away from his Arab neighbor and lastly, the Israeli at all times has offered aid, assistance and shelter to all those who were displaced and in need. ~~In addition to the fact that~~ ^{also} He was willing to permit the return of all those refugees who would in ^{good faith indicate} ~~some manner~~ prove their willingness to live at peace within Israel. [Again, these are not points which deserve condemnation or refutation or which bespeak the ill considered attempts at aggrandizement on the part of the Israeli except in the make-believe mind of the Arab.] Indeed, the Israeli over the years has offered time and again to work with, live with and adjust to the needs of the Arab in his own land [&] in the surrounding countries. ^{but} It is, of course, the refugee problem which is causing the most distress especially among the well meaning Xians of the world. ^{They} ~~who~~ seem to equate the genocide of the Biafrans with the Israeli ^{attitude} ~~view~~ towards the Arab instead of equating Biafra with the Nazi ^{attempt} ~~attitude~~ ^{to annihilate} ~~attitude~~ toward the Jew during the 1930s and 40s! The world at large is happy to forget or ignore the voice of Nasser who said as ^{far} ~~far~~ back as Sept. 1, 1960, "If the refugees return to Israel, Israel will ^{close} ~~close~~ to exist". The Israelis understand the ^{force} ~~reality~~ of this statement [and that is why they will not readmit, indiscriminately, any and all Arabs who might more readily than not be provocateurs, saboteurs and terrorists with a few sprinkling of decent, ordinary Arabs who merely would want to return to their ancient homeland from which, in a moment of terror and crisis, they fled in panic.] And frankly, I can understand the Israeli position in this regard. ~~for~~ I would not want to burden my home or my ^{neighborhood} ~~area~~ either with the likes of an Eldridge Cleaver, a Rap Brown or a ^{Holmes} Ferguson all of whom have publicly stated that they are against the whites, the Jews and society ^{as} it is structured at this time. To invite ^{them} into my home, to be my guests, would be ^{to court} ~~an invitation to~~ destruction and I believe the parallel to be valid for the Arab refugees's return to Israel.

Finally, of course, and perhaps most vital, Israel insists that ~~the~~ be re-

-cognized! I think that as Israel has come of age, it is not too much to ask. In the final analysis, it appears a little ridiculous on the part of the Arabs to maintain that their neighbor, of 21 years, has no right to be, does not officially exist, has no place in their world. It is imperative for the nations of the world to realize that the Khartoum doctrine, formulated in September 1967 by the heads of Arab States, simply can not be ~~enforced~~ ^{recognized}, ~~has no place amid the~~ ^{if justice is to rule} ~~among nations~~ ^{it is used as} ~~it~~ ^{used as} ~~justice of nations~~ and can not be a basis for settlement in the Middle East, for this Khartoum doctrine ~~which states with for the Arabs~~ ^{The simple fact is that}, as far as Israel is concerned, there will be "no negotiations, no peace and no recognition". It is an unthinkable, an untenable situation; it nevertheless ^{is permitted to} exist and we find no UN resolutions speaking against it. That is the tragedy, that is the unreality, that is the make-believe of our time.

In short, my friends, as Israel has come of age and is now 21 the problems she faces are greater, perhaps, than ever before. Peace is an elusive goal all the more so since the agencies for peace are not at all sympathetic toward ~~Is-~~ ^{her} ~~rael's~~ needs, goals and aspirations. ~~understandable as these are at least to us.~~ In this vein, it can not be that we are so chauvenistic as to be blinded to ~~all~~ ^{the} causes of ^{all} others, ~~when we say that~~ the needs of Israel are understandable, are meaningful and are relevant to the stability of that area and of the world. It is a great tragedy that ^{This} ~~reality~~ ^{finds} ~~has~~ no place in the mind of the Arab! ~~the Mos-~~ ~~lem or those who seek to do us harm.~~ It is a tragedy also for us for we need that peace not because of what has been done to us in the past but because we have earned ^{our} ~~the~~ right to exist. ~~in our own day and age.~~ As Israel reaches toward 22 and the years beyond, may this hope for a peaceful and secure future become reality for the good of our fellow Jews and for the good of all mankind.

Amen.

Heb. Tab., Friday evening, May 2, 1969.

INTRODUCTION

A GENERAL

- 1 ths 1st time since Pesach to speak on S when no BM & take opport. to call Pirkei Avos to yr attention.
- 2 ths a small bk, fd in Mishna; has six chapt. & one is rd on each of 6 Shabbosim between Pesach & Shevu-os.
- 3 as you know, frm Haft. read, excerpts in our UPB

B SPECIFIC

- 1 ths wk rd Chapt. 3 & saying which is most meaningful one I would like to discuss with you: Reflect upon 3 things and you will ~~not~~ fall into sin: know whence you came, where you are going and before whom thou art destined to give a full account."
- 2 despite the archaic language, the essentials for a decent life are given here succinctly, quickly and in ~~their essence~~ *a compactness. That is our value.*
- 3 it ~~is~~, in my view, no less than an entire philo of life; written so long ago, ~~but~~ applic to us in our day.

BODY

A WHERE YOU CAME FROM

- 1 this is first essential to formulating ones place & status in life: know where you come from.
- 2 of course, do not mean simply what city you were born for this almost the most negligible;
- 3 rather: what is your family background, what is your heritage, what is the name you bear and is it one of honor, what is your education, what is the culture you espouse
- 4 these are in our time less than popular attitudes & levels of measuring a human being's worth but in former days most vital
- 5 I somehow think that they are not meaningless in our day either; it is still valuable & good to know from where we came, who and what formulated our being and our reasoning process, and to what degree we espouse certain established values and ideals, currently ~~not~~ *attitudes* to the contrary notwithstanding.

B WHERE YOU ARE GOING

- 1 brings us to second of three-part orientation for it is not sufficient to know whence we came; must know where we are going also.
- 2 this has very definite application: what are your goals

what are the ideals you consider worthwhile, what are projects for yourself and your family which are of relevance and meaning.

- 3 in short, is there a basis to your life as you seek the future and what will that future represent; will you have courage, ~~idealism~~, vision, purpose, goals
- 4 is there, or will there be, in your life: an evaluation of what is good, what can be better, what there can be of value in this world
- 5 and what you will do to bring it into being.

C TO GIVE ACCOUNT

- 1 here we return to fundamentals: place of Gd in yr life. Does He ~~exist~~ exist for you?
- 2 Do you believe in Him? Are your actions motivated by a source higher than you?
- 3 there are those who see Him as the end of all endeavors, but it seems to me that meaning in verse is ~~to~~ to have Gd part of life, ^{now} always; part of outlook
- 4 opp. of course, more dominant in our time: see and want Him only when things bad, when illness strikes when death takes its toll.
- 5 Pirkei Avos wants to know as far as D_eity is concerned; ~~do you live with Him~~, is He of meaning or is God just a meaningless word in your existence.
- 6 in context of verse, He must be of meaning.
- 7 *must decide whether "to give account" cause of life - long fear or whether an aspiration! Quite - diff.*

CONCLUSION

A GENERAL

- 1 this interpretation of verse: reflect upon three things: know where you came from, where you are going and before whom you must give account
- 2 it touches on entirety of our existence for it represents a philo of life which is all-inclusive.

BENSPECIFIC

- 1 in very real sense, purpose and meaning of verse is know who and what you are &, most vital, realize what you can yet be.
 - 2 let this be our concept of life for as we learn from trad we can not help but be better Jews/people.
- Amen.

Heb. Tab., Sat. A.M., Pirkei Avos # 3; April 26, 1969.

3) is it has a good qual
in a man who works on
an ~~assumed~~ ^{un-}commi-
tment project?

Teller: It's no problem,
or problem.

how to react to d of Jap
fisherman? Better weather
reports

get things only if discover not
afraid of consequences; Teller
New; we should can't correct
that mistake!!!

ideological freedom
new security regulations!

Heads a silent conspiracy
is held new H weapon.

in counterinsurgent thought &
not indictment & lobby

4) In this "trial" / inquiry /
request to friends above
best in best to country
H B ambiguous, negative
influence on others
that reason: no un-
reserved confidence
result 2:1
Division by report:
all before with H B

it's C - traitor ^{II} in our jet
to hold back A & develop
pol decision

70,000 d.
Frank report - intermatt
supervision over desert
not enough - need to
see moods, motivations,
etc to see where team!

in swear tactics re lift
with inner compliance

shake over so
humiliated using loyal
demand for loyalty
by subversion
have new ideas of to conform
O. brother C - no longer
how make decision we
safe now 12
in convenient but in effect

2) to be yellow - + re A project
Can you have 100% sec?
only if fix up freedom
How then? best ideals
+ way of life

committed indiscretions - OK or not
to that degree?
consequence re Delroux, etc
"The open mind"

Scientific ideals → horror
dual loyalty - in fd of US
Mankind not at odds?
Must be done to our self -
to our scruples, morality.

"Trinity" - Code Name for A.B.

Teller - OK till after war
then became confused
e: Disarmament H.B.
etc - can't sep Phil from Dan

The Theater

Henry Hewes

The Submissive Society

WHEN JULES IRVING and Herbert Blau came to the Repertory Theater of Lincoln Center four years ago, it was their announced intention to produce plays that would have great relevance to contemporary issues. Our highest disappointment in the productions that ensued was their apparent retreat from such a policy. Therefore, it is particularly gratifying that the Repertory Theater's latest production, *In the Matter of J. Robert Oppenheimer*, grapples in a most stimulating and objective way with some of the most pertinent questions that today's citizens should be asking.

Heinar Kipphardt's play is a partially fictionalized selection of highlights from the 1954 Government inquiry in which J. Robert Oppenheimer, a developer of the atom bomb who had been cleared as a security risk in previous hearings, was again subjected to the humiliating ordeal of defending his right to have access to top secret H-bomb data for the remaining few weeks of his contract as a member of the Atomic Energy Commission. Since the Government could not erase his knowledge of data already acquired, the new information he might have learned in those weeks could hardly have made much difference. Why, then, didn't the AEC simply let Oppenheimer's contract lapse? And why didn't Oppenheimer simply resign and spare himself the pain of the inquiry?

The entire action takes place in the forestage area, which designer Peter Wexler has transformed into a split-level hearing chamber, which captures the dreariness of such rooms without being dreary.

We are immediately comfortable with this setting, and are therefore prepared to expect not the usual courtroom drama with its suspense, its surprises, and its clever legal ploys. We even suspect that the playwright wants us to resist our natural impulse to regard some characters as villains and other as heroes.

Joseph Wiseman's portrayal of Oppenheimer is splendid in that it gives us the aristocratic aloofness of the professorial mind. When he calmly explains that he did not order the bomb to be dropped on Hiroshima, but merely gave his opinion on the relative "suitability" of several proposed targets in terms of which would be most damaged, we ask ourselves if such a distinction is any more valid here than it is with a chemical company that manufactures napalm but

does not itself order it to be used in Vietnam. As someone says later in the proceedings, we are becoming a society of experts, in which each group of experts does its job and hands over the result to another group. Economic and political pressures all operate to encourage this compartmentalization which can be dehumanizing and dangerous. Isn't there some better way to deal with the complexities of our time? And if there is, would it be possible to change the economic and political pressures?

The play does not answer these questions directly. But it does suggest that the AEC was somewhat superficially interested in maintaining public confidence in a time when McCarthy was capitalizing on irrational fears about Communists in government departments. On the other hand, by representing Oppenheimer as a man who rather enjoyed exploring the more important guilt he and other scientists shared for their part in the construction and use of horrible new weapons, the play tries to represent him less as a martyr than as a gifted but naïve scholar. Furthermore, Mr. Wiseman's perfect portrait does this and is so full of humanity and delight that it forbids our pity.

But Oppenheimer is ultimately sympathetic because he is, after all, the victim of a cruel humiliation not for his real sins but for such possibly admirable actions as not getting a leftist friend in trouble, or voicing his opposition to the development of the H-bomb. The scientist on the examining triumvirate, warmly played by Eduard Franz, speaks to the audience directly to ask if the pur-



Joseph Wiseman plays J. Robert Oppenheimer—"a perfect portrait."

poses of these humiliations may not be to produce more submissiveness. The more scientists control nature, the more the state must control scientists.

Perhaps the play's wisest character is John Lansdale, the security officer who overruled his staff to permit Oppenheimer to continue to work on the atomic bomb, despite his past sympathy for the Communist experiment. Actor Stephen Elliott plays him beautifully, with a cheerfulness that makes him immune to petty attack. When the prosecutor attempts to draw him out by saying "I fail to understand you," Lansdale looks him straight in the eye and replies: "That's just too bad." This firm and devastating statement of his position draws instant applause from the audience. Lansdale also punctures an argument that compares Oppenheimer's duty to report what may have been an attempt by friends to get him to share atomic information with the Russians with the obligation of a bank manager to inform his board about a conversation with safe-crackers who mentioned the possibility of robbing his bank. Lansdale admits that he might have been concerned at the time, but that he wouldn't have been twelve years later when no bank had been robbed. And on a more positive level, there is his statement that the way to achieve maximum security and loyalty is to love the best ideas and the best way of life.

There are impressive performances by Charles Cioffi as a stupidly conceited security expert; Herbert Berghof as Edward Teller, the intense developer of the H-bomb; and Stefan Schnabel and Tony van Bridge as two more balanced and jovial physicists. Philip Bosco's portrayal of the chief prosecutor is forceful even if he seems to enjoy a little too much the theatricality of being malicious and suffering for it enroute to his eventual victory.

Gordon Davidson, who staged the American premiere of the play last June at Los Angeles's Mark Taper Forum [THE THEATER, July 6, 1968], has also directed it here, using the same designer and two essential actors from that production, Mr. Wiseman and Mr. Franz. As in Los Angeles, he has seen to it that the play's seriousness is balanced with frequent amusing touches. The production at the Beaumont submits a little more readily to giving the audience what it wants than did the one in Los Angeles, which means that some could interpret the play as being simply a condemnation of the injustice done to Oppenheimer. However, the stimulating unresolved complexities of the play are still abundant enough to make this the kind of challenging contemporary exploration that our resident theaters should be attempting much more than they have been doing.

THE REPERTORY THEATER OF LINCOLN CENTER/VIVIAN BEAUMONT THEATER

IN THE MATTER
OF J. ROBERT
OPPENHEIMER



The New York Times

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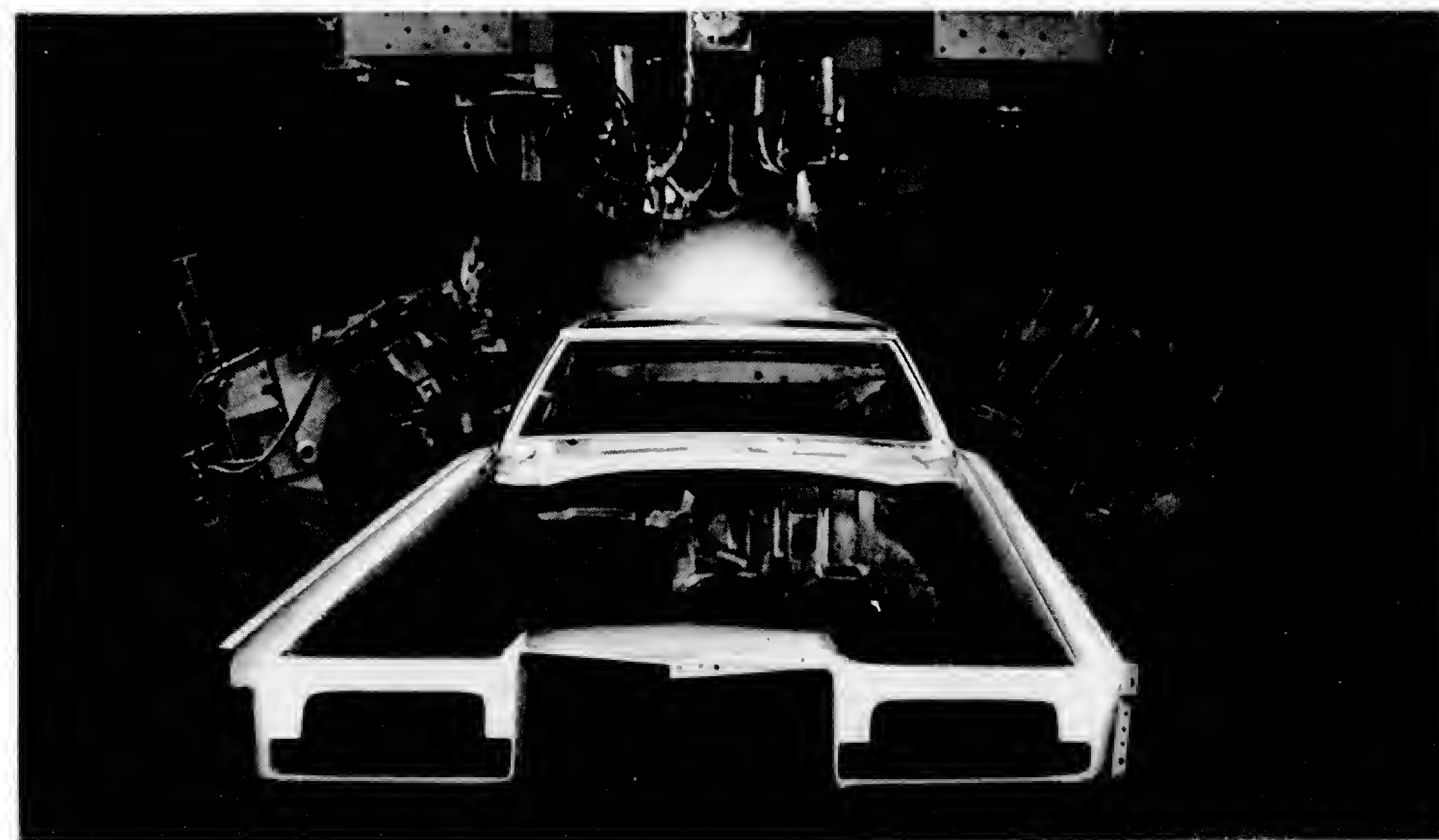
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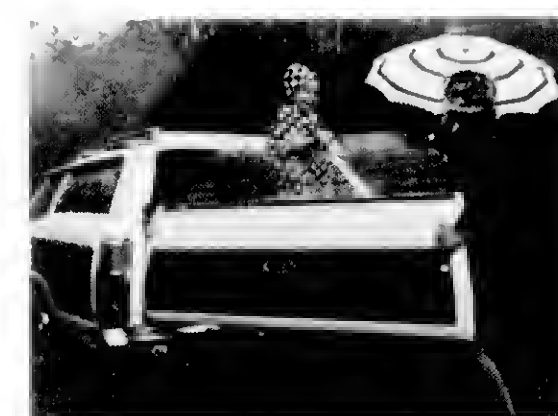
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Doctors who expect to be called during performances may give their seat locations to an usher who will advise the manager's office.

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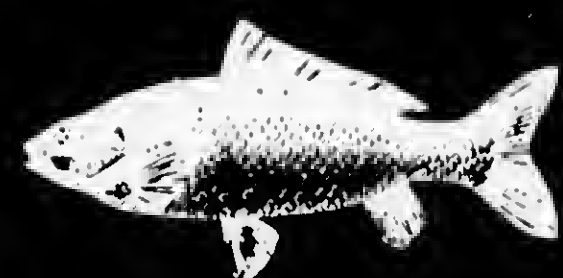
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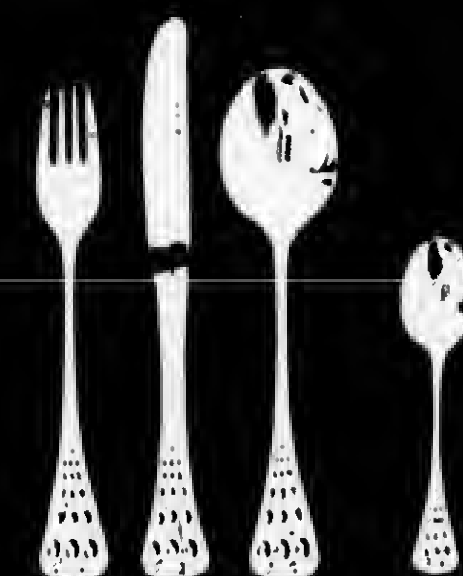
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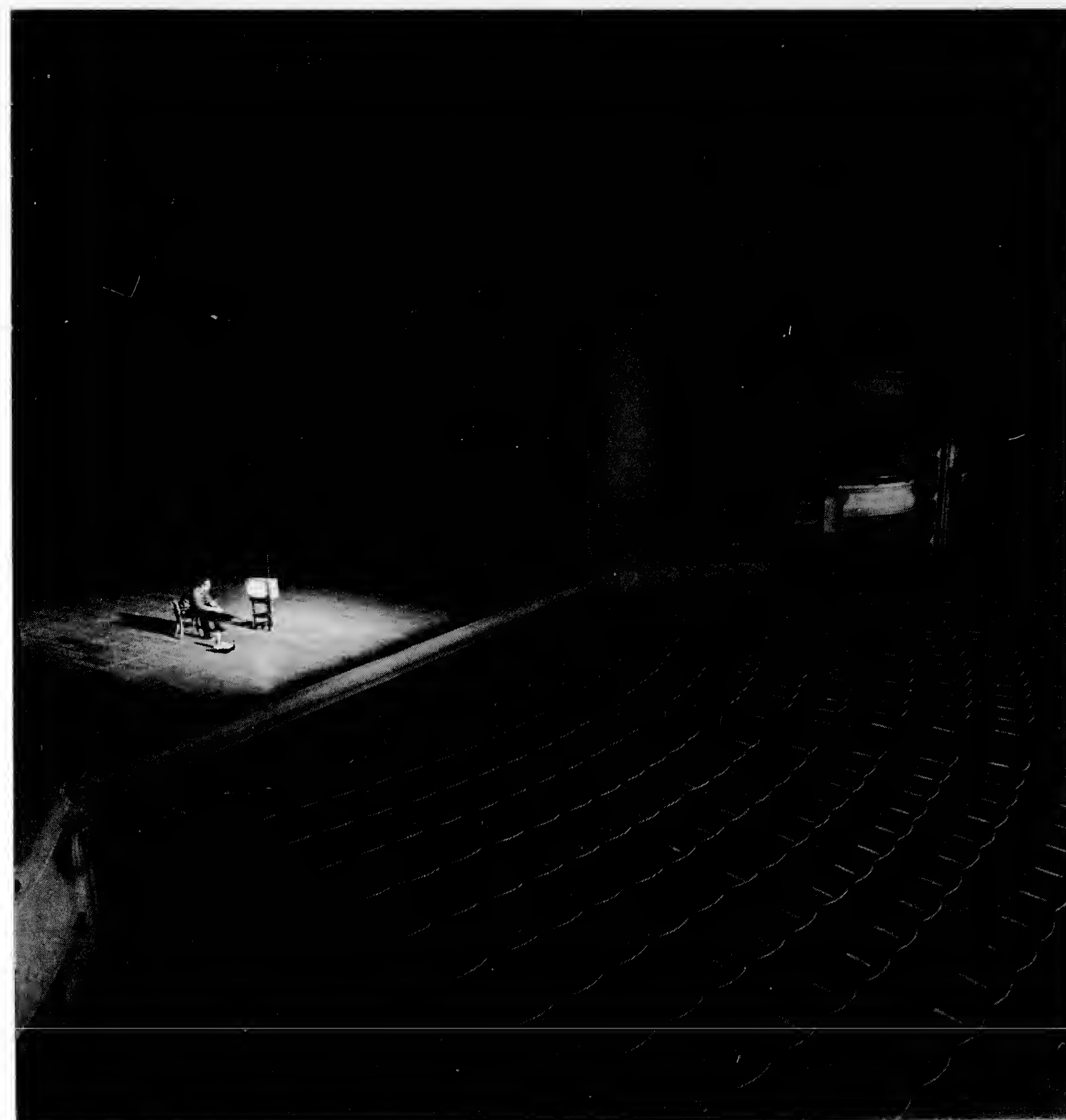
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EASTERN

Fifteen years ago—on the 12th of April, 1954—

Dr. J. Robert Oppenheimer, Physicist, appeared before the Personnel Security Board of the Atomic Energy Commission for the purpose of determining his security status with the United States Government. The Hearing ended on May 6th. During this same year . . .



Dr. J. Robert Oppenheimer

THIS WAS THE YEAR THAT...

President Dwight D. Eisenhower in his State of the Union message to the nation on January 7th reported the United States had "just completed the most prosperous year in its history" and was "capturing the initiative in foreign affairs. We shall use this initiative," he pledged, "first to protect the freedom of our people; second to maintain a strong and growing economy; and third to concern ourselves with the human problem of the individual citizen. American freedom is threatened so long as the world's Communist conspiracy exists in its present scope, power and hostility. Our best chance to reduce the Communist threat without war is through unity of the free world. . . ."

State of the Union



President Eisenhower

President Eisenhower on January 27th, contrasting his regime with the New Deal, told reporters that his administration believed in being "liberal" in dealing with human relationships with the government and "conservative" in economic affairs.

RECORD—SECOND SESSION OF 83RD CONGRESS

Passed: Communist Control Act outlawing Communist Party; the tax reform bill; \$6 billion rise in limit of national debt; flexible farm price supports; atomic energy bill giving private industry a role in commercial development of nuclear power; social security expansion bill; St. Lawrence Seaway authorization; one year extension of reciprocal trade program; one year public housing program; authorization for the formation of the Air Force Academy. Rejected: Hawaii and Alaska statehood; Taft-Hartley law amendments; health reinsurance

program; vote for 18-year-olds investigated; McCarthy-Army countercharges; Communism in Armed Forces defense plans; tax exempt foundations; education; Communist aggression and oppression; Red atrocities in Korea; housing scandals; high coffee prices.

On December 17th, President Eisenhower, via Voice of America, broadcast throughout the world his Christmas address. He questioned the "validity" of the position of "neutralist" countries, nations "who have believed it possible and desirable to hold themselves aloof from today's worldwide struggle between those who uphold government based upon freedom and dignity and those who consider man merely a pawn of the state." Then, the President and Mrs. Eisenhower left Washington to spend Christmas and New Year's at the Augusta, Georgia, National Golf Course.

Postmaster General Arthur E. Summerfield announced on December 30th that the U.S. Post Office would stop delivering "junk mail"—unaddressed advertising matter—after March 31st.

Domestic Politics

President Eisenhower, at a press conference on February 10th, when told that Republican leaders were suggesting that all Democrats were tinged with treason or were all security risks, replied that such charges were completely untrue and politically unwise. The GOP attacks on Democrats had been based largely on the President's announcement in his State of the Union message that 2,200 federal employees had been dropped as security risks. Democrats called the number deceptive. They said few of the 2,200 were Communists or disloyal and that the figure was made up mainly of people who a) were just heavy drinkers, perverts or "blabbermouths," b) had resigned their jobs without even knowing they were suspected of anything, c) had not left the government at all but had transferred from one agency to another, had been cleared

and were still employed by the government, or d) had had proceedings against them started under the Truman administration.

On February 5th, former President Truman said in New York City that the Republican Party had set out deliberately to mislead and deceive the American people in order to smear the Democratic Party. The Republicans "knew full well that the Truman administration had cleaned Communists out of the government."



Truman and Stevenson

On October 19 Adlai Stevenson, stumping for Democratic candidates in Rock Island, Ill., said that he considered it "more important to be right than to be Republican."

The Democrats narrowly regained control of Congress on November 2 in an exceptionally close election. House: 232 Dems., 203 Reps.; Senate: 48 Dems., 47 Reps.

The Senator from Wisconsin

Brigadier General Telford Taylor said in New York on January 19th that McCarthy would be "destroyed" by disclosure of the "truth" about his charges of spying at Fort Monmouth.

An 85 to 1 Senate vote on February 2nd granted \$214,000 appropriation to continue operations of the McCarthy Senate Investigations Subcommittee. Sen. J. William Fulbright cast the sole opposing vote.

Senator McCarthy this week apparently won in a showdown over his methods of investigating the Army. Army Secretary, Robert T. Stevens, yielded February 24th to virtually all of McCarthy's demands after a four-day struggle in which Stevens a) denounced McCarthy's abuse of a General, b) ordered Army personnel



Senator McCarthy

not to testify before McCarthy's Senate Investigations Subcommittee, and c) refused to give McCarthy the names of officers involved in the protection and honorable discharge of Major Irving Peress, Army dentist, whom McCarthy labelled a Fifth Amendment Communist. The "London Times"

said: "McCarthy achieved what General Burgoyne and General Cornwallis never achieved—the surrender of the American Army."

On March 3rd President Eisenhower publicly criticized Joseph McCarthy's treatment of Brigadier General Ralph W. Zwicker when the latter testified before him.

In a nationwide radio-TV address on March 6th Adlai Stevenson blamed Eisenhower for McCarthy's growing power. "A group of political plungers," he said, "has persuaded the President that McCarthyism is the best Republican formula for political success." McCarthy and the National Republican Committee immediately demanded free air time to answer Stevenson's charges, and McCarthy warned that if they did not give him free time, they would learn what the law is. Networks rejected McCarthy's demand but promised free time to the GOP national committee. Senator Flanders (R., Vt.) charged in a Senate address March 9 that McCarthy was diverting the nation's attention from "dangerous problems abroad" and either "by intention or through ignorance was doing his best to shatter the Republican party. One must conclude that his is a one-man party and that its name is McCarthyism." President Eisenhower endorsed Flanders' action on March 10th in a news conference pointing out the danger of "splitting apart when you are in positions of responsibility."

Vice President Nixon, speaking for the Eisenhower Administration March 13 in answer to Adlai Stevenson delivered an obvious attack on McCarthy in a radio-TV address in which he denounced "reckless talk and questionable methods" of "Congressional Red hunters."

President Eisenhower indicated on March 24 that he thought Joseph Mc-

Carthy should disassociate himself from the handling of an inquiry into McCarthy's dispute with the Army.

McCarthy charged in a film telecast April 6 that CBS commentator Edward R. Murrow "as far back as twenty years ago, was engaged in propaganda for Communist causes." Murrow had offered McCarthy this opportunity to reply to a March 9 program in which Murrow had accused McCarthy of habitual use of half truths and of repeatedly stepping over the line between investigating and persecuting.

The Army-McCarthy hearing which started April 22nd ended June 17. The statistics were as follows: open sessions held for thirty-six days occupied 187 hours; two million words went into 7,424 pages of transcript; thirty-two witnesses testified. About 115,000 persons crowded into the Senate Caucus Room, 500 at a time, as spectators. Chairman Mundt estimated June 22nd that the hearings cost the government \$22,193.56 over and above regular sub-committee expenses. Radio and TV networks estimated that they lost \$10,335,000 worth of air time broadcasting the hearings.

August 2 the Senate voted 75-12 after a debate begun July 30 to set up a special committee of 6 "neutral" Senators—3 Reps, 3 Dems—to study charges of misconduct against Sen. J. R. McCarthy.

A 4,000 word report released by the Select Senate Committee to Study Censure Charges against Joseph R. McCarthy on September 27 "recommended that the resolution be adopted with certain amendments."

Sir Oliver Franks, ex-British Ambassador to the US, told Britons in a radio address November 21 that McCarthy had damaged America's reputation throughout the world, but reported "signs" that McCarthy's "star had passed the zenith" and urged Britons not to judge the US by McCarthy. "Denver Post" Editor-Publisher, Palmer Hoyt, charged the same day that McCarthy was a "threat to all our basic liberties by his contemptuous flouting of the rights of individuals."

On December 2nd, the Senate "condemned" but did not "censure" Sen. Joseph R. McCarthy for a) abuse of a Senate Elections subcommittee that investigated him in 1952 and b) his more recent abuse of the Senate by his attacks on its Select Censure Committee and on the special censure session itself.

It was revealed December 3rd that Vice-President Nixon, as the Senate's presiding officer, had removed the last reference to "censure" from the resolution condemning Senator McCarthy. The word "censure" had been re-

placed by "condemn" because the latter word was considered the "stronger."

National Security

Henry Cabot Lodge, US Ambassador to the UN, denied in Chicago March 5th that the UN was a nest of Communist spies. He said "There is nothing to spy on in the UN."

Chairman Lewis L. Strauss of the US Atomic Energy Commission reported March 31 that H-bomb tests in the Pacific disclosed that one H-bomb could be made strong enough to destroy any city in the world. H-bomb films were shown publicly for the first time April 1, when the US Government released a movie of its original H-bomb explosion in November 1952. Chairman Strauss told newsmen that there was "good reason to believe" that the Russians "had begun work on the H-bomb substantially before we did."



—Ralph Morse, Life Dr. Oppenheimer

President Eisenhower declared on April 5th that the H-bomb was not "going to be used by our initiative" and that the threats of war depression and Communist penetration in the US had been exaggerated. "The H-bomb and the atomic age are not in themselves a great threat to us. The H-bomb is a threat to us only if a potential aggressor who also has the secrets of the H-bomb determines to use it against us." He conceded that the Russians "have these secrets" and "have exploded such a bomb. The men in the Kremlin love power. If they start war, they take the great risk of losing that power. . . ." President Eisenhower admitted that "there remains a possibility they might start war in a fit of madness or through miscalculation."

It was revealed on April 13 that Dr. J. Robert Oppenheimer, 49, physicist who directed the development of the atomic bomb, was suspected by the AEC last December as a security risk. It was also revealed on April 13th that President Eisenhower last year had directed that "a blank wall be placed between Dr. Oppenheimer and secret data" pending a security review.

God, Man, and the H-Bomb

By NORMAN COUSINS

SUPPOSE the decision had been yours alone?

Suppose you had been given the the final responsibility to determine whether your government would proceed with the development of a hydrogen bomb, and, beyond that, a cobalt bomb? Suppose you knew that the killing power of the new weapons was now without limit and that the blood toll of their use might involve one billion human beings? What would you do?

Would you have been able to make a snap decision, or would you have been profoundly shaken by the ultimate nature of your own power, living and suffering with the problem and searching for a certainty that was nowhere to be found? And, assuming you eventually did arrive at a decision, what about the anguished doubts that preceded it?

Wouldn't one of your anguished doubts have grown out of the realization that a decision against the hell bombs would not have disposed of hell bombs on earth? Would this mean that, in the event of another war, the hell bombs would not be used? Indeed, you knew that the hell bombs were already being accumulated elsewhere—in a world atmosphere of explosive tensions. And you well knew the implications of sole possession of the hell bombs by an insecure, restless, and hostile power. Would a decision, then, against the hell bombs have increased or decreased the danger of another war? And what would such a decision have meant in terms of the kind of life that would have been possible for us or anyone else—under the cloud of cobalt terror?

These questions filled your mind but you were also tormented by something else. You knew the liabilities of pure power. You knew that your own country had actually weakened itself in recent years because it never fully understood the requirements of its own security. It never faced up to the fact that absolute sovereignty would produce not absolute safety but absolute danger. You knew that at the end of almost a decade of testing and making the engines of mass incineration, we were actually less secure than when the stockpiling began. We had assumed that it would take years before any possible enemy could develop such weapons. Was this the possible manifestation of a superiority complex that could prove as costly to us as superiority

complexes had proved to others in the past? And you knew that this assumption of monopoly, at precisely the time it had been proven false, led to another assumption equally dangerous—the assumption that we could always stay far ahead in the atomic scramble.

It was not the total number of hell bombs that would be decisive but the nature of the target itself. A nation of industrial centers is supremely vulnerable; a nation of towns and villages somewhat less so. And you knew there was no military defense and there could be none. The competition was to be measured in terms of total destruction.

ANOTHER anguished doubt about the problem facing you was caused by the fact of our insecurity at the peak of our power. This insecurity had resulted in a vast internal frustration, with our fears becoming shrill and organized. In such a situation, demagogues were causing us to turn against ourselves; they could claim that only they could identify the enemy and dispatch him.

You knew that the true source of our strength was to be found, and could only be found, in the friendship and allegiance freely given us by other peoples. Leadership was more than initiative; it was acceptance. But the measure of our acceptance was being reduced in the world. People were wondering if we had the wisdom to go with strength. When they looked at America they saw a fabled country with inspiring memories but with a bewildering present. At a distance America seemed more concerned with maintaining its paychecks than its position in the world. Each of the great political parties seemed to behave as though its only purpose in life was to disfigure and demolish the other. We were too busy in political back-alley fights to understand the full significance of the age of nuclear power we ourselves had launched.

The many good things we did—helping others to rebuild or develop their own countries—had never fully made their mark. What had happened was that the proportion to the rest was not bold enough. Also, we had made too much of the argument that these programs would give us a military advantage, and said too little about the fact that we were doing this because it was the right thing to do. And these aid programs were now dwindling.

All these things, to repeat, figured in your thinking as you pondered the big question. Yet some clarity began to emerge on one point, at least. You knew that if the hell bombs were to be justified at all, such justification could only proceed out of the fact that we would be making them for the express purpose of giving them up at the proper time and place. You felt that you had to have in your possession an equity in power ready in any negotiations looking to enforceable disarmament under an enforceable peace. The only sanction for making the hell bombs would be to support the conditions under which they could be kept out of the arsenals of all nations. For if the world organization was to have effective powers to compel and enforce disarmament, those powers would have to be derived from the consent of the governed. And such consent would require a more than a hypothetical token surrender of sovereignty. It would require the physical surrender of the great weapons. Such surrender would have to be based on parity. A nation that owned more than the others would be inclined to surrender only what was being surrendered by the others.

Wouldn't it have been equally clear that whatever your decision was, it would be necessary to make your reasons known to world public opinion? Wouldn't you feel the need to press mightily day after day for a program of effective disarmament under enforceable and fool-proof safeguards? Wouldn't you have recognized that there was no more important business than this, for us or anyone else? Wouldn't you have taken the position that only by investing some sovereignty in world law would it have been possible to save any sovereignty at all?

Finally, wouldn't you have found it necessary to recognize the existence of an additional allegiance, and possibly a higher one? Would you have felt that this allegiance was related to a cause ever higher than that of the nation—the cause of human life, its meaning and its destiny?—now that warfare has been projected to a dimension where the principal issue was not victory or defeat for any nation but the conditions of human survival. And, assuming you felt life to be sacred, what do you do about King Cobalt? Cobalt emits gamma rays 320 times more potent than radium. Cobalt is wrapped around an atomic bomb or a hydrogen bomb. When exploded it doesn't merely set off a blast. It attacks the atmosphere and lingers over a pe-

continued on page 35



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1968-69 Season

The Repertory Theater on the Beaumont Mainstage

William Shakespeare's
KING LEAR
Directed by Gerald Freedman
November 7 through February 12

William Gibson's
A CRY OF PLAYERS
Directed by Gene Frankel
November 14 through February 15

Heinar Kipphardt's
IN THE MATTER OF J. ROBERT OPPENHEIMER
Translated by Ruth Speirs
Directed by Gordon Davidson
Presented by arrangement with John Roberts
and the Center Theatre Group
March 6 through April 19

Molière's
THE MISER
Directed by Carl Weber
May 8 through June 21

The Repertory Theater in The Forum

John White's
BANANAS
Directed by Robert Symonds
From an original concept by Anna Sokolow
December 5 through February 9

Charles Dizenzo's
AN EVENING FOR MERLIN FINCH
Directed by George Sherman
December 26 through February 22

James Hanley's
THE INNER JOURNEY
Directed by Jules Irving
March 20 through April 19

A Fourth New Play
(to be announced)
May 22 through June 21

The Repertory Theater-in-the-Schools Tour

Charles Dizenzo's
AN EVENING FOR MERLIN FINCH
and
REPERTORY-IN-ACTION
Directed by Daniel Sullivan
September 1968 through June 1969

IN THE MATTER OF J. ROBERT OPPENHEIMER

a play freely adapted on the basis of the documents

By HEINAR KIPPHARDT

Translated by Ruth Speirs

Directed by GORDON DAVIDSON

Setting designed by PETER WEXLER

Lighting designed by JOHN GLEASON

Costumes designed by CONSTANCE ROSS

Still projections designed by ELINOR BUNIN
and PETER WEXLER

Cast

J. Robert Oppenheimer, *Physicist* JOSEPH WISEMAN

Personnel Security Board:

Gordon Gray, *Chairman* HARRY TOWNES

Ward V. Evans, *Member* EDUARD FRANZ

Thomas A. Morgan, *Member* WHITFIELD CONNOR

Counsel:

Curtis Moffat, Jr., *Counsel for the A.E.C.* PHILIP BOSCO

H. Thomas Spalding, *Assoc. of Moffat, Security Expert* ROBERT PHALEN

Aaron Stein, *Counsel for Oppenheimer* RALPH BELL

Franklin S. Hardiman, *Counsel for Oppenheimer* CEC LINDER

Witnesses:

Major Nicholas Radzi, *Security Officer* CHARLES CIOFFI

John Lansdale, *Lawyer, former Security Officer* STEPHEN ELLIOTT

Edward Teller, *Physicist* HERBERT BERGHOF

Hans Bethe, *Physicist* STEFAN SCHNABEL

Walker Leroy Adams, *Technical Advisor to the Air Force* RONALD WEYAND

Jacob Lehmann, *Physicist* TONY van BRIDGE

Stenographers

ROBERT MOLOCK

DOUGLAS HAYLE

Security Guards

JEAN-PIERRE STEWART

JOSEPH SCHROER

PAUL RUDD

Custodians

BARNETT EPSTEIN

PATRICK HERRIGAN

ROBERT MOLOCK

DOUGLAS HAYLE

The action of the play takes place in Room 2022,
Building T3, Atomic Energy Commission, Washington, D.C.,
during the period April 12-May 6, 1954.

There will be one intermission.

"In The Matter of J. Robert Oppenheimer" received its American premiere
performance at the Mark Taper Forum, Los Angeles, California, May 24, 1968.

Understudies:

Standby for J. ROBERT OPPENHEIMER, Paul Sparer.

MOFFAT and LEHMAN, Ray Fry; TELLER, LANSDALE
and MORGAN, Ben Hammer; BETHE and EVANS,
William Myers; HARDIMAN, GRAY and ADAMS,
Ray Stewart; RADZI and STEIN, Robert Levine;
SPALDING, Joseph Schroer.

Production Staff for

"In The Matter Of J. Robert Oppenheimer":

Production Stage Manager ... BARBARA-MAE PHILLIPS

Stage Manager ... PATRICK HERRIGAN

Assistant Stage Managers ... FRANK BAYER

BARNETT EPSTEIN

Assistants to Mr. Wexler ... DAVID JENKINS

JOHN SCHEFFLER

Production Assistant ... GWEN BOSIAN

Production Credits and Acknowledgements:

Scenery built by Feller Scenery Studios; additional
scenery built by Vivian Beaumont Shop; fabric by
Allied Studios; rear projection screening by Stuart
Film Screen Corporation; film projections machines
by Presentation Technical Aids, Inc.; still projection
control by Tim Cashman; film editing by Cozy
Editing, Seymour Smilowitz; stenographic shorthand
machines courtesy of Stenographic Machines, Inc.,
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Rear projection optics by Dimension 150.

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The Repertory Theater of Lincoln Center extends its
appreciation to the following individuals and
organizations for their invaluable assistance with
"In The Matter of J. Robert Oppenheimer":

Universal Studios: Jack Rush, George Sperry and
Irving Wiener for integration and use of documentary
news footage; Time Incorporated; State University
of New York: Mr. R. E. Alexander, Executive
Director of Atomic Energy Information Service.
Steven Bach and Ditta Olikier for research, editing
and special material; Tom A. Larson for preparation
of 16mm film.

**Center Theatre Group of Los Angeles
(Elliot Martin, Director; Gordon Davidson,
Artistic Director; Mark Taper Forum)**

The Repertory Theater of Lincoln Center

Under the direction of
JULES IRVING

Associate Director
Robert Symonds

Production Staff

Production Manager ROBERT D. CURRIE

Stage Managers ... FRANK BAYER,

CHRISTOPHER KELLY, BARBARA-

MAE PHILLIPS, RONALD SCHAEFFER

Assistant Stage Managers BARNETT EPSTEIN,

MARTIN HERZER, PATRICK HERRIGAN,

KERRY PENNINGTON

Director, High School Program

TIM WARD

Company Scene Designer DAVID HAYS

Lighting Supervisor ... JOHN GLEASON

Music Consultant STANLEY SILVERMAN

Electronic Music Consultant PRIL SMILEY

Master Carpenter ... DICK MILLAHN

Assistant ... EDWARD HAUCH

Flyman ... PETER MAVOIDES

Master Electrician KEVIN STROHMMEYER

Assistants JOE DUNGAN,

RICHARD FITZGERALD,

PAUL DE SAVINO

Maintenance Electrician ROBERT COLGAN

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The Company



Ralph Bell, a graduate of the University of Michigan, made his first appearance with The Repertory Theater on The Forum stage as the "sour banana" in John White's burlesque comedy, *Bananas*. His off-Broadway debut was made in an earlier play by Mr. White: *Veronica*. Mr. Bell, who has appeared in some twelve Broadway plays, has directed five new plays at the Bucks County Playhouse and the Bergen Mall, and has written for television. He is currently trying to keep the economy buoyant by gently extolling the virtues of various products on radio and television. His film credits include the recent release, *What's So Bad About Feeling Good?*



Herbert Berghof is currently making his first appearance with The Repertory Theater company. A graduate of the Vienna State Academy of Dramatic Arts and the Max Reinhardt Seminar, he was an actor and director for twelve years in Vienna, Berlin and at the Salzburg Festival prior to coming to the United States. Since 1939, Mr. Berghof has been engaged in both acting and directing on Broadway and has taught acting since 1941, founding the HB Studio in 1945. Mr. Berghof last starred on Broadway during the 1959-60 season in *The Andersonville Trial* and, off-Broadway, in Samuel Beckett's *Krapp's Last Tape*. He made his American acting debut in *Nathan, the Wise*, and subsequently appeared with Eva Le Gallienne in *Ghosts* and *Hedda Gabler* on Broadway, with Margaret Sullivan in *The Deep Blue Sea* and co-starred with his wife, Uta Hagen, in the City Center production of *Tovarich*. At Washington's Arena Stage, he played the title role in Pirandello's *Enrico IV*. He directed Beckett's *Waiting For Godot* originally as a project at the HB Studio during the 1953-54 season, and subsequently staged the American premiere production on Broadway in 1956.



Philip Bosco has been a member of The Repertory Theater since the 1966-67 season. This year he was seen on both Beaumont stages, as Kent in *King Lear* and in the dual roles of Zerkow and Mr. Gray in Charles

the Bell and *Donnybrook*, and was stand-by for the roles of Henry VIII and Norfolk in *A Man For All Seasons*. He played Angelo in *Measure for Measure* and Buckingham in *Richard III* for the New York Shakespeare Festival.



Charles Cioffi made his debut with The Repertory Theater as the Duke of Albany in *King Lear* and also understudied Lee J. Cobb in the title role. Last summer, he appeared as Bolingbroke in *Richard II* and Ferrovius in *Androcles and the Lion* with the American Shakespeare Festival in Stratford, Connecticut. Prior to Stratford, Mr. Cioffi was a member of the Minnesota Theatre Company in Minneapolis for three seasons, playing a wide range of roles. During two seasons with the Cincinnati Playhouse in the Park, he appeared in the American premieres of Henry Livings' *Eh?* and Jean Anouilh's *The Cavern*. He has played leading roles for the Hartford Stage Company and the Long Wharf Theatre in New Haven.



Whitfield Connor was a Theatre World award-winner for his portrayal of Macduff in Michael Redgrave's *Macbeth*. After an extensive radio career and four years of wartime naval command, he first faced New York in the classics: Horatio in Maurice Evans' *Hamlet*, Antonio in Elisabeth Bergner's *The Duchess Of Malfi*, and the aforesaid *Macbeth*. He ventured to Hollywood and appeared in ten films. This done, he returned to New York for Sidney Kingsley's *Lunatics And Lovers* and to play the father in Tyrone Guthrie's version of *S's Characters In Search Of An Author*. He was the driving movie producer in *The Disenchanted* and Jane Fonda's father in *There Was A Little Girl*. Last season he was featured in Edward Albee's *Everything In The Garden*. Among many television credits, he has been the commercial spokesman for the Gulf Oil Corporation on their NBC news specials.



Stephen Elliott joined The Repertory Theater this season to play Gloucester in *King Lear* and Sir Thomas in *A Cry Of Players*. Last summer he appeared with the New York Shakespeare Festival in *Henry IV, Parts 1 and 2*. His performance in the National Players New York revival of *Macduff/Sade* won him a nomination for a Tony Award. Mr. Elliott's other Broadway credits include a co-starring role in *Traveler Without Luggage*, *The Irregular Verb To Love*, *Photo Finish*, *The Gay Life*, *The Shrike*, *Command Decision*, *The Tempest* and *Gypsy*. On tour, Mr. Elliott has played Captain Von Trapp in *The Sound of Music* with both Shirley Jones and Giselle McKenzie. He has been seen off-

Broadway in *...and the Winner Is*, *The Windup*, and *The Door*, and in numerous films and television shows.



Edward Franz was born in Milwaukee, attended the Layton School of Art and worked for a short time as a commercial artist before beginning his distinguished theater career. A member of the original Provincetown Players, Mr. Franz appeared in *The Emperor Jones* with Charles O'Connell and then with Paul Robeson, *Desire Under the Elms* with Walter Huston, and many other plays. His Broadway appearances include *Home of the Brave*, *Big Time*, *Farm of Three Echoes* and *Ember on Heaven*, both with Ethel Barrymore; *Cafe Crown*, staged by Elia Kazan; *Outrageous Fortune*; *The Stranger*; *The Cherry Orchard* with Eva Le Gallienne; and *The Russian People*. He went to Hollywood in 1946 and has been seen in scores of films including *The Magnificent Yankee* (and the television version with the Lunts); *The Jazz Singer* with Danny Thomas, followed by the television version with Jerry Lewis; *The Ten Commandments*; *The Miracle*; *A Certain Smile*; *The Story of Ruth*; *Hatari*; *The President's Analyst*; among many others. His television appearances are also extensive and include his own series, *Breaking Point*. His most recent New York appearance was in *Those That Play The Clowns*, two seasons ago, with Alfred Drake and Joan Greenwood.



Douglas Hayle joined The Repertory Theater to perform in *King Lear* and *A Cry Of Players* after a summer with the New York Shakespeare Festival following his graduation from the American Academy of Dramatic Arts. With the Shakespeare Festival, he appeared in *Roméo and Juliet*, *Henry IV, Part 1*, and played Feeble in *Henry IV, Part 2*.



This season Robert Molock made his initial appearances in The Repertory Theater in *King Lear* and *A Cry Of Players*. Mr. Molock's career includes the off-Broadway productions of *The Blacks* and *Young Tom Jefferson*. His other New York appearances have been in *Blues For Mister Charlie*, *A Taste of Honey* and *Young Mark Twain*. With the Gristmill Playhouse Mr. Molock has appeared in productions of *A Taste of Honey* and *Dark of the Moon*. At the Gate Theater he was in *Gussy*, and for the Skyloft Theater in Chicago he appeared in *Death of a Salesman*. Mr. Molock is presently attending the Aetionatic Repertory School under the direction of Eve Collier.

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Earlier this season, **Robert Phalen** was seen as the King of France and later Oswald in *King Lear*, and as Heming and Ned Alleyn in *A Cry of Players*. He also had occasion as understudy to go on for both Edgar in *Lear* and Will in *Players*. A member of The Repertory Theater company for four seasons, he has appeared in *Cyrano de Bergerac*, *Tiger at the Gates*, *Saint Joan*, *Galileo*, *The East Wind*, *Yerma*, *The Caucasian Chalk Circle*, *The Country Wife* and *Danton's Death*, and played Kastril in *The Alchemist*. Mr. Phalen attended San Francisco City College and The University of California at Berkeley. He joined The San Francisco Actor's Workshop in 1960 and played Stanley in *The Birthday Party*, Mosca in *Volpone*, Prince Hal in *Henry IV, Part 1*, Mick in *The Caretaker* and Jerry in *The Zoo Story*, among other roles.



Cec Linder, born in Poland and the son of a cantor, was educated in the public schools of Timmins, Ontario, served six years in the Royal Canadian Air Force, and made his professional debut at the Niagara Barn Theatre in Vineland, Ontario, before appearing on the stages of Toronto and London. A truly international performer, Mr. Linder has made frequent appearances on the BEC-TV in London, notably as Captain Queeg in *The Caine Mutiny Court Martial* when he replaced Paul Douglas on three days' notice; and in Hollywood and England where he has portrayed Captain Carson in *Subway in the Sky*, Dr. Brown in *Lolita*, and Felix, the C.I.A. agent, in *Goldfinger*, among more than a score of motion pictures. He has just completed *The Blast* on location in British Columbia, a film dealing with draft dodgers. A veteran television performer from the days of Studio One and the Armstrong Circle Theatre, he was Peter Ames on CBS-TV's *The Secret Storm*, and has appeared on *The Defenders*, *As the World Turns*, *The Nurses*, *Run For Your Life*, *Ironsides* and, most recently, in *It Takes a Thief*. Since 1953, he has been prominent in radio and television with the Canadian Broadcasting Corporation in Toronto. Mr. Linder's debut with The Repertory Theater of Lincoln Center is also his New York stage debut and his debut on the stage in the United States.



Paul Rudd appeared earlier this season as Bill Lawson in *An Evening for Merlin Finch* in The Forum and on the Beaumont mainstage in *King Lear* and *A Cry of Players*. A native of Boston, he made his New York City debut with the New York Shakespeare Festival this past summer in *Henry IV*,

Parts 1 and 2. In Neils Miller's production of *Richard of Bordeaux* he played the role of Maudelyn. Mr. Rudd has appeared in various showcase productions at the Circle-in-the-Square.



Stefan Schnabel, the son of the famed German pianist Artur Schnabel, was born, raised and educated in Berlin. He received his drama training there but in 1933 he travelled to London to join the Old Vic company, appearing with Laurence Olivier, John Gielgud and Maurice Evans. Several years after, he travelled to New York and made a lasting mark on the radio world playing in over 6000 shows. Mr. Schnabel made his Broadway debut during this period in *Julius Caesar* and followed this with a successful run in the Mercury production of *The Shoemaker's Holiday*. Eva LeGallienne's production of *The Cherry Orchard*, the musicals *Around the World*, and *Plain and Fancy*, The City Center's revivals of *Idiot's Delight* and *The Three-penny Opera*, and Peter Ustinov's *The Love of Four Colonels*. He appeared with Ruth Gordon and Carrie Nye in *A Very Rich Woman* and most recently has been seen as the father in the American premiere of Slawomir Mrozek's *Tango*. His Hollywood career had its beginning in the Orson Welles film *Journey Into Fear*. Mr. Schnabel has since appeared in *The Iron Curtain*, *Diplomatic Courier*, *The Great Houdini*, *The Ugly American* and others. His countless dramatic appearances have made him familiar to television audiences.



Joseph Schroer was seen this season as the King of France in *King Lear* and also appeared in *A Cry of Players*. While attending the American Academy of Dramatic Arts, Mr. Schroer appeared in numerous showcase productions. His New York debut was made with the New York Shakespeare Festival last summer as the Earl of Warwick in the productions of *Henry IV, Parts 1 and 2*. In the Neils Miller production of *Richard of Bordeaux*, he was recently seen as the Archbishop of Canterbury.



Jean-Pierre Stewart is carrying on the tradition of his father, actor David J. Stewart, a charter member of The Repertory Theater company. He made his first appearance with The Repertory Theater in *King Lear* and *A Cry of Players*. Mr. Stewart, who received his training from the Neighborhood Playhouse, appeared as Juan in a production of *Yerma* directed by Alice Condolina. He was seen last summer in the New York Shakespeare Festival production of *Henry IV, Parts 1 and 2*.



Harry Townes, a native of Huntsville Alabama, attended the University of Alabama, Columbia and UCLA before appearing in *Mr. Sycamore* for the Theatre Guild. On Broadway he has starred in the revival of *Tobacco Road*, played the Leprechaun in the long-running *Finian's Rainbow*, appeared as Feste, the clown in Shakespeare's *Twelfth Night* and in *Gramercy Ghost*. Mr. Townes was in the national companies of *Amphitryon 38* opposite Elisabeth Bergner, *Travellers' Joy* with Gertrude Lawrence, and *Separate Tables* in L.A. Earlier this season he portrayed Brennan O'The Moor in the Goodman Theatre's production of Sean O'Casey's *Red Roses for Me*. In the last nineteen years Mr. Townes has played starring roles in about 400 television programs including the much heralded Hallmark production of *Elizabeth the Queen* with Judith Anderson, and was recently seen in *Judd for the Defense*. Among Mr. Townes' film roles the most significant are *The Mountain* with Spencer Tracy, *Operation Manhunt*, *The Brothers Karamazov*, *The Great Imposter*, *Cry Tough* and *Fitzwilly*. His most recent picture is *Heaven Without a Gun*. Mr. Townes is a descendant of Franz Hals, the famous Dutch painter. He has worked as a doorman, usher, dishwasher, elevator operator, cashier, a radio voice and a code expert in the air force.



Tony van Bridge made his impressive NY debut with The Repertory Theater as The Bishop of Beauvais in *Saint Joan*, followed by his portrayal of Ulysses in the Beaumont production of *Tiger at the Gates*. He has since been seen as Captain Shotover in *Heartbreak House* at the Shaw Festival with Jessica Tandy, a performance he repeated for Caedmon Records. Most recently, he played the title role in Brecht's *Galileo* which opened the new Alley Theater in Houston. He trained at RADA and spent the following three years working in repertory and the years 1940 through 1946 in the British Forces as a Captain, serving both in Britain and the Middle East. In 1948 he toured with the Young Vic Company as Obey's Noah, as Henry V, in Dekker's *The Shoemaker's Holiday* and Dr. Lombardi in *The Servant of Two Masters*. From 1951 until 1954 Mr. van Bridge was a member of the Old Vic Company and appeared in a repertory which included *Bartholomew Fair*, *Henry V*, *Othello* and *Macbeth*. He emigrated to Canada in 1954 and has since become one of that country's leading actors, appearing prominently with The Stratford Festival company. His roles there have included Bottom in *A Midsummer Night's Dream*, The Gravedigger in *Hamlet*, Kent in *King Lear*, The Mayor in *The Government Inspector* and the role of Falstaff in both parts of *Henry IV* and in *The Merry Wives of Windsor*.

continued on page 34

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Repertory Theater Director

JULES IRVING, a native New Yorker and an alumnus of New York University, presided during his student days over the NYU Green Room Players. After World War II service as infantryman and Russian interpreter, he enrolled in Stanford University where he received his M.A. in drama, with advanced work toward a doctorate, and became a professor of drama at San Francisco State College. While maintaining his teaching schedule, Mr. Irving co-founded The Actor's Workshop of San Francisco with Herbert Blau. Among the plays he staged were *Hedda Gabler*, *Blood Wedding*, *Death of a Salesman*, *The Miser*, *Lysistrato*, *The Entertainer*, *Henry IV* and *The Coretaker*, the world premières of *The Plaster Bambi* (by Sidney Michaels) and *Friedman and Son* (by Mark Harris). The Actor's Workshop produced the U.S. première of Bertolt Brecht's *Mother Courage* and introduced American audiences to

Harold Pinter with the U.S. première of *The Birthday Party*. Following a six-week engagement in N.Y.C., The Workshop was invited by the State Department to represent the U.S. at the Brussels Exposition with *Waiting for Godot* in which Mr. Irving appeared as Lucky. In California, he instigated a school touring program as an extension of The Workshop. Mr. Irving is a member of the Board of Directors and the Executive Committee of the Theatre Communications Group, and the Executive Board of the Society of Stage Directors and Choreographers. His stage debut was in New York at age 13 in *The American Woy* and he acted on and off Broadway, and in San Francisco. At Lincoln Center, he has staged *The Caucasian Chalk Circle* and *The Alchemist*, and he is currently directing James Honey's play, *The Inner Journey*, which will open in The Forum, on March 20.



"Oppenheimer" Playwright

HEINAR KIPPHARDT was born in Heidersdorf, Silesia, in 1922. His father, a dentist, was arrested as a political opponent to the Nazis in 1933 and spent the next five years in several concentration camps until his release from Buchenwald in 1938. The family was then exiled from Silesia. Mr. Kipphardt began his medical studies in 1940, was drafted into the army two years later, served with a panzer division during the German retreat from Russia and deserted early in 1945. After the war, he received his medical degree in Düsseldorf, specialized in psychiatry and was attached to various hospitals, the last in Berlin. In 1951, he left the medical profession to become a producer of the Deutsches Theater in Berlin. He was there for nine years, becoming the chief producer-director. He terminated his contract in 1959 because of political dif-

ferences and left East Berlin to resettle in Düsseldorf. In 1960, Mr. Kipphardt moved to Munich where he currently resides and devotes full time to playwriting. Among his works for the theater are the satire, *Shakespeare Urgently Wanted*, his first play, produced at the Deutsches Theater in 1953; *The Chairs of Mr. Szmil*, a satirical force produced in 1956; *The General's Dog*, 1963, and *Joel Brond*, *The History of A Deol*, 1965, both first presented at the Munich Kammerspiele. Mr. Kipphardt has had many of his plays performed on European television, and a volume of his short stories has been published recently. *In the Matter of J. Robert Oppenheimer* was initially presented in October of 1964 at the Free People's Theater in West Berlin. His most recent play, *The Soldiers*, was first presented in Düsseldorf this past August.



"Oppenheimer" Director

GORDON DAVIDSON is Artistic Director of the Mark Taper Forum of the Los Angeles Music Center. He staged the first production for the Center Theatre Group in the Mark Taper Forum—*The Devils*—as well as the world première of Oliver Hooley's *Who's Hoppy Now?*. He was Managing Director of The Theatre Group at UCLA for two and a half years and produced eleven plays for that organization. Mr. Davidson staged two of The Theatre Group's most successful productions: *The Deputy*, which subsequently toured the US, and *Concide*. He has also staged the operas *Carmen*, *La Bohème* and *Casi fon tutte*, as well as a score of winter and summer stock productions. Mr. Davidson has been associated with The American Shakespeare Festival in

Storford, Conn., the Phoenix Theatre, the Dollos Civic Opera, the New York City Opera and the Mortho Grohom Dance Company. He was affiliated with the Broadway productions of *Fram the Second City* and *The Rivalry*, and co-produced a play, *Borok*, off-Broadway. A graduate of Cornell University, Mr. Davidson received his Master's Degree in theater from Western Reserve University. He is a member of ANTA's Notional Board of Directors and the Board of Directors of the Theatre Communications Group, and is Co-president of the League of Resident Theaters. Mr. Davidson staged the American première of *In the Matter of J. Robert Oppenheimer* at the Mark Taper Forum. The current production marks his New York City directorial debut.

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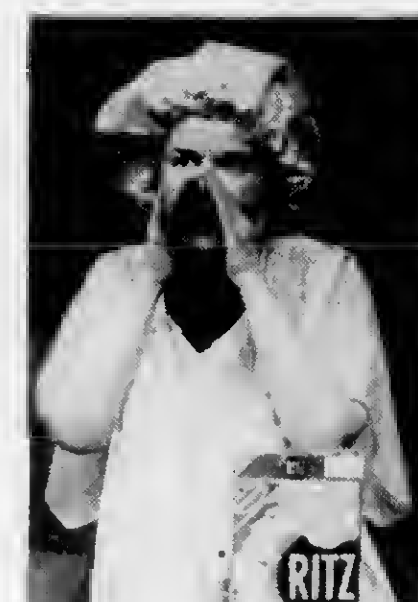
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In the Matter of J. Robert Oppenheimer: A Note

The Repertory Theater of Lincoln Center is proud to present as the third subscription play of the 1968-69 season Heinar Kipphardt's *IN THE MATTER OF J. ROBERT OPPENHEIMER*. The play had its genesis in the Hearing held before the Personnel Security Board of the Atomic Energy Commission in April and May of 1954, to rule on Dr. Oppenheimer's security clearance. This is a theatrical event, however, and not an essay or assemblage of documentary material. Characters appear on the stage who did not appear at the Hearing. For example, the lawyers for the Commission, as well as for Dr. Oppenheimer, were not the lawyers who participated in the Hearing; they are portraying the role of advocates representative of the opposing point of view without relying on the verbatim interrogation made by the actual attorneys during the month-long Hearing. Additionally, there are some scientists and others who appear as witnesses on the stage who did not testify at the Hearing but who probably represent certain points of view held at that time.

The Hearing is the framework for the play, but this presentation is not a tape recording of the investigation. What we wish to depict is not an historical event but a dramatization of issues: guilt by association—the place of ultimate weaponry—the role of science in political decisions—the role of the scientist in the nuclear age—is there an absolute or objective standard for determining disloyalty to one's country, or does it vary with the temperament and mores of the society? As Abraham Lincoln wrote: "Must a government of necessity be too strong for the liberties of its people or too weak to maintain its own existence?"

IN THE MATTER OF J. ROBERT OPPENHEIMER uses words delivered by the actors that were not spoken at the Hearing, and it occasionally uses a character in the play to make statements that were in fact made by others at the Hearing. The author has introduced monologues between the scenes of the play purporting to describe the attitude of a given speaker. These monologues are but dramatic devices and cannot accurately describe the attitudes of real people. Then, too, some scenes were created strictly for dramatic effect. The final decision of the Personnel Security Board of the AEC was subsequently made known to the participants by letter, rather than orally at the end of the proceedings; at the actual Hearing, Dr. Oppenheimer did not make a final statement, and so on.

Consistent with the notion of being a play rather than a documentary, no attempt was made to have the physical characteristics of the actors parallel those of the actual participants. Rather than forty witnesses as in the Hearing, there are only six witnesses, and the author has rearranged the order in which these witnesses actually appeared.

The facts of the case are used to present a debate about fundamental issues which face the world today. In measured and unpolemical terms, through a discussion between intelligent men, it throws fascinating light on the way political decisions are reached and scientific discoveries are made. The issues dramatized are presented in the context of the political, social and moral climate of the late 1940s and early 1950s, at a time when the late Senator Joseph McCarthy exerted great influence on the policies of our country.

Fact as Fiction: History as Truth

It might rightly be asked why an assemblage of documentary material should be fashioned into play form. As history it must invariably be truncated and distorted and as a play it violates traditional concepts of drama as action, plot and character. Why not make a film of the actual events or read out a verbatim transcript? Would it not be clearer, more precise, more factual—certainly! More enlightening—not at all!

For the playwright's intention is, in his own words, to follow Hegel's advice and lay bare "the core and significance" of a historical event by freeing it from the "adventitious contingencies and irrelevant accessories of the event," to strip away the circumstances and aspects that are of merely secondary importance, and to replace them with such that allow the essence of the matter to appear in all its clarity."

Kipphardt focuses on fundamental

issues within a society to prick the social conscience of us all. Life cannot do this, but our retelling of it can.

Oppenheimer was neither hero, nor saint, nor villain. He was, indeed, a phenomenon of our time. The perspectives of 1969 testify to a fundamental relevance: that behind it all or in front of us all is the Spectre of the Apocalypse. Amongst men of good will we are asked the reasonable question: how can this happen?

In The Matter of J. Robert Oppenheimer is a celebration of the complex thought process by which man comes to grips with his environment. The play is a distillation of 3,000 typewritten pages of transcript to 100 pages of drama. Film and slides are utilized in this production as documentation of real events and a continuing reminder of this as fact. The action on the stage is merely the abstraction of ideas embodied in hu-

man behavior; the film is the shadow of reality; the actor on stage is the three-dimensional existence of illusion. It asks the audience to reinterpret for itself what is being reinterpreted on the stage of the author's reinterpretation of something which really happened. The play answers no questions, rather it begs the question and poses problems with which the audience itself must wrestle.

J. Robert Oppenheimer wrote "The man of science and the man of art live always at the edge of mystery, surrounded by it. Both, as the measure of their creation, have always had to do with the harmonization of what is new with what is familiar, with the balance between novelty and synthesis, with the struggle to make partial order in total chaos. They can, in their work and their lives, help themselves, help one another, and help all men."

—GORDON DAVIDSON

Theater and Reality

From An Interview With Heinar Kipphardt



Q: You are considered one of the fathers of documentary drama. Mr. Kipphardt. However, an argument used against this technique is that the documentary approach does not do justice to the theater.

A: This may be so, but it need not be so. Theater, per se, does not exist—there is always only the theater of a particular period. For me, the more important question is whether our present-day theater perhaps does not do justice to our present-day world. If our theater is not able to deal with the key political questions of our time, then one will be no longer able to take it seriously. Then it will sink to the level of other media for the manipulation of false sentiments—a means of relaxation only—instant therapy. Not really a worthwhile undertaking.

Q: The question is how can these key political questions be mirrored convincingly in the theater. The theater is a sensory medium.

A: Of course it is. There is no art without sensuousness. However, thinking, too, is connected with and dependent on the senses. Bertolt Brecht considered thinking one of the greatest pleasures of man. If a dramatist succeeds in spotlighting a complicated reality with all its contradictions, if he succeeds in clarifying this reality, then as a by-product there are sufficient aesthetic enjoyments.

Q: Why do you consider the new documentary technique which you use—which Weiss and Hochhuth use—as particularly suitable?

A: I believe I should speak only for myself. The other authors who use documentary material have developed very different kinds of plays, both in terms of their approach to the word itself, and in terms of their dramatic techniques. Common to them, perhaps, is my attitude that in our time of slogans in which people tend to create ideologies of quick theses and premature judgments, one should be precise and base upon unassailable documentary evidence that which one presents in his works. Thus, a scientific component becomes part of the artistic work, the writer becomes an investigator. We can detect this tendency also in other art forms. Interestingly enough writers of the so-called documentary drama, have developed their techniques quite independently of one another as they were faced with the problem of bringing into the theater major political themes. I don't mean to say that these techniques are the only possible means to handle these themes. But I would say that there are certain themes dependent upon documentations which can hardly be handled by any other than the documentary approach. These are themes in which artistic license has no place, in which one can focus on the essential core only by highlighting the contradictory mass of evidence to illuminate the heart of the matter.

Q: Didn't Brecht find in the parable the poetical form with which to handle political themes?

A: Oh, I don't argue with that. I don't believe, however, that the parable form is meant for all themes. I don't know whether you can create a meaningful parable about Auschwitz, Hiroshima or Viet Nam. This would seem somewhat obscene to me. As I began to work on *In The Matter of J. Robert Oppenheimer*, I experimented with various technical means. First, I considered an epic form akin to Shakespeare's plays, with the Hearing merely the last act. It didn't satisfy me—it was too imprecise for me. I found that the problem of the contradictions between the grandiose development of the new sciences and the retarded development of our knowledge of society could not be portrayed as a parable or a tale, but rather as factual description, backed up by documentation.

Q: Perhaps a parable makes the subject matter prettier and more enjoyable, but—at the same time—more disguised. Hasn't your play, *In The Matter of J. Robert Oppenheimer*, however, become something like a new kind of parable for the role of the scientist in our time.

A: Surely no parable, but of course. I did want to use the extreme case of Oppenheimer to portray the contradictions and conflicts of the scientist in our age. And these should be equally applicable to other fields of activity. The huge mass of facts is the basic source from which the dramatist tears the pertinent facets of his work, and he has to do a great deal more to come up with a viable end product.

Attorneys for J. Robert Oppenheimer disclosed June 1 that a special Atomic Energy Commission panel had cleared him as "loyal" but decided 2-to-1 against his reinstatement as an AEC consultant. They contended that the board had unanimously found him "loyal" and "discreet" and that his "radical associations" having been substantially all pre-war were "so patently harmless that they in no way reflect on Dr. Oppenheimer's status as a security risk."

The Atomic Energy Commission ruled 4-to-1 against reinstating Dr. J. Robert Oppenheimer's clearance for access to restricted information on June 29. In the majority against Oppenheimer were Admiral Lewis L. Strauss, AEC Chairman and Commissioners Eugene M. Zucker, Joseph Campbell and Thomas E. Murray. Commissioner Henry D. Smyth voted to reinstate Oppenheimer. Oppenheimer issued a statement June 29 saying that Smyth's "fair and considered statement made with full knowledge of the facts says what needs to be said."



Admiral Strauss

Oppenheimer praised American scientists for "their high skill and their devotion" and said he was confident they would "work faithfully to preserve and strengthen this country." Their counsel, when sought "will be given honestly and freely, I hope that it will be heard." The Federation of American Scientists Committee on Loyalty and Security said in New Haven, Connecticut that Oppenheimer's exclusion from secret government work would "hurt national security and science in America."

Oppenheimer stated on June 30 that he did not intend to appeal the AEC decision and would continue as director of the Institute for Advanced Study in Princeton, N. J. and concentrate on the study of new problems in physics. The institute's twenty-six members issued a statement of "confidence in his loyalty and patriotic devotion." Editorial comment in major US newspapers generally accepted the AEC majority's findings although many expressed regret that Oppenheimer had failed to clear himself to the Commission's satisfaction.

It was disclosed on September 26th that there had been an effort by AEC Chairman Lewis L. Strauss to forestall publication of "The Hydrogen Bomb." The book, by Joseph Shepley and Clay Blair, Jr., charged that J. Robert Oppenheimer and other atomic tually successful efforts of Dr. Edward Teller to get an American H-bomb scientists tried to thwart the even-

into production. The book further said that Russia took a temporary atomic lead over the US in 1953 due mostly to Oppenheimer. Shepley said Strauss offered to buy the manuscript and withhold it for twenty-five years, or until most of the individuals concerned were dead in order to shield his scientists from public controversy. Ex-AEC Chairman Gordon Dean denounced the book as "vicious" and "untrue."

The Supreme Court

Earl Warren's nomination as thirteenth Chief Justice of the US was confirmed by Senate voice vote without opposition March 1st.

The Supreme Court ruled unanimously May 17 that racial segregation in public schools was unconstitutional. The decision, read by Chief Justice Earl Warren, held that the "separate-but-equal doctrine" enunciated by the Supreme Court in 1896 had "no place" in public education.

Racial desegregation in Baltimore and Washington high schools was upheld on October 1st by local officials, despite anti-Negro "strikes" by 2000 white students in each city.

On November 22nd, slum clearance programs provided by federal and state legislation were ruled constitutional in unanimous U.S. Supreme Court decision on the 1954 District of Columbia Redevelopment Act.

Crime in the Capital

On March 1st five members of Congress were shot and wounded on the floor of the House of Representatives by three or four Puerto Rican Nationalists including a woman shouting, "Freedom for Puerto Rico." The would-be killers fired twenty to twenty-five rounds at random from two German lugers and two P-39 automatic pistols. Five of the 243 Representatives, who had just answered a quorum call, fell to the floor with bullets splintered desks and chairs and chipped plaster from the chamber's ceiling.

People, Places and Things

Marilyn Monroe, 29, married Joe Di Maggio in San Francisco on January 14th.

British Prime Minister, Sir Winston Churchill, told the House of Commons on January 26th that widespread reports he intended to retire soon were "a delusion."

Mamie Eisenhower christened the Nautilus, world's first atomic-powered submarine on January 21st.

On January 23rd and 24th Ernest



Ernest Hemingway and his wife, Mary

Hemingway and his wife Mary survived two airplane accidents in Uganda, East Africa; they were slightly injured in the second crash.

The US Court of Appeals in St. Louis rules February 8 that the US Weather Bureau could not be sued over erroneous forecasts. The court upheld dismissal of suits by six Kansas City firms for more than \$100,000 damages in Kansas City's 1951 flood.

Pierre Etchebaster, 60, world open-court tennis champion since 1928, announced his retirement as champion in NYC February 12.



Mr. and Mrs. Joe Di Maggio

Major General Roderick C. Allen spent \$1200 in government money to build a dog run and kennel, while commander of Fort Dix, N.J. Allen, retiring March 31, said that he would repay the \$1200 if the Army wished.



Albert Einstein

On March 14 Albert Einstein was 75, and in a message read March 13 to a Princeton, N.J. conference of the Emergency Civil Liberties Committee, Einstein urged intellectuals "to refuse to cooperate in any undertaking that violates the constitutional rights of the individual." Dr. J. Robert Oppenheimer announced March 13 the triennial Albert Einstein Award of a gold medal and \$15,000 had been won this year by Dr. Richard Phillips Feynman.

A mummy of a 10-year-old Inca girl, perfectly preserved for more than 500 years, was found March 22 in an icy tomb 20,000 feet up in the Chilean Andes.

General Charles De Gaulle accused the US on April 7 of "interference" in French affairs.

Arturo Toscanini, 87, March 25, resigned in New York April 4 as conductor of the NBC Symphony Orchestra which he had led since it was founded for him in 1937.

Pope Pius XII in an Easter message broadcast worldwide April 1st called for nuclear arms ban and urged "turned ones of the world" to turn their discoveries exclusively to the "forces of peace."

On April 19, Mayor Robert F. Wagner ordered water conservation measures in New York City.

On September 13 Edmund S. Muskie, 70, became the first Democratic governor of Maine in twenty years.

The Nautilus, the world's first atomic powered ship, joined the Atlantic Fleet September 30.

On October 1 Dr. J. Robert Oppenheimer was reelected director of the Institute for Advanced Study (Princeton) by a unanimous vote of the board of trustees.

Diego Rivera was readmitted to membership in the Mexican Communist Party on September 26. He had been expelled as a Trotskyite in 1929.

Maria Callas, contralto, signed a contract to sing with the Metropolitan Opera, thereby becoming the first singer to be engaged by the company since its founding in 1883.

Ernest Hemingway, 55, was awarded the Nobel Prize for Literature on October 25.

Marilyn Monroe divorced from Joe Di Maggio on October 27.



Mendes-France

Mendes-France, 55, drank more than 4000 bottles of wine and 4000 bottles of brandy in November. He launched a campaign to reduce drinking in France. Mendes-France estimated that alcoholism caused excessive mental illness, a forty per cent excessive death rate and forty per cent of French work accidents.

Charles ("Lucky") Luciano, 57, was placed under two-year parole in Naples November 19 by a government investigating commission that found him to be "socially dangerous because of well founded suspicions that he lives on and by crime."

Andrei Ulanovitch Vishinsky, 70, died November 22 in New York of a heart attack while working at his delegation's residence on a speech he intended to deliver that day during the debate on the "atoms for peace" program. Jacob Malik was designated November 23rd as his successor.

Died: Enrico Fermi, 53, Italian-born physicist who directed the building of the first atomic pile which led to the development of the U.S. A-bomb. November 28th.



Churchill

Churchill honored at 80 in public celebration believed to have surpassed any honoring a British subject in the past on Nov 30.

The Church

Archbishop Joseph E. Ritter of St. Louis on January 1st forbade Roman Catholics in his Archdiocese to attend the film, "The French Line" because of a scanty costume worn by its star, Jane Russell.

The Middle East

Israel Ambassador Abba Eban asked the UN Security Council on February 5th to impose sanctions against Egypt unless they lifted a Suez Canal blockade of Israeli-bound shipping.

Lt. Col. Gamal Nasser, 37, replaced Naguib as Premier of Egypt and announced on Feb. 22nd that the Presidency would be filled by election.

Major General Mohammed Naguib was reinstated as Premier of Egypt and chairman of the Revolution Command Council March 8th only nine days after resuming the Presidency. Lt. Col. Gamal Nasser stepped down to his old post of Deputy Premier and vice chairman of the Council.

Deputy Premier Lt. Col. Gamal Abdel Nasser replaced ailing Maj. Gen. Naguib April 18 as Premier of Egypt.

Major General Naguib was removed from the Egyptian Presidency on November 14 on the grounds that he had plotted with the extremist Moslem Brotherhood against the life of Premier (Lt. Col.) Nasser. The Revolution Command Council (ten-member military junta headed by Nasser) assumed function of the Presidency on November 17th.

Asia

South Koreans celebrated the 35th anniversary of their Declaration of independence from Japan March 1st by demanding war to unify Korea.

"Total independence" for Viet Nam with the French Union was pledged by France on April 28. In return Viet Nam promised to "maintain and consolidate" its friendship with France.

Armistice agreements halting the seven-and-a-quarter-years war for Indo-China were signed in the Palais des Nations in Geneva on July 21. The settlement cuts Viet Nam in two, roughly along the 17th parallel, the northern part going to Ho Chi Minh's Communist-led Viet Minh rebels and the southern part held by the French-backed government of Viet Nam Chief of State, Bao Dai.

continued on page 20

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Designers



Peter Wexler



John Gleason



Constance Ross



Elinor Bunin

Peter Wexler designed the Broadway musical, *A Joyful Noise*, and received a Tony nomination for *The Happy Time*. He designed *War and Peace* for the A.P.A.-Phoenix company, *The Taming of the Shrew* and *Abe Lincoln in Illinois* for the Phoenix Theatre, *Antony and Cleopatra* for Joseph Papp at the Delacorte Theatre in Central Park and *Brecht on Brecht* for the ANTA Matinee Series. He also designed *Caprice* for the Robert Joffrey Ballet and *Lizzie Borden* for the New York City Opera Company. Mr. Wexler is Gordon Davidson's Principal Designer for the Mark Taper Forum of the Los Angeles Music Center, and is currently at work designing two productions there. He is also designing the "Promenades" for the New York Philharmonic as he has done in the past. His work is currently on view in a one-man show at the Wright/Hepburn/Webster Gallery in Manhattan.

As resident lighting designer for The Repertory Theater of Lincoln Center, John Gleason this season has designed the lighting for *King Lear* and *A Cry of Players*, and for *Bananas* and *An Evening for Merlin Finch* in The Forum. Last season he created the lighting for the initial Forum productions *Walking to Waldheim* and *Summertime*—and for *Saint Joan*, *Tiger at the Gates* and *Cyrano de Bergerac* on the Vivian Beaumont mainstage. Also for The Repertory Theater, he was responsible for the lighting of *The Alchemist* and *Yerma* at the Beaumont, and *Tartuffe* and *The Changeling* at the ANTA-Washington Square. Mr. Gleason is a technical consultant and lighting designer for the National Theatre of The Deaf. Last season he designed the lighting for *Father Ubridge Wants to Marry* at the American Place Theatre. On Broadway, he created the lighting for *The Porcelain Year* and *La Grosse Valise*. Mr. Gleason has assisted David Hays on the Broadway productions of *Dinner at Eight*, *Hughie*, *Drat! The Cat*, *Mrs. Dally*, *We Have Always Lived in the Castle*, *The Diamond Orchid*, and off-Broadway with *All Women Are One*. He created the lighting for the Stratford (Ont.) Shakespeare Festival's *A Midsummer Night's Dream*. This season his Broadway credits include the lighting design for *Lovers and Other Strangers*, *The Great White Hope* and *We Bombed in New Haven*.

Constance Ross met her husband, designer Peter Wexler, at the American Shakespeare Festival in Stratford, Connecticut, where she assisted Academy Award-designer Dorothy Jeakins during the summer of 1959. Miss Ross has served as Donald Brooks' assistant during the '65-'66 season, for the initial collection of his own firm, and with this season's *Promises, Promises*. She has also assisted Irene Sharaff on *Funny Girl* and *The Girl Who Came To Supper* and Patricia Zipprodt on *Fiddler on the Roof* and *She Loves Me*. She has worked with her husband on the Los Angeles Music Center's productions of *Candide* and *The Devils*, and assisted Freddy Wittop with *The Happy Time*. In Hollywood, she has been an assistant designer for Twentieth Century Fox and the Western Costume Company where she worked on the wardrobes for *The King and I* and *Friendly Persuasion*. A graduate of the University of Arizona with an MFA from Carnegie Tech, Miss Ross has also designed costumes for Playhouse 90.

Elinor Bunin is the winner of more than thirty major design awards including television's top film award from the New York Art Director's Club for the film opening of *Color Me Barbra*. Her work is represented in numerous international exhibitions and art publications. Miss Bunin, who is the president of Elinor Bunin Productions, Inc., New York, was previously with CBS-TV as the senior graphic designer and was the Creative Director for New York's WNDT. She has designed for such feature films as the current Russian epic, *War and Peace*, *The Producers*, *Lilith*, and scores of television shows including *The Kraft Music Hall*, *The Harry Belafonte Specials*, *CBS Sports Opening* for NFL football, *ABC's Stage 67*, *The Ingrid Bergman Special*, *The Garry Moore Show*, *Once Upon a Mattress*, *This Is Edward G. Robinson*, *This Is Ben Shahn*, and *The Carol Burnett Specials*, among many others. Miss Bunin has lectured in the leading museums in New York and was on the faculty of the City College of New York. She holds a bachelor's degree and a master's degree from Columbia University, is a life member of the Art Students' League, and is on the Board of Governors of the Television Academy.

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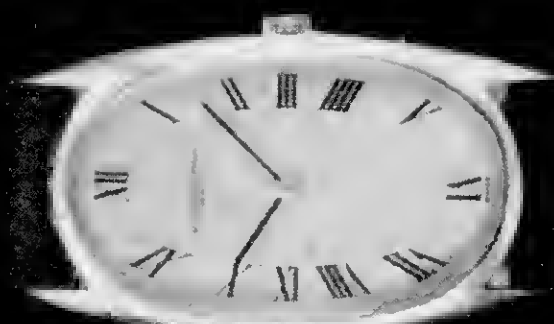


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The Year That continued

On June 28 Communist Chinese Premier Foreign Minister Chou En-lai and Indian Prime Minister Jawaharlal Nehru urged a political settlement in Indo-China based on the creation "of free, democratic unified and independent states which should not be used for aggressive purposes or be subjected to foreign intervention."



Chou En-lai and Nehru

30,000 Viet Minh troops marched in Hanoi on October 9th to begin the Communist occupation of the city under the terms of the Geneva agreement, which ended the Indo-Chinese war.

President Eisenhower said on October 23 that the US expected the South Viet Nam Government to effect "needed reforms" in exchange for more US aid. An Eisenhower letter to Premier Ngo Dinh Diem, published in Saigon, expressed "grave concern" about the new state's "welfare and stability."

In Manila on September 8th, eight nations signed the SEATO pact and pledged joint defense action.

Entertainment and the Arts

On January 9th "Billboard" rated as some of the most popular songs in the USA: "Oh Mein Papa," "Rags to Riches," "Stranger in Paradise," "Ebb Tide" and "Heart of My Heart."

On January 16 "South Pacific" closed on Broadway after 1,925 performances.

Best-sellers for the month of January included "The Power of Positive Thinking" by Norman Vincent Peale and "Life is Worth Living" by Fulton Sheen.

The National Association for Better Radio and TV awards were announced on February 8th: "Omnibus" was cited for best TV and Edward R. Murrow's CBS newcasts were the best radio.

A grand jury in Elizabeth, N.J. rejected efforts March 5 to ban the film "The Moon Is Blue" as obscene.

On March 20th "The King and I" closed after 1,246 performances.



Oscars were awarded March 25 to "From Here to Eternity," to Audrey Hepburn, 24, for "Roman Holiday" and to William Holden, 36, for "Stalag 17."

Sports

Pitcher Satchel Paige, age 49, was released on January 26th by the American League Baltimore Orioles.

Roger Bannister, 25, ran the legendary "4-minute mile" on May 6.



Roger Bannister



Yogi Berra

The Giants swept the World Series against the Cleveland Indians on October 1st.

Most valuable player of the year in the American League: Lawrence (Yogi) Berra, named December 9th by the Baseball Writers' Association of America.

Medicine



Salk

On April 26-27 testing began on a nationwide level of the Salk anti-polio vaccine. The test is scheduled to involve 900,000 children in 171 areas of forty-five states.

The British Medical Journal reported on June 25 a rising death rate from lung cancer among doctors who smoked.

The Tobacco Industry formed a commission on January 3rd to "get at the facts" about some doctor's contention that smoking contributes to lung cancer. It was further stated by the fourteen major companies that a scientist of "unimpeachable integrity and national repute" would be placed in charge of the committee's research and a group of scientists "disinterested in the cigarette industry" would serve as advisors. They asserted that there was as yet "no proof that cigarette smoking is one of the causes" of lung cancer.

Travel

The Commission on Foreign Economic Policy, headed by Inland Steel Chairman Clarence Randall, recommended increased tourism to President Eisenhower and Congress on January 23rd, to facilitate passports and visas for tourists and to increase the \$500 duty-free allowance to \$1,000.



Dulles

Dulles sets travel record: Since taking office of Secretary of State, John Foster Dulles travelled 104,000 miles in the first fifteen months of his post. On April 20th he went from Washington to Paris for a NATO meeting.

Philosophy

Dr. J. Robert Oppenheimer, in a broadcast ending Columbia University's bicentennial celebration called for scientists and artists in a complex world to keep open the paths through which art and science are spread in a "true and worldwide community. Each of us," he said, "knowing his limitations, knowing the evils of superficiality and the terrors of fatigue will have to cling to what is close to him, to what he knows, to what he can do, to his friends and his tradition and love lest he be dissolved in a universal confusion and know nothing and love nothing."



—Look Magazine Photo from United Press.
Oppenheimer

—PHOTOGRAPHS BY WIDE WORLD PHOTOS.



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Presenting Robert Montgomery:

On January 21st, Robert Montgomery accepted the invitation to become President of the Board of Directors of The Repertory Theater of Lincoln Center. Mr. Robert Hoguet, President of the Board since 1964, was elected Chairman of the Board, a post previously held by Mr. George D. Woods whose long association with The Repertory Theater will continue in Board membership. At the time of Mr. Montgomery's appointment, Repertory Theater Director Jules Irving received a new contract which extends to July 31, 1972.

During these recent weeks, Mr. Montgomery has been asked numerous times why he is so enthusiastic about taking on the enormous responsibility of raising money for The Repertory Theater's necessary deficit financing during this particularly difficult period in the country's social and economic history. He will ask you how, after having a perfectly beautiful love affair with a lovely lady called the theater for over forty years, anyone could turn down the opportunity to spend a weekend with her. . . . Weekends would seem to be an understatement for Mr. Montgomery, who has been deeply committed to both the arts and public service throughout his entire life.

His career has been enormously rich and varied. His broadest public knows him as a star of international magnitude. He has acted in roughly 65 motion pictures since his first film—a silent called *This Is College*—in 1926. During the 20-odd years he spent in Hollywood, he directed and produced films as well as appearing on-camera. Movie buffs will tell you that Robert Montgomery successfully used the kind of imaginative and advanced camera techniques that are being hailed as innovative today, and cite *Lady in the Lake*, which he both directed and starred in, as an example. Other films which are quickly brought to mind when the name Robert Montgomery is mentioned are *Night Must Fall* and *Here Comes Mr.*

Jordan, and the list goes on and on. His Hollywood years were interrupted by World War II, when he served as a naval aide to President Roosevelt and a naval officer overseas, for which he received the Bronze Star for action on D-Day.

He returned east in the early '50s where again he was to pioneer in the entertainment industry. These were the early days of live television and for seven years Montgomery produced, directed, hosted, narrated and, occasionally, appeared on his own dramatic series, *Robert Montgomery Presents*. To this day, he seldom walks down a Manhattan street without running into someone who worked for him during this exciting period. He was also a current events commentator on radio in the mid-'50s with his own program, *Robert Montgomery Speaking*, and, from 1952 to 1960, his career included being Special Consultant to President Eisenhower.

Robert Montgomery was born in Beacon, New York, the son of Henry Montgomery, president of the New York Rubber Company. Montgomery, Sr. died when his son was 16. After graduation from the Pawling School, Henry Montgomery, Jr., (he changed his name to Robert early in his stage life) went to work at a variety of jobs including railroad mechanic and eventually as an oiler on a tanker. The experience at sea left him with the youthful and romantic notion of becoming a writer and he moved to Greenwich Village. It was there that he was offered, through a stage manager friend, his first role—in *The Mask and The Face*—on Broadway in 1924. He was fired a week later, yet his professional theatre career had begun. He returned to New York City frequently in subsequent years, both to act and direct. He has staged two successful Broadway plays: *The Desperate Hours* and *Calculated Risk*.

Robert Montgomery is currently a director of R. H. Macy and Company; the MM Company and Universal Telephone Company. He is a member of Actors Equity, a Director of the Directors Guild of America, a trustee and member of the Executive Committee of the National Citizens Committee for Broadcasting, and, during 1959-60, he was a member of the President's Committee on the Arts.

He recently authored his first book, *Open Letter From A Television Viewer* (Heinemann, 1968) which encapsulates his long-term and eloquent concern for broadcasting, television programming and mass communications.

As a fledgling actor, Robert Montgomery learned his craft in the classic manner. He played in stock companies throughout the eastern coast where roles were changed at the drop of a hat, and plays as frequently. The experience gave him a deep understanding of repertory and the significance of developing and supporting a truly American theater of permanence and scope. The Repertory Theater welcomes him heartily to the fold.

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The Company continued



Ronald Weyand, a graduate of Boston College and the Yale School of Drama, made his first featured New York appearance in *The Three-penny Opera*, with which he remained for a year. Other year-long runs were in *Becket*, *Inherit the Wind*, *The Pinter Plays* and *A Country Scandal*; shorter runs included *The Cave Dwellers*, *The Golem*, and a role for which he received an Obie award in 1963: *The Professor in Ionesco's The Lesson*. In 1964, Mr. Weyand established The Theatre Studio at Marymount College, Tarrytown, a play production unit in which students learn theater through working with professionals. His screen appearances include *Mad Dog Coll*, *Taras Bulba* and *Parachute to Paradise* and *Alice's Restaurant*, both of which will soon be released. Mr. Weyand has been a member of The Repertory Theater company since 1965. This season he has been seen as the Duke of Cornwall in *King Lear* and as Gilbert in *A Cry of Players*.



Joseph Wiseman was born in Montreal, schooled in Detroit and New York City, and made his Broadway debut in support of Raymond Massey in Robert Sherwood's *Abe Lincoln in Illinois*. Among subsequent appearances were *Candle in the Wind*, with Helen Hayes; *The Three Sisters*, with Katharine Cornell; *Joan of Lorraine*, with Ingrid Bergman; and the puritanical Escovedo in *That Lady*, with Miss Cornell. Mr. Wiseman's unforgettable performance as Charlie Gennini in *Detective Story* was followed by his Edmund in *King Lear* with Louis Catherin. He played opposite Julie Harris in *The Lark* and appeared with the late Margaret Sullivan in *Sweet Love Remembered*. Numerous other stage roles include *The Father* in John Houseman's production of *Six Characters in Search of an Author* in Los Angeles and Ferdinand in *The Duchess of Malfi* staged by Mr. Houseman in New York. Mr. Wiseman was a member of the original Repertory Theater of Lincoln Center company under the aegis of Robert Whitehead, where he created the role of LeDuc in *Incident at Vichy* directed by Harold Clurman. Other appearances with The Repertory Theater at the ANTA-Washington Square included Chu Yin in *Marco Millions*, Mickey in *After the Fall* and Seymour in *But for Whom Charlie*. He has appeared in London's West End and made a notable appearance with the American Shakespeare Festival in Stratford, Connecticut as Becket in *Murder in the Cathedral*, again for Mr. Houseman. Mr. Wiseman's many motion pictures include *Dr. No* in which he played the title role, the recent *Bye Bye Braverman*, the current *The Night They Raided Minsky's*, and *Stiletto*, to be released shortly. His other films include *Detective Story*, *Viva Zapata* and John Huston's *The Unforgiven*. Mr. Wiseman is married to the noted dancer and choreographer, Pearl Lang.

Dinner and the Met Grand Tier

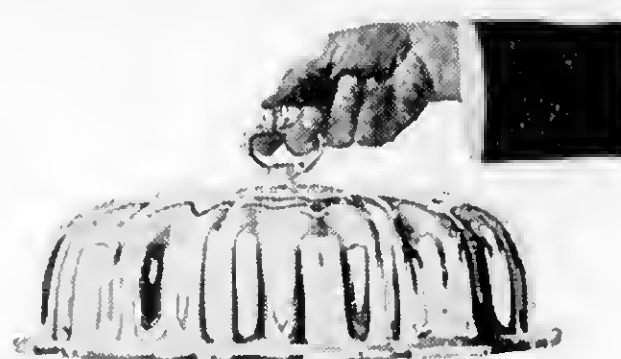
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God, Man, . . . continued

riod measured not in hours but in years.

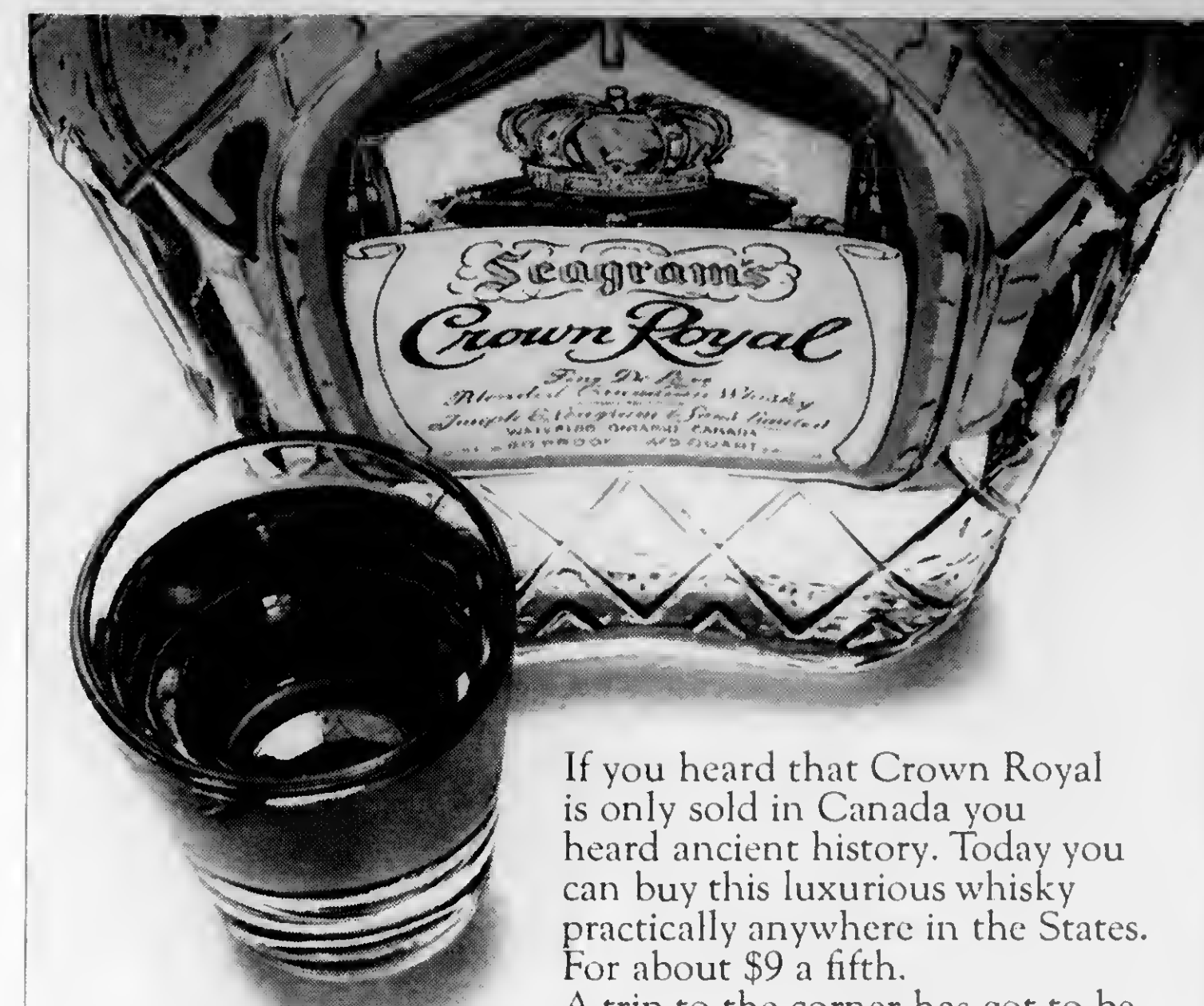
Thinking along these lines, wouldn't you also give some thought to the natural rights of man, placing those rights above national rights? Wouldn't you have asked yourself whether the institution of the fully sovereign nation had not become antagonistic to the institution of man? Wouldn't you have reflected that the United States had been created precisely for the purpose of serving the natural rights of man, and that it could justify its heritage only in terms of its service to that purpose? You knew that the gift of life could be meaningless without the gift of freedom, but that freedom could not long exist in a world of anarchy, and, indeed, that anarchy imperiled life itself. For all these reasons, wouldn't you have felt the need to speak in behalf of all men, their basic needs on this planet, and their hopes? And if some nations held back as you pressed for world law, would your obligation be any the less to continue?

If in the postwar era these questions and problems were tormenting the ordinary citizen, consider their terrible claim on the sensitivities and sensibilities of J. Robert Oppenheimer. Throughout this period Oppenheimer was being importuned by skilled and special pleaders, who wanted his support for unlimited control of atomic energy.

Other friends urged him to renounce the Bomb and everything connected with it. Still others argued unblushingly that the party in power had no choice but to make and brandish the Bomb, since if it didn't, the party *not* in power could cry cowardice, and say American lives were being endangered.

Oppenheimer was thus pulled at from without and within like a speck of matter in a drop of water under one of his microscopes, bending this way and that under the bombardment of molecules flying at it from different directions.

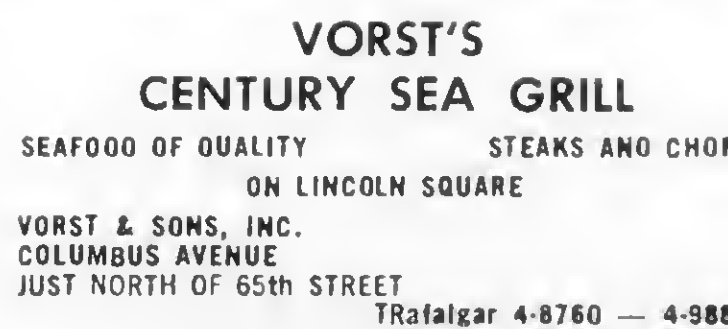
But it is worth remembering, as we see in *The Matter of J. Robert Oppenheimer*, that we are by no means seeing it through a microscope, at many safe removes from the agony it portrays. Rather, in the best tradition of the new theater, we who see the play are on stage. All in the theater are here confronted by the awful dilemma of J. Robert Oppenheimer as he sat pinned and wriggling, fifteen years ago, in a hearing room that was all sharp angles.



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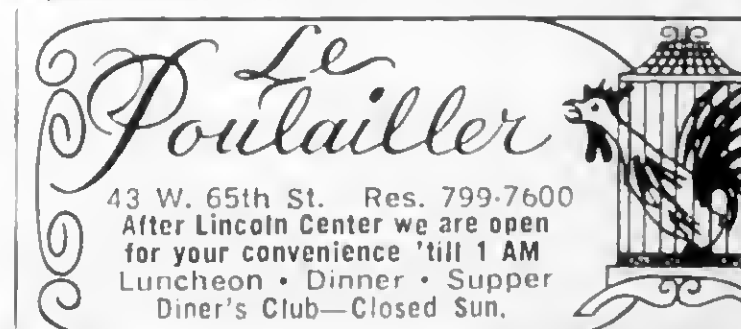
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J. Robert Oppenheimer: A Chronology

April 22, 1904	Birth of J. Robert Oppenheimer	November 27, 1953	Hoover sends a copy of Borden's letter and a summary of derogatory information from the FBI files to the Atomic Energy Commission and to Eisenhower
December, 1938	Otto Hahn and F. Strassman succeed in splitting uranium—Germany	December 3, 1953	Eisenhower writes to Att'y Gen. Brownell, the Atomic Energy Commission, and the Defense Dept. to raise the "Blank Wall" for Oppenheimer
August 2, 1939	Einstein's letter to Pres. Roosevelt about work by Fermi and Szilard	December 21, 1953	Strauss informs Oppenheimer his security clearance is about to be suspended. They discuss the alternative of Oppenheimer resigning
November, 1940	Oppenheimer marries Katherine Harrison	December 22, 1953	Oppenheimer writes Strauss requesting the security investigation
June, 1942	Establishment of the Manhattan District under Col. James C. Marshall	December 23, 1953	Suspension of Oppenheimer's security clearance
Summer, 1942	Oppenheimer and Teller first discuss a thermonuclear (H-bomb) program—at Berkeley	March 1, 1954	H-bomb Test on Bikini—the Japanese fishing boat incident
September 23, 1942	Gen. Groves officially takes charge of the Manhattan Project	April 6, 1954	McCarthy attacks the "18 month delay of H-bomb" over CBS-TV Oppenheimer Hearings
July, 1942	Oppenheimer put in charge of Los Alamos	April 12-May 6, 1954	Army-McCarthy Hearings begin
September-December, 1943	First Investigation of Oppenheimer—the Chevalier Incident	April 22, 1954	Decision reached in Oppenheimer Hearings
April 12, 1945	Roosevelt dies, Truman takes office	May 14, 1954	The Security Board publishes its findings—Oppenheimer is loyal, but a security risk. Oppenheimer decides to appeal to the Atomic Energy Commission
May 8, 1945	End of the War in Europe	June 2, 1954	Atomic Energy Commission releases the full transcript of the Security Board Hearings
July 16, 1945	Trinity Test (A-bomb) at Alamogordo	June 15, 1954	End of the McCarthy Hearings
August 6, 1945	Atomic Bomb dropped on Hiroshima	June 17, 1954	Oppenheimer loses appeal to the Atomic Energy Commission, 4 to 1
August 9, 1945	Atomic Bomb dropped on Nagasaki	June 29, 1954	The day Oppenheimer's contract as consultant to the Atomic Energy Commission was due to expire
September 2, 1945	V-J Day	June 30, 1954	Oppenheimer is re-elected Director of the Institute for Advanced Study (Unanimous vote)
1946	FBI investigates Chevalier Incident (2nd time Oppenheimer is investigated)	October 1, 1954	Oppenheimer receives the French Legion of Honor
Winter, 1947	Oppenheimer becomes Chairman of the General Advisory Committee to the Atomic Energy Commission	October 31, 1958	Nuclear Test Moratorium
September, 1947	Oppenheimer becomes Head of the Institute for Advanced Study at Princeton	1962	Fermi Award (\$50,000) presented to Teller
Approx. September 1, 1949	Russia explodes A-bomb	December 2, 1963	Fermi Award presented to Oppenheimer by President Lyndon Johnson
October, 1949	Letter from the General Advisory Committee advising against a crash program for the H-bomb	April 25, 1965	Oppenheimer announces his retirement
January, 1950	Klaus Fuchs arrested in England	February 18, 1967	Death of Oppenheimer
January 29, 1950	Pres. Truman orders the crash program for the H-bomb		
1950	3rd Investigation of Oppenheimer		
June, 1951	Teller's Discovery leading to the H-Bomb		
October 31, 1952	Test Explosion of the first H-bomb in the Pacific		
January 20, 1953	Eisenhower takes office		
June 24, 1953	Strauss becomes Chairman of the AEC		
August 8, 1953	Test Explosion of the first Russian H-bomb		
November 7, 1953	William L. Borden writes a letter to J. Edgar Hoover suggesting Oppenheimer is a Soviet agent		



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"Cutty Sark first...the rest nowhere"

1876. The annual wool race is over... and a reporter describes the finish.

Once again CUTTY SARK had outrun the clipper fleet. Once again, CUTTY was the one to beat. As always, she was Number One.

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From the CUTTY SARK's Log...

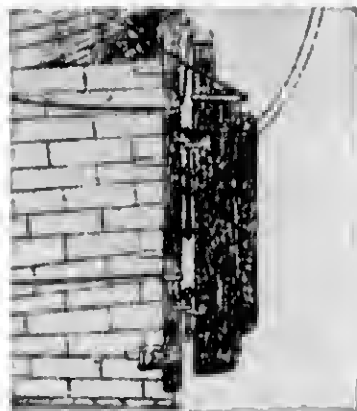
With every cargo, CUTTY made remarkable voyages. Even Plimsoll Line-deep with tons of tea, wool—or scrap iron, coal and palm sap syrup, she challenged the cream of the clipper fleet...and won. Among her feats:

1871. CUTTY leaves for the China tea ports two weeks after the speedy TITANIA and nearly a month after the even faster TAEPING...yet she beats both handily.

1872. CUTTY vs. THERMOPYLAE in the most famous tea race of all time. CUTTY, leading by 400 miles, loses her rudder in a gale. Her crew cannibalizes her spare spars and ironwork, and through 6 days of gale, makes and fits a jury rudder. The jury rudder snaps, so a second rig is fitted—this one in only 24 hours. THERMOPYLAE docks first, but a special maritime commission declares CUTTY the winner, based on actual time under sail.

1889. Enroute to Sydney, CUTTY passes the new P. & O. steamer BRITANNIA. At the time, BRITANNIA (called "cock of the walk of the Pacific") was making 16 knots.

CUTTY's log records dismastings, groundings, collisions, but above all, victories. Time and time again, it was "CUTTY SARK first...the rest nowhere."



CUTTY's jury rudder.

The legacy of the CUTTY SARK

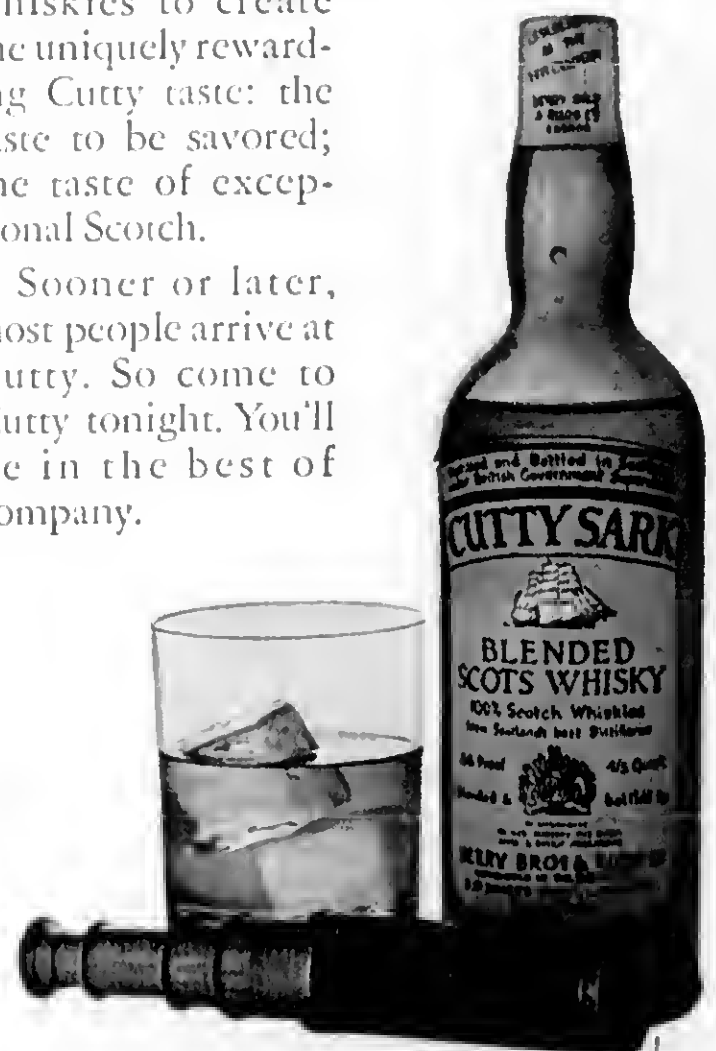
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INTRODUCTION

A GENERAL

- 1 ths, of course, ^{was} one of most important weeks on J. calendar
- 2 bec. Pesach 1 of 2 most vital holiday seasons; at one pt, many cent. ago, even signaled start of yr!
- 3 in our time, of course, emph has changed; while no longer herald spring as season per se, exodus stand 1st & foremost in regard to our tradition

B GENERAL

- 1 it is in this connection, ^{just after} on the S. of Pesach wk, that want to call yr attention to one of most amazing & interesting aspects of ths Jew. holiday obger
- 2 we are only people I know of, bar none, who are actually proud of our ancestry as slaves; no need, I think to emphasize modern parallels
- 3 most people tend to reject, hide or be embarrassed by such portion of their history; we just opposite: are proud of humble origins, recall slavery yearly and consider this exp part of our basic heritage.
- 4 the lessons for us & our time are manifold.

BODY

A NO VICTORY

- 1 in first place, we tend to view the exodus through eyes of a historical perspective, which is what most ~~other~~ peoples/nations under similar circumstances would NOT do ^{of comparison}
- 2 for example, instead of bragging about our victory at shores of Red Sea, we have always downgraded ths experience; even Gd rebukes Miriam for playing song of vit while Egypt were drowning; all His children.
- 3 furthermore, we have used experience of our past in order to become more aware, more appreciative of the suffering of others
- 4 we are more sensitive to the needs of our fellow human beings and not just those who are slaves! It is incumbent upon us to be of help, service, concern not in a spirit of superiority but friendship for the slavery of past taught us the value of freedom
- 5 ths lesson not only for ourselves but for all people

B TIME

- 1 lesson goes further than this; tied to 40 yr wandering of our ancestors in desert prior to Prom Land.
- 2 we know the reason: people not yet ready to appreciate the value of freedom and needed time for mental & perhaps moral adjustment toward new way of life.
- 3 concept of time, therefore, became very important

SHABBOS CHOL HAMOED PESACH: (p. 2)

- bec. it certainly spans the lifetime of a generation
4 having experienced all this as part of our backgrnd
we now know the meaning and importance of time, not
only for ourselves but for all minorities who long
to be free, here and now, not at some future date
5 too often, undefined time has been straw that broke
back; people no longer satisfied with "future" but
time is of essence & want freedom now. Concept all
too familiar in our time & one we ought to apprec.
6 *not shut side because day does not meet our criteria a time schedule!*

C RESPONSIBILITY

- 1 one last lesson we ought to learn from all this: that today as in past generations at time of Exodus, freedom does not imply license; that license and liberty are not synonymous
- 2 as matter of fact, just opp. is true; which is one of reasons we wandered for so long and, again, the modern parallels are all too obvious, ~~and~~ as it might be to call attention to it.
- 3 if man wants to be free, at ease and rid of oppression, if man does not care for chains of slavery, it is incumbent upon him to act ^{in like manner} accordingly, to make his way and to fulfill his part toward all society.
- 4 modern man has learned this lesson although not all apply it; we know we can not be free unless all other accept limitations of freedom. One can not advance at the expense of others.
- 5 this last lesson to be learned: all men can be free if willing to build together; but if their goal is ~~destruction~~, hurt and enmity they are already slaves
only personal freedom [^] *of some one else's expense*

CONCLUSION

A GENERAL *another*

- 1 this, then, is ^{next} grt lesson for this special festiv wk
- 2 let man know his place and also his responsibility of freedom for it is an experience which, if not guarded, can just as readily destroy a man as ennoble him

B SPECIFIC

- 1 if man and the Jew want freedom to be appreciated at this season, then a) let them not brag of victory but *feeling* appreciate suff of others, b) let them have appreciation of "time" so freedom comes earlier; and C) liberty changed our lives, thus, ^{we} respons & oblig ^{be}
- 2 in this context hope Pesach ^{was} relevant to all, (not only now but in all days to come.)

Amen.

Heb. Tab; Sel. Ad7 - *12* 1/69

Schell WA-7468

There would not be a threatened closing of Lincoln City Hospital if Yeshiva University had not stolen funds earmarked for the care of poor people.

YESHIVA HAS FAILED ITS PATIENTS AND WE CAN DOCUMENT IT!

Arrests and suspensions will not silence our exposure of these medical abuses of our patients.

WE PROTEST:

1. 23 staff members arrested
2. 8 staff members suspended without pay--including psychiatrists, psychologists, social workers, nurses, and community mental health workers
3. Yeshiva's cutoff of negotiations while 360,000 poor people continue to go without adequate care

WE DEMAND:

- A. Reinstatement of the staff to serve the community
- B. Resumption of negotiations
- C. Community participation and accountability
- D. Administrative changes to effect decent patient care
- ✓ E. Investigation of our charges:
 - 1 - racial discrimination in hiring and firing
 - ✓ 2 - stealing of earmarked funds
 - ✓ 3 - falsification of records
 - ✓ 4 - using patients as guinea pigs
 - ✓ 5 - accepting funds for phantom projects
 - 6 - repressive, intimidating administration which sabotages effective patient care

WE ARE NOT DEMANDING PAY RAISES. WE ARE DEMANDING THE RIGHT TO SERVE OUR PATIENTS WELL.

LINCOLN HOSPITAL MENTAL HEALTH WORKERS ASSOCIATION
IN EXILE AT ST. ATHANASIUS CHURCH
880 FOX STREET
BRONX
991-3800

8 Accused Teachers at P.S. 39 Hold Invisible Jobs

By RICHARD J. H. JOHNSTON

"Just about everyone, I suppose, can recall that wonderful moment of childhood fantasy in which you go around absolutely invisible and only you know the secret," said the young school teacher as tears welled in her blue eyes.

"Well," another teacher added, "we have learned the hard way that this situation has been called 'fantastic,' but it is too cruel to call it a fantasy."

The teachers, seven women and one man—all members of the United Federation of Teachers—stood outside Public School 39 at 216 East 126th Street in East Harlem yesterday. They have been reporting for duty every school day since last November. Their combined teaching experience exceeds 40 years. But their pupils have been reassigned among the 20 or so other teachers of the school, and they have been left with nothing to do.

The eight teachers have been charged with insubordination by the local governing board of the I. S. 201 demonstration school

district. Their offense: They reported for duty last November on the day after Thanksgiving. The Board of Education had said schools were to be open on that day. The local governing body had said P.S. 39 was closed.

The day, normally a school holiday, had been designated by the Board of Education as a school day to help make up time lost during the teachers' strike. But the local district board ordered all its schools closed, on the ground that they had been open during the strike and had no need to make up lost time.

When the eight teachers showed up nevertheless, they were assigned to the local district's office. Instead, they reported to the central Board of Education. They have been banned from their classes since then by the local board.

Last month the Board of Education reprimanded the local board and its chairman, David Spencer, for attempting to bar the accused teachers from the school. This week John Doar, president of the

Board of Education, urged the local board to assign the teachers to regular classroom duties.

Albert Shanker, president of the U.F.T., has warned that his union might be forced to strike again if the rights of the eight teachers are not protected.

Yesterday the principal barred a visitor from talking to the teachers in their empty classrooms, saying "it would upset our routine."

No one connected with the local governing board or with the administration of P. S. 39 would comment on the situation because of an impending hearing on the insubordination charges.

Shortly before 8 A.M. on school days, the teachers assemble before the duty officer's desk in the 25th Precinct police station at 148 East 126th Street. Then, each accompanied by a policeman, they walk a half block east, cross Third Avenue and enter the old school building in the middle of the next block.

"We sign in, and our policeman escort goes with us to our

classrooms," said one of the teachers, Barbara Rose. "We have worked out an arrangement. The policeman is supposed to stay in the room, but they have all agreed to stand just outside the door."

"Then we make believe that all of our pupils are sitting in attentive rows in front of us."

The police escort is deemed necessary because of threats made against the teachers by people in the community.

Other teachers—Henry Benvenisti, Susan Jaffe, Betty Beiser, Linda Lipnick, Linda Kosnitz and Mrs. Terry Picciano—contributed bits of experiences:

"Our blackboards are clean . . . our calendars are up to date . . . our work schedules are all in order . . . the window shades are at their prescribed levels, too."

Each of the teachers, except Mr. Benvenista, who conducts a program for maladjusted children at the school, sits through the day in a silent room. Only the scuffling of feet and the ring of voices in the corridors remind them that a school is actually functioning around them.

Mr. Benvenista meets with three pupils because their parents had objected to their being transferred away from him.

"For 16 years I had a key to the faculty women's rest room—it was taken away on the principal's orders," said Mrs. Picciano. "But we'll stick it out. This madness will end."

Miss Lipnick said: "At first we were frightened; we've had threats. But, even now, some of the children come up to us on the street and shake our hands or give us a kiss."

At 3:10 P.M. yesterday, school was out. The eight teachers fell in beside their police escorts for the walk to the police station. Then they left for their homes.

Reply Promised on Youth Corps Funds

By MAURICE CARROLL

The Secretary of Labor promised yesterday to make a swift decision on the level of Federal funds for summer programs of the Neighborhood Youth Corps.

"We won't have this last-minute situation," he said in front of City Hall after conferring privately for more than an hour with Mayor Lindsay.

City officials say Federal funding for the troubled Youth Corps, which gives jobs to disadvantaged youngsters, was too little and too late last year. The agitation that accompanied the uncertainty pro-

on July 10 a protest rally at City Hall grew into violence, vandalism and some looting.

Officials Here Pleased

This year city officials seem pleased at what they describe as a professional meeting of the minds with their counterparts in Washington. In the previous two years the Lindsay administration tried without success to pressure Washington into giving more than it had promised for the summer job programs.

In 1967, the city spent \$5.2-million more than was authorized for the summer program,

hoping that Washington would provide the money. Washington didn't.

In 1968, the initial Federal appropriation was \$10.7-million. Mr. Lindsay and other Mayors lobbied for a supplemental nationwide appropriation of \$75-million, but Congress approved only \$13-million, of which New York was to get 10 per cent. It was the news of the level of the supplemental appropriation that produced Mr. Lindsay's news conference charge.

Eventually, the city decided to put in its own \$5-million.

CURRENT NEW YORK CITY/STATE PROBLEMS.

Friends, it seems that we New Yorkers bear no end of burdens. Whether it is the Long Island Railroad, garbage disposal, police slowdown or crack-down, river and air pollution we seem to move from crisis to crisis, not the least of which are the constantly increasing taxes imposed on the citizenry. We have come to a point where we are truly surfeited with problems, trials and tribulations; the danger is not only that we lose heart but that we become immune to the current and recurring crisis, ~~and accept them as normal.~~ And many of us do ^{see these} ~~look at~~ matters in ^{a "normal"} ~~this~~ frame of reference ^{until} ~~unless, of~~ course, the city or state ~~crisis~~ touches us directly, either as individuals or as Jews for then we rise as citizens in righteous anger. For ^{instance} ~~example~~, one such ^{sample} ~~instance~~ was the Sunday Closing Law some years ago and we fought on this principle as Jews until we had won our point; or, in terms of our city, we fought and won when the Mayor threatened to revoke certain parking privileges for ^{several} ~~certain~~ major and minor Jewish holidays. The battles are many and varied and if we tend to take these matters seriously we could be in a state of perpetual crisis as citizens, as New Yorkers, as private individuals, as Jews. None of us want to live in that type of context. On the other hand, recently certain problems have come to the fore which affect us all on a larger, ^{all-inclusive} ~~deeper~~ level; ^{but} ~~but the danger is that simply~~ because ^{they are not} ~~it is not~~ a matter for Jews per se, or a "Jewish issue", we tend to ignore ^{them} ~~it~~. The danger inherent in this disregard should be obvious to all: we can not divorce ourselves from the issues of our time for what affects the one has its implications on the other. We may ~~not~~ feel that the legislative struggles in Albany concerning Abortion laws or welfare payments ^{do not apply to us personally} ~~apply to us, they probably do not~~, but ^{we are affected} ~~all is tied to us~~ by virtue of humanitarian concerns and for the practical reason that our tax dollar is involved. Furthermore, while the issues of controversy are not Jewish they affect the very fiber of our society and ^{all} ~~unless~~ we recognize the implications now the consequences can come to hurt and haunt us later on.

Let us consider just a few of the larger issues which have put our city and State ~~and~~ population in a state of ~~crisis~~. For example, those of us who ^{were} ~~have~~ been active in the school ^{controversy} ~~crisis~~ last year know all too well that the situation

Intentional Second Exposure

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Let us consider just a few of the larger issues which have put our city and State ~~and~~ population in a state of ~~crisis~~ ^{controversy}. For example, those of us who ^{were} ~~have~~ been active in the school ~~crisis~~ last year know all too well that the situation

in Harlem today is as dangerous as it was in April 1968, and that the Ocean Hill-Brownsville strike resulted only because no proper action was taken when the issue of conflict first arose. A similar situation exists today in Harlem, at PS 38, in the IS 201 complex where since last Nov. 7 teachers have been reporting regularly to class but have had no students, because of a dispute with the local governing board. All teachers are Union, all are white and most are Jewish. Should either side, the community or the Union, choose a face to face confrontation or should more pressing issues recede and the news media need new inflammatory material the issue is ready made & suitable for another general school strike. All attempts at mediation have been ineffectual because the problems of school decentralization and community control were never solved, only superceded!

But now suppose you have older children, seniors in H.S. For you the problem is different still. The overall State budget having been slashed 5% presents the real danger that there will be no entering freshman classes for the local city-state universities. In this city alone, 20,000 are eligible. Pres. Gallagher and Chanc. Bowker have already resigned because of the cuts in their appropriation and while this issue affects all youngsters of this age in our State, here in N.Y.C. it especially has its implications on Jewish youngsters because of their higher percentage of college attendance. This difficult situation becomes critical because it is linked to the special admissions policy now reserved for minority groups but this is too delicate a matter to be discussed here in a few short sentences. Suffice it to say, because no funds are available for freshmen and classroom space is limited the young people, Jewish & otherwise, have no real assurance that they will enter college this fall. This has further ramifications: a boy of draft age with ~~no~~ college acceptance may lose his bid for an education ^{since} ~~for~~ no draft board has yet indicated a sympathetic understanding of the financial plight of the N.Y. State School system. Also, it need hardly be emphasized, that in such a situation the emotional strain on boy and family becomes almost unendurable.

Let us now consider the last issue which has been plaguing our city in

recent

weeks: the hospital crisis. Now we know all about Harlem Hospital and what is happening there and public pressure has largely resolved that conflict. On the other hand, I would like to call to your attention the crisis ~~smoldering~~ at Lincoln Hospital, in the Bronx, associated with Yeshiva University. This is a controversy not much in the news as yet but I have already received a copy of a leaflet which links the lack of funds for ~~that institution~~ ^{to} with the Jew. To understand the seriousness of the situation, let me quote: "There would not be a threatened closing of Lincoln City Hospital if Yeshiva University had not stolen funds earmarked for the care of the poor people!" And, among the demands issued by this group, the Lincoln Hospital Mental Health Workers Association, ^{an end to} they list "a) racial discrimination in hiring and firing, b) stealing of earmarked funds, c) falsification of records, d) using patients as guinea pigs and e) accepting funds for phantom projects." All these accusations, of course, are directed against Yeshiva University. The problem here is two-fold: that this group evidently does not realize, aside from the silly charges, that funds have been reduced for all city/state institutions and has ~~nothing~~ to do with Yeshiva and, secondly, that a conflict of this nature in such a sensitive ^{is ready made for the a-s bl militant &} field ^{will} surely escalate the Negro-Jewish confrontation. These then are some of the problems which ~~was~~ New Yorkers face at this time, and these are ^{only} the most obvious examples of crisis living.

It is not only that the State and City need more money in order to overcome or at least deal with these issues; this year the state has more ^{money} and the city was given more funds ^{than ever before} but higher prices and greater expenses actually gave the local governments less ^{Capital} ~~resources~~ to work with. What is of greater importance is that the stake of the individual in our society be reconsidered for amid all this crisis psychology I am beginning to feel that ^{my personal} ~~I am being~~ ^{prices are taking} ~~taken~~ advantage of, that I am being made a fool of, that amid all these accusations and counteraccusations I am no more than a ^{toy} ~~toy~~, and that in a game of power politics I am ^{caught} ~~in~~ the middle and ^{have} ~~am left~~ to suffer the consequences. As an individual, as a citizen, as a human being I ^{resent being forced} ~~do not want to be caught in~~ ^{the squeeze} ~~the middle~~, I may not use Harlem Hospital, I am not on Welfare, my child is

not yet ready for college admission but I care deeply enough to say: I demand integrity in government, I insist on sensitivity in my elected officials because I live on the assumption that the needs of the well to do, the middle class as well as the poor are considered in the light of decency, correctness and ^{justice} responsibility. Human beings and human needs must not be allowed to slip into the realm of impersonal statistics to be bandied about at the discretion of the beauracracy. It is this state of affairs, whether here or in Albany, that we want to avoid and here the crisis psychology must cease. [The political season is in full swing, certainly in terms of the upcoming primary but in the light of our problems, both ^{for} the many candidates as well as for the incumbent, it is time for us to demand more than nice smiles, pleasant handshakes and glib solutions to our ills; rather, we must ask the candidates to gain our confidence by their sincerity, their knowledge and also their candor in discussing the multitudes of problems which face us all.]

The Torah tells us, "Thou shalt not follow a multitude to do evil". Our evil is not a participation in strikes, or giving vent to our most base emotion on the picket line, or to castigate this or that minority when we should be ever more sensitive towards the needs of others but, rather, the evil lies in our general apathy, in our unwillingness to raise our voice on the issues which are not of direct, personal concern to us. We are part of society, we all have a stake in this city, which I think deserves to be saved, and the point is not whether an issue is "Jewish" or on our socio-economic level but that, whether we like it or not, it touches ^{us} our process of living. The problems of city or state can not be left, in all good faith, to the beauracracy or politician. As on so many other levels, ours is the task to be involved and ours should be the dedication and devotion which should place our concerns not only within the frame of reference labelled "money" but which places ~~primary~~ emphasis on human resources as well! This is the involvement asked of every person for it is not right that our elected officials jockey for positions of ^{real} power, prestige and leadership at our expense.

This, then, is the crisis psychology under which we live. Not to take it seriously is foolish but to worry and fret constantly can easily drain our emotional resources. A happy median must be found but it can only be of worth if we resolve not to abdicate our responsibilities and allow ourselves to be ruled by apathy. As Jews we know from past experience ~~we~~ of the power we have, especially in this city and state, and we must learn to use that strength to good advantage not only for our own gain but for the good of all people. This is quite contrary to the concept recently espoused by some Protestant ^{clergymen} ~~leaders~~ that if they ~~do~~ not obtain what they want from the legislature or from the municipal government, they will advocate the persuasive power of "positive violence". In the context of our Jewish tradition we want to give ~~of~~ ^{for} ourselves so that this society, this city, this state shall be a better place in which to live. Money, per se, can solve many ills but the crisis of daily existence can best be resolved by you and me. As Jews ^{that} is our moral obligation and that is our task as citizens with the hope of a brighter tomorrow to sustain us all.

Amen.

Heb. Tab., Friday evening, April 18, 1969.

REVIEW: HADRIAN VII.

Friends, a man dead more than half a century has come alive again through the message of his play. Not only has the play been an unqualified success both here and prior to its New York opening in London but we have become re-aquainted with the author and find him to be a most unusual and interesting individual. I refer, of course, to Mr. William Rolfe who wrote the brilliant and devastating play "Hadrian VII". Due to the structure of the ~~characters~~ and play the events of the past unfold in direct relation to the early years of this man's life: he is a poor, ~~man~~ ^{each time was} rejected, lonely, bitter man who strove for the priesthood not once but twice and ~~was~~ ^{but not, leaving reality} ~~always~~ ^{he} rejected as being "unsuited for the vocation", ~~who~~ ⁱⁿ Walter Mitty fashion, imagines himself in a moment of crisis chosen to be Pope and assumes the name of Hadrian VII. The fact that he is not even an ordained priest is a problem overcome without too much difficulty in the mind of the desperate man, his flight of fantasy takes him to Rome where he is ~~chosen~~ ^{elected} to the papacy as a compromise candidate. ^{in protest} The cardinals ~~all~~ vote for him in the belief that ~~this is~~ ^{there will be} a wasted vote but since so many choose this path of least resistance to a firm commitment ~~to the~~ ^{future}, Father William Rolfe, almost overnight, becomes Pope. In short, my friends, we have in the play a situation where the plot and characterization mirror the actual ^{early hardships} ~~events~~ of the author's life; the manner in which his ^{later} fantasy ~~permits him a flight of unparalleled~~ ^{unlimited} ~~imagination~~ ^{reach} toward the papacy is portrayed for us ^{in the} by a magnificent performance by the fine British actor, Alec McCowen. He is unusually gifted because he makes us believe in the transition in the man: from poverty stricken, mirthless exile, ~~who is~~ constantly threatened by the bailiff knocking on the door to attach his few earthly, material belongings, to the exalted stature of the ^{Pope} ~~Pope~~, who speaks with the voice of authority from the throne of St. Peter ~~or~~ ^{and} sits on it, clad in papal white, smoking a cigarette and tasting pickled onions. The growth and development of the characterization is so fantastic that the audience can make the transition from reality to dream world without any trouble; we do not doubt for a moment that Mr. McCowen is ~~the Pope~~ ^{a poor miserable creature} ~~and~~ ^{the one moment} while we laugh with him at the foibles of man ~~and at the tribulations his office brings with it~~.

sympathize with the burdens imposed on ~~this man who is~~ Hadrian VII.

But as vital and dramatic as the stage presentation, the essential factor in the play is, of course, the message. It is in this context that the life and time of William Rolfe comes back to haunt us for his attitude toward religion and its institutions is as applicable today ~~for~~ so many of us, as it was in his time; ~~and~~ in ^a certain sense ^{it} has been relevant for all these centuries. Rolfe, on stage and in real life, is the rejected priest who can not make his vocation real because ^{is} ~~he~~ different; that is to say, he is not as we the general public would like him to be. In short, we have a vision of what a priest should be and when he does not conform either by outward appearance or manner of speech, dress or views ^{expressed} ~~embraced~~, we deny his capacity for a vocation; not because he may not have it but because it does not fit into our preconceived, preordained self-righteous view of the scheme of things. ~~To~~ ^{be specific} ~~other words~~, our Mr. Rolfe ~~here~~ is a man who likes to pray alone and not in a Church; he hates the ^{poor} faithful but not his faith, he is honest enough to say that he is not sure whether he loves God but he knows that he does not love either himself or his fellow man. ^{In this setting} ~~of course~~, it is implied and understood that the forces of the Establishment, of the powers that be, of the world of decision-makers, whether it be in our time, in his or in any other generation or era, look primarily at ^{appearances} ~~the superficial~~, at the readily apparent, ~~and~~ at the outward mantle of respectability. ^{All too few care} ~~but do not even care~~ to bend enough to seek out the motivating forces which guide and sustain and angrily motivate this young man deep within. He does not conform and that is sufficient reason for ^{their} rejecting him; I do not think that I need belabor the ~~point of~~ parallels with our time and place!

~~But~~ ^{It} is a devastating commentary, all the more so, when ~~the~~ poor Mr. Rolfe, in whose views no one is interested, actually becomes Pope; ^{now} ~~and then~~ his views are of the greatest consequence. Everyone, naturally, expects him ^{now} to conform to the needs ^{premises} of ~~the~~ new and internationally powerful ^{position} ~~place~~ but he retains his earlier and refreshing simplicity to the consternation of one and all. ^{The play, characters almost comic} ~~It~~ now becomes ~~a devastating~~ commentary and critique of all organized

religion and all religious institutions. When, as Hadrian VII, he ^{castigates} ~~belabors~~
 the ^{view} ~~point~~ that it is not his duty to be "a good mixer" the shock of recogni-
 tion is almost too much to bear and when he enumerates his criteria as to what
 constitutes "success or failure" in the eyes of God the ordinary person cring-
 es as the portrayal on ~~the~~ stage attacks both you and me and not just some
 vague generality known as "the Church." We find the ^{sarcastic} line that cardinals and
 the pope are usually as humble as Neapolitan tenors" a source for great amuse-
 ment but, unfortunately, all too true; we laugh at the ~~fat~~ cardinal ~~secretary~~
 of State who tells us that he is "too fat to be a martyr" but know that the
 truth hurts, ^{whether we be Jews or Christians} ~~both as an individual and as a rabbi~~. And, my friends, when he
 grapples with the accusation that in his church ^{there} are too many unwanted people:
 the poor, elderly, sick, harlots and diseased of body and spirit, then we know
 that the author, either as an individual or through the personage of Hadrian
 VII, speaks not only for himself or his church but for all of us who want our
 churches and synagogues to be pure, lily white, and our pews occupied by the
 likes of those with whom we can readily identify and who will not cause us un-
 due difficulty or harm. We want no Jewish activists ~~here~~, nor any extremists,
 we want no embarrassing questions asked, ~~pertaining to congregational finances~~
 and we want only those of our people who are clean, able to pay ^{their dues} ~~for themselves~~
 and ^{alone} in concord with the views expressed and espoused by the ^{authorities} ~~majority~~ of this
 congregational family. These are ^{slip} the views which pertain not only to us but to
 the vast number of churches and synagogues the world over; and these ^{attitudes} ~~views~~ are
^{rarely} ~~so rarely~~ questioned unless and until a play such as this comes to the fore and
 shakes ^{our} ~~or~~ usual assumptions to the core of our being. In this context, my
 friends, Hadrian VII becomes not a ^{brilliant} ~~brilliant~~ play ~~xxx~~ featuring a magnificent
 actor but a stick of dynamite which has caused our ^{sheltered} ~~glibness~~ and ^{rather glossy} ~~self-righteous~~
^{he} piety to harshly exposed to the broad light of scrutiny for all to see.

It is this thought, my friends, ^{which} ~~that~~ leads me to make these perhaps obvious
 statements of interpretation and all the more so because I see the play not
 just as another theatergoer but as a rabbi deeply touched by the message and
^{content of} ~~the task which~~ faces Hadrian VII. It seemed to me, first and foremost, that not

all members of the audience thought it ~~was~~ ^{despite} a funny play, ~~with~~ so much material that was so terribly amusing. Perhaps these were thoughtful people whose emotions had been provoked into ^a serious contemplation of the issues; ~~raised~~; also, it might be that these were Xians who did not find it at all amusing to have their Church ~~raised over the coals~~ ^{accused} in a terrible indictment of religious cynicism and hypocrisy. Of course, we were watching a play about Catholics and the Catholic Church, ~~paraded before us in all of its pageantry and earthly burdens~~ but it seemed to me ~~so obvious~~ that the indictment was directed as much at me as at all the ~~cardinals~~ ^{Xians} assembled on that stage; Rolfe, ^{as} the author, rejected priest, ~~actor~~ ^{Xian} and human being, was pointing his accusing finger at me the Jew, rabbi, modern and American. ~~Also, at every other person in the theater.~~ ^{Also, at every other person in the theater.} Furthermore, this process of identification caused me ~~great hurt and~~ real pain for I am not too proud to say that in many of the accusations I could ^{often} ~~easily~~ recognized myself, ^{also,} and in the institutions ~~the~~ Synagogue and in the people ^{on stage I saw} ~~at issue,~~ both you and me as ordinary beings sitting in the pew from week to week. For you see, the splendor of the Vatican and its wealth and its pomposity finds its parallel in our own affluent manner of life, for our time, in contemporary American society. ~~where~~ ^{as} we place ~~so~~ much emphasis on worldly goods ^{for us too} and ~~where~~ to be popular is far more vital ~~to some of us~~ than it is to be right; are we not of the same ^{same kind} ~~like when we~~ ask, what is necessary to be a success ~~or failure~~ in the eyes of man, ^{but} and do not pose the same question in relation to God! ~~But~~ More than that! Hardian VII sought actually to live his faith and was portrayed to be a real human being with the intention of being a true Xian; look at us and at yourself: see if there is the Jew who lives his heritage to the full, and who has made his peace with the ^{uncompromising} demands of our faith. ~~It is not only~~ ^{in our time} that today we utter the phrases of our ^{heritage} prayerbooks without real knowledge of their meaning and application ^{because} ~~at~~ we ~~see~~ ^{find} ourselves in a role far different from what was originally intended: to be a servant unto the people, to be a light unto the nations, ^{to} clothe the naked, feed the hungry, seek justice for the widow and fatherless, and fulfill above all the biblical commandment ~~which has the~~ ^{potential to bring us to a level far above the ordinary}: ye shall be holy, for I

the Lord your God am holy. ^{In short,} And that also ~~is~~ the basic lesson of ^{Hadrian} ~~our play~~: be as simple a Xian as I, and all our (Church's) worldly goods (shall) fade into insignificance when compared to the spiritual wealth with which we ^{can} ~~shall~~ bring good and blessing to our fellow man.

Of course, we know that Hadrian VII as a play and in real life was a fantasy; what a pity! Imagine the good in our world, ^{for} ~~in~~ our time, ~~in every era~~ if the ideals of Hadrian ~~and his faith, or our faith~~, would actually come to be, ~~the manner of life for us and all mankind~~. In this light, then, perhaps we should view our play not as some dramatic incident of a poetic insight ~~who was born more than a hundred years ago~~ but as a warning, as timely as this day and this hour. The play speaks to us and says: listen to this message, heed the words and adjust your priorities accordingly. Life is not the pursuit of wealth, station, pleasure or power but the humble, human experience in which one man recognized the spirit of the Divine in another human's face. Perhaps that, without titles, institutions, formalities or wealth is true religiosity, ~~and~~, on the other hand, if we feel, as I do, that institutionalized religion has much to give and to add to the wellbeing of man, then let us use that institution not for self glorification or self-perpetuation but for noble ends. ^{we must} ~~which shall~~ serve ~~the life of~~ ^{with} our people in the spirit of giving rather than receiving, in the spirit of sacrifice rather than self-pity, in the spirit of compassion for others rather than ⁱⁿ arrogance and pride in self. Thus shall we find the essence of our faith and to motivate us toward this end ^{is} ~~has been~~ the great force of this wonderful play. As with me, may this play touch the heart of every man for that will be the true measure of its success.

Amen.

Heb. Tab., Friday evening, March 21, 1969.

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THE MINOR PROPHETS: IV: "JOEL"

Friends, one of the problems ^{with} ~~about~~ these minor prophets, who are the subject of our current lecture-sermon series, is that we are not quite certain of their dates: when did they live, when did they preach, how do they fit into the context of history! In terms of these prophets there are two major eras always under consideration: the 8th century BCE when the Assyrians swept into Israel, dispersed the ten tribes of the north and almost conquered Jerusalem and there is the occurrence in the 6th century ^{BCE} when the Babylonians not only conquered Judea but took the people as captives to Babylonia and destroyed the Temple in Jerusalem. Isaiah and Amos, for example, lived in those early years; Jeremiah and Ezekiel in the Babylonian era but where shall we place our subject for this Sabbath ~~evening's~~ lecture: Joel? He mentions no dates at all, he refers neither to the Assyrians nor to the Babylonians and while it is strange that he does not call upon the name of some famous king he does not refer ~~to~~ by name to any of the ^{Temple} priests either. Furthermore, we know nothing of the man except his name and that of his father but this also does not give us much information since "Joel" occurs several times in the Bible. Again, certain events, such as a plague, give us no definite information as to dating ~~procedures~~ for plagues occurred more than once, ~~and~~ scholars as well as ancient commentators are equally perplexed and even at odds ^{in date} as to the ~~meaning~~. We must see Joel, then, as a man who lived in a certain ^{time} specific, exciting period of time but the specifics we can only imagine; we accept him as a man who wrote beautiful Hebrew, who spoke in the name of the Lord and who met the acid test of prophecy: whether he lived in the 8th or 6th century, his warning of destruction and devastation ^{did} come to pass. The Temple sacrifices ceased, the ^{worshipped} people were urged by the blowing of the Shofar to gather for solemn assemblies, ^{via} for prayer and fasting, in the hope that the calamity be eased and God's compassion return to their midst.

Joel chose a ^{different} very unusual method of expressing his warning; he spoke of a plague of locusts which would come upon the land and destroy all that the people needed for survival, probably in physical as well as in spiritual terms. However, one of the unusual aspects of this description of the locusts coming

onto the land, as a punishment levelled by God against a sinful people, ^{is} our inability to judge ~~correctly or~~ accurately whether this plague of locusts is to be taken literally or figuratively; there is no specific way of solving the riddle. Were these really locusts or are the locusts to be identified with either the invading Babylonians or Assyrians? Both views can be proven or disproven in the text; at the same time, we can learn from the text positively also. For example, we now know that ^{when time} to blow the Shofar, or a horn of some nature, was acceptable practice if one wanted ~~the~~ people to gather for a certain purpose. We also learn that this was a time when sacrifices ~~were~~ very much a part of the Temple service and that the great prophetic reformers either had not yet preached their message against sacrifice ^{as a substitute for human} ~~at the expense of human~~ ~~contact~~ or that they had actually preached it but that no one paid them any heed.

As a matter of fact, we have overtones of this specific accusation in Joel also. He seems to imply that the usual way of practicing customs and ceremonies in a superficial ^{is} ~~manner~~ ~~are~~ simply not sufficient to avert the catastrophe decreed by God; one needs more than mere outward gestures. Therefore, while the people are in their sorrow and in the midst of the famine brought about by the plague of locusts who have eaten and destroyed all produce, Joel insists that instead of the usual signs of mourning or sorrow or repentance the people should not merely tear their garments but should rend their hearts. This is very much in the spirit of Ezekiel who also asked the people to obtain for themselves "a new heart and a new spirit" so that they might live their lives again in consonance with the demands, wishes and hopes of God. In short, if we interpret the prophet correctly we can even draw a parallel with our own era: people, Jews, mouth their prayers, voice their ideals and moral sentiments, dedicate themselves to causes and principles but all this only as long as they are in the public eye for they want to solidify and strengthen their public image. But when removed from the glare of publicity and dependent on his own inner relationship with God alone, man tends to revert to selfishness ^{his inner} ~~dependent upon their relationship with God alone, they tend to revert to selfish~~ ^{man}

~~ness~~ and greed with humanitarian ideals and moral values temporarily suspended. The phrase "Rend your hearts ⁺not your garments" is applicable as well in our time; the message of the past is neither as antique nor as obsolete as some of us might like.

These, then, are some of the larger issues which come to the fore in a reading of Joel. [There are other matters: for example, while we have four chapters, the third has only five verses, ~~and~~ ^{and} in all versions of the Bible, except the Hebrew, ^{it} is usually considered ^{a part} ~~the end~~ of Chapter 2. ^{Consequently,} ~~so that~~ there are really only three chapters in the entire book.] But, as always, for us to fully appreciate Joel and how beautifully he writes, we must go to the text and therefore I would ask you to open your English Bibles to page 720.

CHAPTER I

- v 2 & 3: such a calamity has never been; Egypt ^{plague} 1 type locust; here 4
- 4 what has not been eaten by 1, others ate up. Locusts real?
- 6 "people" = Heb. word = Goy
- 13 terrible state in land, priests must mourn, no sac
- 14 plan for special solemn assembly

CHAPTER II

- v 2ff more description
- 5 "as a people": people, invading army, or locusts; image like locust
- 11 end of description of punishment
- 12 ff still chance to avert tragedy, change your ways. How?
- 13 rend heart and not garment
- 15ff real repentance, not form! All must participate
- 17 scron of others
- 19 ff God will have pity, compassion & He will save people in time.
- 25 note phrase especially re people/locusts

CHAPTER III

- v. 1 part of rebuilding by God for people in good sense; theol quest:
"my spirit" upon all flesh: Jews only; X have grt problem here
- 2 on servants & handmaids also? who are they? Jews/ slaves? No

class distinctions? Rel prejudice, etc/???

CHAPTER IV

v. 9 - 15 ironic challenge to other nations who vs His people in past

They will prepare themselves, are warned to prepare themselves,
but will never be able to survive Gds wrath bec. they hurt Jews

16 God comes

17 to end: description of blessings for Jewry; end of vision.

These, then, my friends are the chapters of Joel; they are beautifully written, inspiring in their message and run true to accepted prophetic form. On the other hand, we could spend hours in discussing the many philosophic questions raised here and which we have not even touched upon; for example, if these are people rather than locusts and they do serve as God's instrument to punish errant Israel, why should they ^{suffer} ~~be punished~~ so excessively in Joel's final vision? The answers escape us, as they do for many modern parallel questions but, at the very least, being aware of them and in our instance, knowing the text and the context in which they are asked, ^{we} ~~is~~ at least ^{we} a step in the right direction. The more we read the literature of the past the ^{greater} ~~more~~ we gain insights for our time and while our reading of the Bible may not always give us the answers we would like to hear, we may however be stimulated toward asking the right and pertinent questions. How many of us should really ask: ~~how~~ ~~often~~ do we rend our garments in a superficial, false and often ostentatious display of false ^{values} ~~values~~ when, to be true to ourselves, we should really rend our hearts? That, my friends, is the question for us as it was asked by Joel but the answer, ~~it~~ then as now, ^{is} lies within and is known only to you and God.

Amen.

Heb. Tab., Friday evening, April 11, 1969.

"LEGENDS OF OUR TIME" by Elie Wiesel.

Friends, the books of Elie Wiesel are a testament of our time and bear ^{witness} ~~testimony~~ to our experiences as Jews in the 20th century. Of course, this is not sufficient to make him unique; others are doing the very same and ~~hav-~~
~~ing read the book reviews of the last two weeks~~ one can not help but think of Philip Roth's new novel "Portnoy's Complaint". I have read Roth latest book, since it was sold in all major stores even prior to the official publication date, but the difference between it and Wiesel's testament of faith is startling. Roth is an American and writes from the point of view of the American Jew; he is bound to the Freudians without mercy or compassion for the reader, his self hatred or his "hang-ups" vis-a-vis his mother and father are classics for our time, and I doubt whether any other writer can ever ^{again} characterize the Jewish son and mother relationship ~~again~~ with ^{different} ~~any new~~ ideas or ^{new} values after having read Roth's book. ^{Still} For all of its insights and the bits of wisdom contained therein, it is without doubt the filfliest, ^{you} smuttiest and most obscene book I have read in many years. There is no doubt in my mind that Jews who talk, think and act like Roth's character exist but I do not know them and, above all, can not sympathize with them. On the other hand, Wiesel's book "The Legends of Our Time" is a strange ~~contrast~~ ^{contrast} indeed; ^{also} it is a classic of its type, it pricks our conscience giving us no respite, ^{yet} it does not contain a single four letter word, does not relate to sex and ^{still} ~~yet~~ is a volume which I think will far outlive, ^{as it} already outshines, Roth's book. Roth's volume may be timely ~~xxx~~ although I personally doubt even that but Wiesel's is timeless; as a matter of fact, having read them both within the space of a week one wonders ~~how~~ Roth's could even be read after Wiesel's had been written. The one deals with Jews and the other with neurotics and the two need not be one ^{or} the same. As a matter of fact, Roth's volume is an insult, a horror, a desecration of God's Name in relation to Wiesel's sympathetic, personalized and ~~even~~ martyred view of Jewish life.

Elie Wiesel writes out of the depths of his heart and from the ~~in~~most recesses of his mind and, I strongly suspect, he writes not only to keep our memories functioning but also to retain his own sanity. Elie, as a 15 year

old, was taken with his family to some of the leading concentration camps of Europe but spent most of his time within the confines of Auschwitz. And he writes from that point of view: telling not only of the horror he experienced, writing in a very low almost understated key, but above all being troubled by the enormous sin of mankind, and especially Jews: that we can live again our normal lives after what the world has experienced during the Nazi era. This is beyond his capacity ~~for~~ comprehension and it is in this light that Roth's book ~~is~~ ^{becomes} ludicrous. I remember hearing Wiesel at the Union's biennial in late 1967 in Montreal. He spoke to almost three thousand people at nine in the morning. He stood on the platform and spoke in a very normal voice as he began to tell of some of his experiences and related to us some of his views. But as time wore on, ^{as} ~~he~~ he began to relive again the Holocaust of which he was a part you could see that he had difficulties ~~in~~ restraining himself from tearing at his hair, his clothing, the pulpit. He grasped ^{it} with both hands for he could not fathom his and our ordinary survival in a world which had not merely experienced but ^{by silence} ~~condoned~~ and perhaps forgiven Auschwitz, Bergen-Belsen, Treblinka to mention just a few. He spoke for almost two hours and the only sounds one heard from this great audience were stifled ^{Sobs} ~~tears~~ and the only restlessness was seen in the ^{endless} ~~unconscious~~ shifting of our conscience from under his accusing, scolding, all too truthful eyes. This modern prophet who normally wrote in French but now lives and writes in New York has given us a sensitive statement for our time, a commentary on faith and above all he has told us through his writings why he ^{can} no longer capitalizes the name of God. This is the man who eloquently belies his own quotation: "Those who know do not speak; those who speak do not know". ^{He knows - he writes; therefore,} Especially at this season of Purim and Passover, with all that these holidays imply, I would recommend that you read Elie Wiesel's "Legends of our Time".

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I hope, incidentally, that because of this introduction you are not lead to believe that this is entirely a sad book; it is not. It tells of the joys of a young man growing up in love in the midst of his family, studying the tradition of Judaism, having faith, being at one with the world, observing

the holidays and traditions of our people as any Jewish community might well do in Eastern Europe. The tragedy or irony ^{of} with the Wiesel family and ^{the} ~~its~~ people of the community is that the Germans did not arrive there until the summer of 1944 when they already heard the guns of the advancing Russians, approaching ~~them~~ from the East. They felt secure, they believed that the Russians would rescue them in time, they were ready to trust in the good or ill fortunes of modern warfare for then, at the very least, they knew that they would die for a cause; but the greatest ~~tragedy~~ ^{tragedy} of all was that the Russians did not come in time, ^{Jews} ~~they~~ were not ~~to be~~ liberated and they ~~all~~ died for no reason at all! That is why the author can write "Now, I am more than twenty years older, and all paths leading to the cemetery are known to me". He knows also how much happened to the Jews in the lands of Eastern Europe particularly because the local population was ^{cooperative} willing; in contrast, one need only think of the achievements of the Danish or Dutch Resistance movements. Wiesel comments on all this with an insight that is remarkable for one who has suffered so deeply but can not separate himself ^{to} ~~from~~ viewing these matters objectively or ^{to a degree} ~~from~~ the perspective of time or distance. For example, he ~~comments~~ and with justification, I think, that the Germans in their evil design were very conscious of world opinion and at each step along the path toward the "final solution" they halted in their murderous work, "holding their breaths" as he says, and waiting to see what the world would do or say. But, as we well know, the world was silent. Indeed, even more perceptive and probably just as true: "(The Germans) were convinced, in all sincerity, that someday other peoples would be grateful to them for having done the job for them. Almost all the important Nazis expressed this idea in their writings; it also appeared in their speeches. They were killing the Jews for the good of the world, not only for the good of Germany. After all, the Germans should not be accused of thinking only of themselves". An author can write lines like these only after he had been invited to return to Germany, this time as a world famous author, and had spent an evening reading from some of his own writings in the presence of the German generation, and their children, who were respon-

p. 174

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sible. "One man said to me: It doesn't interest me; only abstract ideas are worth bothering about. Another remarked: Such themes are too sad. I like literature with more gaiety. A third said: I heard you read tonight, but I must confess that concentration-camp literature leaves me cold, I just don't understand it". (p.137)

8130
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The point of the volume is ^{why} Auschwitz: "At Auschwitz not only man died, but also the idea of man. To live in a world where there is nothing anymore, where the executioner acts as god, as judge, many wanted no part of it. It was its own heart the world incinerated at Auschwitz"; ~~but~~ the counter-point was survival: "^{Brothers} ~~Brothers~~, fellow Jews, listen to me. I only ask that you should hear me out. We have no right to go under. If we are not there to bear witness in our own behalf, who will do it for us? Where, after the long night, should the first ray of light come from, if not from us? The day will come when everything will have to be told, and if we do not tell what we know, no one will". In short, my friends, the book is positive in outlook also; it is not a survival which merely signifies the death of another, the death of another Jew who died in my place and whose incineration permitted me to live. This type of survival drives many Jews mad, to this day. The type of survival our author refers to permits a reason, a ^{cause} ~~cause~~, a justification because we must tell so that the world will never forget, so that the world will actively remember, so that the world will know in modern, contemporary and absolutely timely frames of reference: the Jew, whether in New York City or in Israel, is the way he is because of what he experienced in the past. The ^{trial} ~~trial~~ of Eichman and all the others are not solely for the purpose of revenge; there is no such emotion when linked to the death of six million. The reason is to teach the world, once and for all, that such horror shall never again be perpetrated and, more than that, no Jew shall ever again stand still for his own murder no matter how valid the reasons for his submission the first time!

Wiesel also tells us, in varying shades of mood, about his 24 hour incognito return to his home town, the fantastic Simchas Torah celebration he twice witnessed at the great Synagogue in Moscow, his family's celebration

v on The Death of Emile
Levy in The Last of the Just by
Andre Schwarz-Bart

of Pesach at home as well as the philosophical, theological problems debated when it came time to observe Yom Kippur in Auschwitz. These are among the most moving, eloquent passages I have read in a very long time and I have not been moved by even this questioning of Judaism since the blind faith of Potok's book a couple of years ago, "The Chosen". In contrast, Roth's new volume is a disgrace, a filthy slur on the memories of the departed; an obscene gesture in the face of those who died as Jews from the south of France to the ravine at Babi Yar. Of course, Roth's ^{analysis} story is not ^{all} wrong but in the light of the past how unfortunate it is that so gifted a writer would not apply himself to the memory of yesteryear not because history will make us better but because it will make us more aware, ~~more~~ aware so that we can live a better, more noble, more sacred life for all the tomorrows.

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p. Wieselson writes: "Man defines himself by what disturbs him and not by what reassures him." Hopefully, my friends, this insight into the responsible individual applies also to ^{us, and} ~~you and me~~ not only in the light of Wiesel's experience but in terms of the needs of our time. Let us be disturbed for then we shall react and only then can we say that ^{we} ~~he~~ have lived and survived for a noble purpose. As Wiesel commands us out of the depths of his feelings: "To do otherwise, would be a betrayal of the dead".

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p.

Amen.

Heb. Tab., February 28, 1969; Friday evening.

YISKOR: PESACH 1969.

Friends, the key word for Pesach is, of course, Seder for the Sedorim dominate the festival if not on both then certainly on the one night. But, to my chagrin, I have discovered that very few people actually know the meaning of the word; ^{it is most commonly translated as "meal" but erroneously so} ~~some think it is translated as "meal", others as~~ as people confuse it with "Se'udoh". All this misunderstanding should be rectified for Seder is one of our most important words; it means "order" and we find it in ^{relation to many other aspects of} ~~several other connections~~ throughout the Jewish tradition. For example, the word we use for prayerbook, Siddur, comes from the same root as does the word "Sidroh" referring to the weekly Torah reading. ^{simply} ~~For all implies~~ a certain type of order, a logical progression, a defined, ^{systematic} ~~orderly~~ way of doing things. This is what it means in regard to the Seder; ^{in that sequence} ~~how~~ the prayers and the meal should be ^{experienced} ~~conducted~~ especially with all the ritual objects and symbols to be found on the table. We are to be Jews that night not in a haphazard manner but ^{methodical} ~~orderly~~, correctly and with a ~~systematic~~ approach before us. All this is important because this is the attitude also in terms of our way of life as Jews. Our entire heritage and tradition tells us, time and again so that there is no chance for misunderstanding, that ours is ^{a proper, logical} ~~an orderly, logical~~ path through life; ^{permitted} ~~and it is not allowed~~ that we relegate our daily lives to the realm of the haphazard, casual or irresponsible. As with the Seder so with our existence: ^{there must be order, a proper path} there is a task which must be done, we have a duty to fulfill, we must give expression to the Divine in us before we die; ^{all this} ~~and that~~ is as vital and as relevant as any other action which might characterize our existence here on earth. It is a basic lesson for Jews at this and at every other season of the year.

The lesson is particularly appropriate for us today when we have come together to remember and recall those of our loved ones who are no more. The very fact that we are at a service such as this demonstrates, in all too real a manner, the inexorable order of life, from birth to death, and it is a systematic, logical progression which touches us one and all. From the "Seder" of life there is no escape, no ease, no reprieve! It is in this context that we recall our fathers and mothers who gave us the very best for they knew that we

would follow the order of the generations and would survive ^{them}; we remember husbands and wives with whom we shared the ordained path through life knowing our ultimate end but hoping to establish something permanent in the meantime; we remember brothers, sisters, loved ^{ones} friends all of whom shared with us our stay on earth but, ~~as will be our lot~~, they ^{move with us} ~~have followed along the way~~ toward the end which comes to ^{all!} ~~each of us~~. There can be no departure from the Seder, from the order, which was ordained for us by God and which finally reunites our spirit with Him who is the source of all life. We stand bereft and alone but we know that the order can not be violated. ~~and while~~ It brings hurt and sorrow, sadness and despair, ~~while~~ we rail against the Heavens and attempt to stem the onrush of that awesome day, ^{but} we know for a certainty that the order of life brings us to the hour of death.

What then is left for us, how shall we retain a measure of sanity and ^{continuity?} ~~sanity~~ Only as we perpetuate the memory of our dear one, and in such a manner as to retain his name and his deeds even after we have gone ⁱⁿ ~~with~~ the natural order of things. That is why we ask you to contribute to our Synagogue in memory of your dear one; help us to ^{further} ~~retain~~ and strengthen the good work we do here with our affiliate groups, our youth group, our two religious schools and surely one of the finest religious services in this large city. For more than sixty years we have represented the very best and with your help we shall continue to do so in the decades to come. ^{association} It is in ~~this context~~ that your loved one continues to live, for his memory ^{is} ~~shall be totally~~ linked to our House of God and as it stands, so shall ^{he} ~~be~~ remembered for good, for honor and for blessing. That is the most obvious way in which your dear one can continue as part of ^{"Seder" The "aduk" process of} ~~life, as part of our~~ life, for the House of God stands not only for now but ^{The decades to come} ~~stands for always~~ and represents a tradition more than five thousand years old. ^{has lived} This, then, is the only way in which we can survive the order which dominates our existence: to build, to support, to erect that type of spiritual memorial which will serve our fellow Jews and which will reflect credit and honor upon him who was so dear to us during the course of his lifetime. ^{Thus may we fulfill} ~~Mother, Father,~~ fill our obligation in the Seder, the order of our life on this earth. Amen. ~~Husband, wife, brother, sister, loved one & friend have gone to their resting~~ Thursday A.M. Heb. Tab., April 10, 1969. Will ushers please come forward

Laity - no rent → Pope
denied priesthood - he
strong, impotent? in
side firm man
Distant photograph
in world is faithful
not is faith

Priesthood after 20 yrs
bec der proof of voca-
tion

litie, to be + worship
alone - not in ch
audi-P as "so common
among clergy"

do you love Dd? don't

Know

please, trust, see for him
and not love

12

Neighbor? No! Soul
yourself? no-body, mind
a natural Xian
but I a real Mexican

Pope by Luke - How
OK but "stay"
non secular works
no temporal powers
Club - dismissed by 2
seminaries
be a heretic - anti-pop

brilliant language
growth of dialect
are we successes or
failures in eyes of God?

see valid reasons
+ proceed to poor

I'm too fat to be that
and stand is many
men -

fallen priest. - gn. hyp
of x exposed
rough rejasor. of her?

Did very far away but real.

Our sheep in dire distress^{L3}
(We demand obedience)

• Lugg + money
are ministers not
masters.

- unwanted people in
ch? - haven't used
it most! - But must
live - too much
free will offering!
Haven't go to Heaven if we
humility as Neoplatonism!

a good mixer

- in young men finds
com of fellow men -
but so much like
himself!

Richie's friends

United. The Hawaiian High Way.



United makes Hawaii just a whoop and holler away.

Hawaii? All it takes to get there is a United Credit Card and a few hours' time.

We'll let you charge everything.

Get together with your Travel Agent. He'll not only build your trip, he'll arrange for you to get our Credit Card, too.

That's the magic card that lets you charge air fare, hotel, meals, rental car — even sight-seeing trips. And lets you pay for your vacation a little each month, if you wish.

See how easy United makes Hawaii?

That's why they call us the Hawaiian High Way.

Come on over with us and whoop it up.



"Whoopee!"



Exp. Conf. must
be
in
for

result is perhaps well
known, even to the party alone
and the
result is

Revlon invents the 'luminesque look' (for eyes)

Luminesque: a new series of liquid shadows and liners to dress your eyes in a whole new kind of shimmer, iridescent color (It's more than frosted. It's luminous color that flickers and flutters – seems almost alive!) Together, these 'Moon Drops' eyeshadows and liners give your eyes the new 'luminesque look'—like great, gleaming opals held up to the light.



REVLON

New! Luminesque Eyeshadow. The first iridescent liquid shadows you paint on with their own little artist's brush. Blue, Green, Turquoise, Pearl.

New! Luminesque Eyeliner. The first lightly-lustered liquid liners to outline your lids in the softest possible color-and-light. In 4 demi shades.

new 'Moon Drops'
Demi-Makeup
for Eyes
by Revlon

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HABBAKUK

(The divisions suggested below follow the general outline as listed in "The Twelve Prophets", the Soncino Press, London.)

CHAPTER I

verse 1 - 4

introduction; the innocent suffer and the wicked prosper

5 - 11 God's reply

12 - 17 The answer does not satisfy the prophet.

CHAPTER II

verse 1 - 5

the basic answer

6 - 20 the victims will gain the upper hand and teach a
moral lesson

CHAPTER III

verse 1 - 15

a prayer

16 - 19 the effect of this communion on the prophet

Hebrew Tabernacle Congregation

Friday evening

March 14, 1969

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THE MINOR PROPHETS: III: "HABBAKUK".

Friends, there are still some people who believe that a man with a name like Habbakuk could not possibly ^{have} exist. To be honest, it is ~~probably~~ one of the most improbable names in all of sacred literature, ~~to mention it is to have a smile play on your face.~~ ~~It is perhaps for this reason, or that people should actually remember the name, that the rabbis of our tradition~~ ^{yet} ~~made~~ the name of Habbakuk ^{is} synonymous with one of the great utterances of prophetic literature; indeed, considered from a certain point of view, the words of the prophet represent a summation of religiosity which has become famous throughout the ages, both in Jewish as well as in non-Jewish tradition. The matter can be understood in these, very simple terms. As you know, by tradition, there are 613 commandments, ~~to be~~ obeyed in Judaism. These Taryag Mitzvohs can be divided into two classifications: the positive of which there are 248 corresponding to the parts of the body and 365 negative laws which, of course, equal the number of days in a solar year. It is expected of the Jew that he obey and certainly know all of these 613 commandments. On the other hand, the rabbis of later traditions fully understood that while some of the great men of Judaism might know all of the 613, most of us are not that ^{wise} ~~great~~ and, therefore, must be able to reduce this awesome ^{figure is a manageable} ~~number and be able to live by a lesser total~~ ^{number} of laws. Consequently, ^{David reduced} ~~Isaiah numbered~~ them ~~down~~ to eleven in the Psalms and Isaiah ^{whittled} ~~numbered~~ them down to six. Micah spoke of only three (basic laws) what does the Lord require of thee? Only to do justice, love mercy and walk humbly with thy God. But Isaiah reduced it even further to two: "Keep ye Justice, and do righteousness." ~~But~~ ^I it is at this point that the rabbis of the Talmud reduced the total even further: to one, and now the quotation of none other than our friend Habbakuk comes to the fore. He said: "The righteous shall live by his faith". This was considered to be the basis of all Judaism and ^{clearly} ~~surely~~ the ^{summation} ~~essential~~ of the laws which we normal, average Jews were to observe. It is in this context that Habbakuk's strange, even funny, name became famous; most people may not know anything about him except this verse.

This, incidentally, raises another interesting point of concern for us, since it is our task this Sabbath evening to learn more of this man who forms the subject of this third in our series of sermon lectures on the Minor Prophets. It is only the verse which is famous or well known or familiar to people the world over regardless of which religion they embrace; the man is obscure. We know that he ~~existed~~ ^{was} and we know that he was a prophet for the first verse tells us so; also, we know that this name Habbakuk occurs only once in the Bible. But we do not know what the name really means, where it comes from, who the father of the prophet was, ~~or even~~ where the prophet came from or whether he ~~came~~ ^{was} from an aristocratic or lowly family background. From the ~~text~~ we can only surmise, and even then not with any real degree of certainty, that Habbakuk seems to have been a Levite and was in some manner associated with the Temple Service, perhaps as a player of instruments. More positively, from the very first verse, we gain the vital ^{insight} knowledge that Habbakuk ^{bore} (was a prophet and that because of) this gift ^{of people as} (he bore) a "burden"; we know that this was one of the signs of genuine prophesy, ^{since} these men had to suffer ~~not only~~ ^{as a consequence} physically, ~~because~~ ^{often} of their strong views which they felt came to them directly from God, ^{then more so} but they suffered spiritually because these ^{signs of} were sensitive, perceptive, wise men ~~who~~ felt deeply the ~~share~~ ^{burden} of their people. ~~They knew that they were the consequence of these will transgressions and the tragedy which their sinfulness would bring with it.~~ The same ^{held} ~~holds~~ true for Habbakuk; ~~he was~~ ^{he had} a deeply sympathetic sweep of humanity and his was the ability to look deeply into the soul and heart of man, ^{he saw} and ~~see~~ there the hurt, the heartache, the spiritual apathy; all was not right with the world and God was not in His Heaven.

This was the burden of Habbakuk for he realized, and knew all too well in contrast to the message he wanted to bring, ~~to the people~~ that he lived in a time and in a land where the wicked prospered and the good suffered greatly. As a consequence, because it was to him a burden and he was so genuine a ~~prophet~~ ^{man} he stayed right in character and ~~stayed also~~ ^{fell} in line with the most basic prerogative of the man of God, ^{prophets} ~~men.~~ Habbakuk, much like Jeremiah except in a very minor key, raised his

voice against the Heavens and challenged God's authority, ^{rules the world,} ~~His way of rule,~~
^{He} ~~this basic earthly~~ condition of personal suffering already ^{paralleled in} ~~being faced by~~
 Job: why must the wicked prosper ^{and even more so} ~~which is bad in itself but, more so,~~ why
 do they always seem to prosper at the expense of the good and noble? In
 the very first chapter this challenge is flung against the Deity and the
 prophet ~~even~~ receives an answer; however, what distinguishes Habbakuk even
 more than most others is that he ^{reply} ~~was~~ not satisfied with God's ^{He} ~~answer,~~ and de-
 mands, insists on a better response; ~~and~~ one that will be more satisfying to
 him as well as the people in whose behalf he has entered this petition for
 justice, righteousness and ^{comp.} ~~mercy~~. In this light Habbakuk proves himself a
 prophet of great stature and one who has made an undeniable contribution
 to the most basic essential of our ^{religion} ~~faith~~: Not only must man live by his
 faith but that faith must be justified, must be honorable and must be built
 on a mutuality of trust which is as much the responsibility of man as it is
 the obligation of the Divine. It is on this two-fold lever that the great-
 ness of Habbakuk rests, for all to see.

Please join me now in reading some passages from the text; there are only
 three chapters and we shall primarily concern ourselves with but two of
 these. Turn now to page 749 in your English Bibles and let us use the mimeo-
 graphed chapter analysis as a guide.

Chapter I: 2,3,4 accusation by H of injustice; wicked people, innocent suffer.
 5 ff reply by Gd. Note v. 6: Chald instrument of Gd; His agents
 8,9,10 imagery powerful, they fear nothing, are very strong
 12 Response by H! Does Gd want punishment or correction?
 Gd's answer not good enough!
 13 they more wicked than we; they will be Your instrum for punish?
 (Implied: this is just not possible!!!)

Chapter II:1 H. awaits second answer of God
 2,3,4 Answer; see v/ 4 "righteous will live by faith"; wait, be
 patient; be at peace. Job: Yea, though slay me... or Jere:
 Thy ways not My ways,,,

Chapter II (can't)

v. 9,10,11,12 poetic language to show sinfulness of Chaldeans

18,19 no profit in idols or images, are false and unworthy BUT

20 "Our" Gd fills entire earth; "be silent" and hear Him, do His Will/

Chapter III is a prayer for most of its verses and asks that God come to right the wrongs which exist and save His people from destruction. In the last few verses we learn what effect this communion has on the prophet but scholars believe that the prayer is not really an integral part of the text and it certainly does not reflect the primary concerns of Habbakuk. [There are, of course, political considerations as well and the problem of dating the message of the prophet is of real concern to scholars but] in the final analysis, as far as we are concerned, these matters are all secondary to the main problem ^{is} ~~at hand~~: how to resolve the moral conflict between those righteous who suffer and those wicked who prosper. The ^{dilemma} ~~message~~ of Habbakuk is not only interesting but timely and relevant for his problem, his question, his challenge is as ^{valid} ~~real~~ today as it was in his era. Would that we could say with him, in answer to our most basic doubts: the righteous shall live by his faith. But if this act of faith seems too obvious, too simplistic, too naive to us then, perhaps, we can find comfort by echoing his words of ^{sincere search} ~~true introspection~~ as he seeks the answers to his troublesome questions not in the ^{noisy} ~~actions~~ of men but in ^{the quiet of} his own heart: "The Lord is in His holy Temple, let all the earth keep silence now".

Amen.

Heb. Tab., Friday evening, March 15, 1969.

The Minor Prophets; Part III: Habbakuk.

INTRODUCT

A GENERAL

- 1 as u heard in spec prayer & spec Haft port rd but few min ago, the spec Sabbath
- 2 name is Shabbos Zochor; S. of Remembrance; always S. prior to Purim bec we are to remember & gird ourselves for what story of P means & implies

B SPECIFIC

- 1 have this type of special S several times throughout the year & all serve as source for preparation
- 2 HaGodol prior to Pesach; Shuvo betw RH & YK as well as S prior to RH all have special meaning & relevance to holiday or holyday
- 3 serve purpose of reminding us, making us spiritual aware of what is to follow.

BODY

A PURIM

- 1 this is meaning of S. ZOCHOR, today's special meaning, in its most obvious sense
- 2 we recall the story of the past for Purim has that special quality of a holiday which while it refers to events 2500 yrs ago it is as valid as latest anti-sem uttering in our own day
- 3 many in our generation grow up and do not even know that Purim begins next Monday evening; much less do they know its meaning or relevance
- 4 for them, then, (presuming they go to a Synagogue) and also for us, ZOCHOR gd reminder of what is to come
- 5 the actions of Haman who sought to destroy bec we would not bow down, Ahas who acquiesced without recourse to explanations, to Esther who hesitated as do so many of us and then still was ready to sac her life so as to save her people
- 6 are all elements of a story which applies also to us; we must remember and we dare not forget

B GERMANY

- 1 applicable to our time in most special sense when story of Purim finds application & parallel to Germany of 1930s
- 2 today, as seen in Nixon actions this past week, we are the greatest of friends; political expediency and power politics dictate our friendships & needs
- 3 therefore, all too obvious that we need a S of Remembrance so that we recall the past: six million

Jew in dead

Jewish dead c n not so easily be forgotten in the light of pol, ~~social~~ ^{musical} and econ needs

- 4 it is as Wiesel asks in bk reviewed last evening: how can we live normal lives after what transpired
- 5 and it is in this light especially that S of R nec.
- C NEGRO JEWISH
- 1 have reason to be angry bec we were rejected and we have reason to decry the hurt and heartache levelled against us by anti-sem utterances of N. community
- 2 but S. of Rem tells us to remember that to wallow in self-pity is of no use to anyone; that we were glad of all who came to help, how often we drew a parallel to our situation & that of Negro, how much we were in forefront for their rights.
- 3 this not a source of rejection now but should lead us to greater appreciation of their position: how hatred worms its way into others, how Negro is suspicious and rightly so of all ^whites, that it is not right for us to condemn all Negroes bec. of the extremists who are so vocal.
- 4 in short, this S of Remem in this situation as well as in all others reminds ^{us} of our moral obligation to take others of ~~mank~~ ^{us} into consideration
- 5 to do that which is gd rather than to bear ill will.

CONCLUSION

A GENERAL

- 1 thus, S of R has many applic, far more than obvious
- 2 for whatever its worth it must serve a purpose for neither S of R nor Purim to follow are standing in a vacuum or in isolation

B SPECIFIC

- 1 thus, recall that parallels exist and we have reason to remember lesson of holiday
- 2 we can not do our duty as people, as human beings, as Jews, if we do not remember
- 3 only as we remember can past serve as a lesson for the future and can we be of help and service to ourselves, Jewry and our fellow man.

Amen

Esther 9:20-28
1805

INTRODUCT

A GENERAL

- 1 have listened carefully to TV, radio, rd papers, et
& noted absence of Americ institution
- 2 fr yrs, ths week, embracing Lincl & Wash birthdays,
deleg & observed as Brthhd Wk
- 3 ths yr, 1969, at least in NYC, silence or low key!

B SOECIFIC

- 1 those of us who grew up in US over last 30 yrs find
ths silence especially strange
- 2 used to write compo, entered essays, sbhools had
special programs, assemblies; news media geared to
- 3 no Church or Syn of any consequence without exchange
- 4 we grew up knowing that 1 wk in Feb something diff,
spec, gd. This is no longer the case. Why?

BODY

A WORLD NOT SAME

- 1 obvious answer but, also, need no longer the same
- 2 25, 30 yrs ago still enthused about building a
better world but we now know that 1 wk will not do
the job^{as} it was originally intended
- 3 have seen alliances altered, hatreds superceded, ro
le of victor & vanquished reversed, Space & Atom
Age come to pass
- 4 after 6 million, Hiroshima, landing on Moon values
& ways of yesteryear simply no longer as valid.

B CHANGE

- 1 look at world today and perhaps see more hatred,
difficulties and problems than we ever thought were
possible when we were kids
- 2 see also that hates which concerned us of little
meaning today: Cath theol no longer concerned with
place of the Jew, have other problems especially
after Vat Council
- 3 Protestants need no longer be asked, even begged, to
accept us; we are accepted and Jews everywhere.
- 4 Negro-Jewish confrontations in big cities not at
all what we talked about 25 yrs ago for then Negro
not ~~at all~~ a factor *now consequence*.
- 5 whereas today we know of "third-world" of Afro-Asian
who outnumber us, who outvote us in UN, who may
overwhelm us in generation or two but whom then we
did not even take into account.
- 6 under these circumstances, Br Wk as we knew it: a
dead issue!

C JUDAISM

- 1 Jud always peculiar role in ths bec Brthd Wk, as an institution, always seemed superfluous
- 2 Why? Bec. equality, decency, humanity, respect rather than tolerance or acceptance part of our trad & we had no need for special catagorization.
- 3 our view: study Jud & be better person; live acc to Jud and better world; think acc to Jud & no need of 1st two.
- 4 citations from Torah and prophets as well as later trad are endless, asking us to respect human life & using human resource for better existence of all
- 5 thus, Brthhd Wk, bec we observe it as Americans, a contradict; no need, no use, no favoritism bec all alike in our eyes if we live acc to trad
- 6 like to think this still case despite needs & probl of our complex world

CONCLUSION

A GENERAL

- 1 as world changes so do ideals of yesteryear
- 2 man can not look back or embrace a pt of view bec he liked it once, or thought it then served a useful purpose, or simple frm pt of view of nostalgia: how nice it would be if old values still in effect!

B SPECIFIC

- 1 man must lk ahead, plan & be honest with himself
- 2 Br Wk no gd, certainly not for today; thus might as well do away with it as an institution
- 3 retain ideal in our hearts bec principle of effort is still the same
- 4 must seek to live in peace with one another, value each other & acknowledge one another
- 5 there IS a brotherhood of man, a humanity, as Gd IS the Father of us all.

Amen.

Heb. Tab., Sat. A.M., Feb. 22, 1969.

INTRO

A General

- 1 ths T portion we rd ths Sat, coming directly after 10Cs is filled wth laws also; pertain to civil, rel, personal cases
- 2 in few short chpts see whole range of concerns fr Jew in ancient community

B SPECIFIC

- 1 what is of interest also, aside frm pure law, is phrase fd in type of summation at end of Mishpotim
- 2 having dscrbed and cited all the laws, Moses spks to people by reading "Bk of Covenant"
- 3 exact phrase (24:7) "And he took the bk of the cov enant & read it in hearing of the people"
- 4 can take fr granted that bk of laws was read but issue goes deeper; not "laws" but a "Covenant" & in ths distinction lies a deeper difference

BODY

A MAN & MAN/ JEW & JEW

- 1 the very first aspect we must bear in mind as we talk about a Covenant is that it implies a special relationship
- 2 it ties man to man in something deeper and more valid than the fact that we are all human beings; we share a commitment
- 3 but there is more to it than this: as we are expected to keep to certain laws and commandments, because we are part of the covenant, we expect the others to keep their part of the bargain also.
- 4 in Cov, the law which applies to me applies ^{also} to my family, friends, soceity for only when all of us are governed by same standard can Cov be of meaning
- 5 Roy Innis of CORE the other day asked fr new US Constitution; principle is the same although somewhat extreme

B MAN (JEW) & GOD

- 1 once Covenant relationship has been established, we must understand that it flows from Deity & ties us to Him
- 2 if we are to be committed, it must be to Him only; true for us as men, as human beings; all the more so as Jews to whom 10Cs & Bibl. laws are given
- 3 something special, different, distinctive then touches us and there is no escaping this aspect of meaning and relevance of Torah

- 4 that is whole lesson of Torah: be light to nations, lead moral life, be aware of sanctity part of you, take relationship between man & the Jew & Gd seriously
- 5 that is essence of Cov firmly establ at Sinai: Gd & Jew not independent, but one

C FUTURE

- 1 last point to be made about the Cov concept we find in T today: it implies a future or else whole idea worthless
- 2 it is something established without time limit & is for you, your children & children's children for that belief in future is essential to Judaism as is Torah itself
- 3 there is always a tomorrow, there is constant hope, always the belief that a better day will come
- 4 expression is not out of Candide but out of our own past.
- 5 it gives us hope in worst of times and assurance in best of times but above all we know that God is concerned with you and me.

CONCLUSION

A GENERAL

- 1 Cov, therefore, is not a simple gesture, it was not a simple sentence to be found in Torah
- 2 there was a Bk of Cov and it took on aspect of sacred worth especially when considered where it was read, by whom and in what context. At Sinai

B SPECIFIC

- 1 it is a commitment we can never escape, it means and applies to you, and it was forged at Sinai for us, our time and even beyond
- 2 life, because of it, can be a burden but it can also be a joy
- 3 pt is: may Cov help you to overcome obstacles of life and give you strength for yet another day.

AMEN

Heb. Sab., Sat. A.M., Feb. 15, 1969

Glans re psc to p/roo 21.1
Follow on vult to do p/roo 23.1
3 X a 7 all vulten 23.17

thurs 5:10-24

p. 729

1 u = Adar

12/27/68

My Life and My Future in Our Times

Arthur L. Frank

True Coming

No people have laid greater sacredness on life than have the Jews, as reflected in Genesis 1:27 which states "... in the image of G-d made he man." To care for one's health is considered a religious duty. Also in the Jewish tradition is a high regard for the physician. The attributes of scholarship and acumen of medical knowledge are intertwined in Judaism since many early Jewish physicians were also Rabbis.. Maimonides is perhaps the most well known. The tradition of ^{excellence of} each field has contributed to the other and we today are still the beneficiaries of this early medical knowledge. It is partly because of this background and this tradition of excellence, and especially because of the medical school that I attend-Mount Sinai-originally founded as the Jew's Hospital-that I am proud and humbled, as I train to be a physician.

But rather than telling of my personal experiences I hope to broaden this discussion. From my own experience as a medical student I will simply say that the training of a doctor leaves little personal time and that every day brings new, exciting, and often shattering experiences. I look forward to the day when I am properly trained and contribute to the care of patients and to add more towards medical research.

I would like to put this discussion of my life and my times into a particular perspective, that both of a future doctor, but more importantly as a continuing member of the world community in which I live. My relationship to my society is a necessary consideration if I ever hope to be of any real value as a physician. It is essential that a professional-indeed everyone- should address himself to what I call social consciousness. To me this means giving of yourself in excess of what is required for the ordinary maintenance of a situation. The problems that face us are obvious, though their answers are not. The population explosion, racial tensions, the degeneration of the cities- all these are major problems for which we still do not have adequate solutions. I do not claim to have the answers, nor do I think do most students today. But much of the unrest observed today is to make it clear that changes must be made. The generation gap is not so much a difference of age, but a difference of thinking. At times my own classmates seem to me to be on the other side of the generation gap, while some of my professors are more revolutionary than the students. The profession that I will enter also suffers from the same inertia that one finds in government or at universities. It is very noble and commendable to "just" be a doctor and treat patients, but it is not enough for these times. Unless everyone, but especially professionals, start applying themselves more fully to the problems of today, things will get worse and harder to correct.

You may ask, What am I personally doing about it. Frankly, at this stage of my education I am not in a position to do very much, but I can prepare myself. This job is made easier because of where I go to school and because of my classmates. As you may know, Mount Sinai is located in East Harlem, a Spanish speaking community. Many patients at the hospital come from this community. In preparation for the day we treat patients, many of my classmates and I have started the study of Spanish, both the language and the contemporary culture in which it is spoken. Since a knowledge of both is essential for excellent medical care for our patients we give up normal study time to take this course. To make up for the time lost from our studies, we lose some of our

2.

little free time. We consider the study of spanish now so essential that we are willing to give of ourselves, and to prepare for the day when we are in a position to bring about change.

What is constantly becoming clearer to me is that in our times people must be prepared to give of themselves in terms of aiding those that need help, and to solving the problems facing us. For this is not only the religious thing to do, but we shall all be better for it.

T/8/69

INTRO

A GENERAL

WHEN We speak of Judaism and its essentials we can never forget the land of Israel

2 this not only bec of our ^{experiences} general history there but bec one of the grt events of our trad occured at Mt Sinai

3 should we ever choose to reject Torah and the cov at Sinai we would reject Israel as well; it is a sin of which no ~~man~~ Jew could be guilty.

B SPECIFIC

1 Sinai, of course, is central to our life & faith; the Rev estab the ^{new} covenant and that makes us Jews

2 trad many stories assoc wth event but most meaningful that 2 tablets hewn prior to creation to signify that they, & event, stand for & by themselves; Gd when speaking spoke in 70 lang so all nations could understand; when rev all world was uniquely silent

3 most vital, 10Cs needed for else all phy creation, the world itself, meaningless without moral code.

4 Trad tells us 10Cs not whole duty of man, not all but, only foundation of Rel and Morality; 10Cs, vital as they are to us Jews, not entire structure of Humanity!

BODY

A Worship

1 what is missing, what must be added? what is nowhere mentioned & what is indispensable to Judaism is the act of worship.

2 always a part of our trad, understood and mentioned elsewhere that Jews need to worship and they need to do it together as a group of 10, our Minyan

3 pray together, acknowledge our dependence on Deity for strength, pray silently, openly, sacrifice as some did in earlier generations or equate rel with ethical deeds but worship is essential

4 altho not part of original 10C,

B Freedom

1 a word never mentioned but key to understanding of 10Cs is "freedom"; without it context of Rev also without significance

2 it is a word which is implied because the event of Rev occurs after Exodus and 1st C refers to escape

- 3 all this, of course, is more than accidental or casual occurrence.
- 4 Slave people must have eyes cast down, low and to ground is their way of walking; spirit is bent or broken
- 5 task is survival at best or, perhaps, death bec it spells release and blessing within slave mentl
- 6 here in Ex, however, within context of 10Cs, oppos true: people no longer slave, now look up with new vision and insight, see beyond themselves and only now are 10Cs of meaning
- 7 bec people can take advantage, apprec and apply their lesson. *Thus, need freedom in Jud. also.*

C SELF

- 1 last category not mentioned as part of 10Cs and as vital: the self
- 2 man has need to be of concern toward himself and his own person
- 3 man must not only perpetuate himself but save himself, obtain respect for his person, honor his life and this is as vital as all else.
- 4 Jud does not degrade physical aspects of man as do some other faiths; we do not treat body as something to be shunned but accept man fully
- 5 there are laws which deal with the self but not to be found here, they are as vital as all the others.

CONCLUSION

A GENERAL

- 1 these three categories, then, are answer to quest: what is missing, what else needed to make 10Cs whole

- 2 rabbis of trad very explicit: ^{10Cs} are not entirety of humanity; only foundation of Rel & Morality
- 3 that lesson of Torah too; this basis but need more

B SPECIFIC

- 1 it is a good theme for us to know and remember; we need a manner of life which goes beyond narrow confines of 10 laws, no matter how basic
- 2 ths so, bec. life broader than these and to be good Jews, better human beings, more noble need combin. of all and thus grow in stature and sanctity
- 3 if ths lesson of Torah & trad be accomplished in our time, ours a better way of life ^{for} now and always.

AMEN

Heb. Tab., Sat. A.M., Feb. 2, 1971/69.

385 D - WA3-3353

"THE LAW OF THE LORD"

11/169

INTRO

A GENERAL

- 1 often been said that Jud a rel of Law; an erroneous concept bt an error which can be easily understood
- 2 bec inherent in J. Law is principle of obedience ^{to LAW}
- 3 when grt laws written they were meant literally: "ye shall be holy", "see the in m. milk" and "love thy neighbor" - *As given so carried out*
- 4 problem arises with us moderns, we who r sophistic personified, bec we no longer lk at Law literally but wth eye toward that which is best for us!
- 5 "holiness" = spirit & not our daily lives; "love" applies to our neighbor only if same color or rel.
- 6 have used our sophist, worldliness to own advantage & in real sense have altered intent of Law
- 7 instead of obedience, classic to Jud, transgressed it

B SPECIFIC

- 1 ths wk read 10 Cs, surely most basic of all J. Law not only bec of thr elemental Nature but bec they tie us to fulfilment of trad which began with Exod and will end wth our entry into Promised Land
- 2 Revelation at Mt. Sinai so basic bec our covenant, our task defined, our comittment; can't understand Jew without 10 Cs
- 3 but we have greatly altered even this law, of which first 5 apply to Deity and second 5 to Man
- 4 in other words, as we altered intent of Law in othr instances, so here too we have not hesitated to impose our stamp, our need on even sacred 10 Cs.

BODY

A MAN

- 1 for example, how explain war if 6th C reads "Thou shalt not kill"? Must find a way to circumvent it; "necessity is mother of invention"
- 2 answer: subtle legal, ^{semantic} philological difference now expounded between kill// murder for there are several Hebrew words which might answer a more precise def of what is implied than the basic: *0379 11*
- 3 but reason for C is very obvious: no hurt, can't afford loss of life, preserve number of people, solidarity can not be disturbed
- 4 bec we know that steal, murder, covet & witness all ^{may} lead to violence ~~but~~ (basic to human experience *and*)
- 5 by changing the intent of Law from murder to kill ~~or~~ ^{and} thus permitting our own brand of violence we are diluting purity of original intent
- 6 for at beginning: law stated not to take human life and it seems obvious that this was literal & applied to us & for all time & all situations.

x play games with word.

B ~~MAN~~ GOD

- 1 refers partic to 1st 5 of the 10 but situation is exactly same as wth last 5 which refer to Man; intent is changed & law is transgressed
- 2 take 1st C: "I am Lord": intensely personal express defines rel between us; not something abstract, vag or theoretical but direct. Buber I/THOU
- 3 if we want proof, need only go to follow passage: "who brought you out of land of E". Thus, case is made: He not only very personal in that He is my God but
- 4 He has effect & influence on our lives.^x Not speaking to that gen alone (our observ of Pesach^y & Shev acknowledges that) but we went out of E, we received 10 C at Shevuoth, ~~and~~ He is personal and part of our history, tradition and life.
- 5 but we again disregarded intent & broke the Law and without hesitation. Never speak of Gd except to use His name in vain and personal Gd not at all what we seek, want or live with
- 6 Just opp: Gd impersonal, other place, outside our lives; Pes & Shev simple functions, the recital of story but not really as if we, 20th cent soph moder Jews, were really with that motley group th yrs ago

CONCLUSION

A GENERAL

- 1 why we want to disassociate ourselves ^{or dilute} from experience and also from these Laws?
- 2 bec if we take Law literally, real, serious or as meaningful to me as an indiv human being then imply a burden, respons and a commitment which is precisely what we do not want.
- 3 that part of problem of our time: we refuse to confront intent of Law, ~~we~~ reject a personal message intended for us and therefore are not affected, it is all outside our scheme of things, it is for other

B SPECIFIC

- 1 if morality, however, or meaning, ^{or} values, or right to be relevant to us ~~or to~~ our society, reversal of our attitude desperately needed
- 2 am convinced law was meant to be taken literally: those parts referring to man and to Gd, and these basic laws of man & the Jew do not exist in vacuum.
- 3 if we take them seriously, perhaps from this small circle of devout, hope for better world, bec. of our actions, will yet radiate for gd & for blessing.
- 4 thus learn not only to recog 10 Cs bt to understand

AMEN *Live with them & apply them with fullness of heart.*

Heb. Tab., Friday evening, February 7, 1969

301-764-7770

IDENTIFYING OUR GOD. *not given*

Friends, the sermon topic for this Sabbath evening is somewhat vague not by accident but by design. ["Identifying our God"] ~~is a topic open to a wide variety of interpretation for this is precisely the problem pinpointed for us in the Torah portion for this week.~~ We are now reading from the second of the Five Books of Moses and while we are preparing ourselves for the great event of our people's history, the Exodus, we are still busy at this early stage identifying our God. It is, of course, not a haphazard task; the lesson is quite obvious: if we are to leave the land of slavery, if we are to be free men, if we are to prove to the ancient world that ours is a God on whom we can rely, ~~and~~ who does guide our lives and envisions our destiny then, at the very least, we must be familiar with who and what He is! This identification process may sound or appear ~~simple or~~ obvious but such is not the case. For example, we could identify our God in a much easier manner in the Book of Genesis than we can now in Exodus. In Berkeishis, God was simple, direct, available, and obviously involved in the lives of our ancestors. We see Him walking the Garden of Eden, we hear His voice quite clearly as He speaks to our ancestors either directly or through the median of dreams and we know that He has placed signs of his covenant upon the earth which we can not miss and which are akin to directional signals to us all. ~~It is this~~ *which we should heed & follow.* [kind of a simple God to whom the prophets often referred; they were not concerned primarily with philosophical and theological problems but merely with what is good or evil, right or wrong, frivolous or pertinent and everything was seen and understood in those simple terms.]

But ~~already~~ *on* in Exodus the concept changed quite radically for the God we knew ~~in~~ those easy terms simply no longer existed for us. Suddenly, with the passage of time and with the progressive and maturing experiences of our ancestors, God changed as well and it was no longer as ~~easy~~ *simple* to identify Him. At first, He is something quite vague; we neither see nor hear Him but know that in some meaningful way He is instrumental in the ways of men and women. Later, however, the picture changes drastically: we now come to the episode

of the Burning Bush where we note God in fire and flame but the bush is not consumed. As a matter of fact, Moses who is drawn to this remarkable display of God's power is warned to remove his shoes for he stands on holy ground. But after a while even these magical appearances are no longer sufficient; now the people want to know His name ^{is a subject the ancients never revealed} which ~~becomes even more difficult for us to understand~~ ^{casually} and still later we see God as a miracle worker, ~~not only in terms of the plagues but also for effect since~~ ^{identify Himself to} He must convince not only Moses and Aaron but the children of Israel as well since they have no way of knowing who this God is. In short, we have moved away from the uncomplicated deity of Genesis ~~and the first contact of long ago~~ ^{God} to a much more complex deity who mirrors a far more sophisticated and ~~complex situation in the world at large~~ ^{advanced}; the covenant of the past with Abraham, Isaac and Jacob is ~~recalled~~ ^{recalled} but no one ^{is still} ~~is still~~ ^{personally} linked to it ~~any longer and~~ ^{has} an entirely new tradition ~~must be~~ ^{evolved} since conditions, ways of life and concerns are so totally ~~different~~ ^{and from} than what they were in the ~~early~~ ^{early}, less complicated days of Genesis.

But if such is the case with Genesis and Exodus, with specific reference to the Torah portion we read at this season of the year, how much the more so does this change of emphasis apply to us who live in the 20th century, almost in the 21st? We already had an opportunity to speak of God at length last Rosh HaShono but now we are forced into a confrontation in terms of identification. After all, those of us who ~~have~~ ^{try} seek to identify with Him are told that God is dead; ~~and as we look about us we know all too readily~~ ^{it becomes obvious} that those values and ideals with which we had always identified His presence are no ~~longer~~ ^{as visible} as visible [as they were in the days of Exodus]. After all, a generation which has experienced the horror of an attempt at Jewish annihilation can not so readily or easily ^{identify} identify God! And, although we as Jews have this view more intimately than do most others because of our own sad experience, the population in general is as sceptical of identification with Him as we are: this, after all, is the ^{age} ~~era~~ when the splitting of the atom opened ~~the~~ ^a new ^{era} world of nuclear ~~energy~~ ^{destruction} and when the thrust of a rocket ~~shot~~ ^{propelled} man beyond the confines of earth. In such a context, in such a setting, no wonder that it is no long-

er so simple to identify with God, either for us or for the general population.

The point is that we no longer seek Him in terms of the old ways or as He ^{was} identified ~~as He was~~ in the Torah. Today, God is associated with deeds, beliefs, values espoused and attitudes considered rather than as a Person, a Being, a Power and certainly not as something Absolute. We identify God with deeds of goodness, decency, right, honor, deeds in which we participate ^{not by} ~~course, linking identification with deeds~~ ^{which we are motivated for it} saves us deep thought, commitment to an Ultimate and finally, it disengages us from the troubling problem that we mortals are Finite and He is Infinite. But man finds himself in such a quandary that even so simple an equation as linking God with Life is no longer an easy matter but must be debated, argued and distorted until that which is basic to the human being, [to you and me and all other mortals on earth], becomes a matter of discord, distrust and despair. Take, for example, the case of the talks in Paris. We are a generation which, as westerners, ^{people} ~~identifies~~ ^{equates} God with Life and has always done so; indeed, we place the greatest emphasis and value on it as, presumably, do the ^{orientals} Easterners. And yet when we look at ^{the} ~~two~~ faces at the peace talks, ^{all} ~~both~~ supposedly mature nations representing ~~a~~ ^{incredible} people which ~~does~~ want peace, harmony and well-being, we find ourselves in a situation where both sides simply refuse to identify themselves with whatever it is that God represents in His most basic essence. The shape of the conference table has reached such proportions of discord and distrust that all negotiations are halted, that conversation even in its most elementary form ^{is} ~~are~~ at a standstill and that, in the meantime, hundreds if not thousands of men are being killed in the line of a nebulous duty each and every ^{week} ~~day~~. Their death is not only a negation of our identify with God but it is the ultimate sadness of despair and desolation for the ~~same~~ ^{is} hundreds or thousands of families. All this while we can not agree on the shape of a conference table or the procedure for discussions, nor the proper method of address; ~~and if this is not a total negation of Deity in our lives.~~ How anyone who allows this state of affairs to continue without raising a cry of moral outrage must surely, ~~as~~ of a necessity ~~and~~ by definition, refute his identification with Deity. One can not identi-

fy with God under such circumstances; it ^{would} be a contradiction in terms. As a matter of fact, ~~in~~ this context there is even no need to define Deity for it would be a self-defeating task. For grown men representing responsible nations to play-act on their own self-esteem, on their virtues of ^{pride} ~~pride~~ and arrogance at the expense of human life, ^{when} ~~when~~ the shedding of blood could be stopped without too much effort at least on a temporary basis, is a disassociation with Deity which indicates one of the worst periods of ^{moral decline} ~~human conduct~~ since the 1930s.

But we need not go ^{such a distance} ~~so far in our attempt~~ to ~~associate with~~ ^{find} values or ideals which reflect at least a glimmer of those ~~elements~~ ^g which we associate with God. ~~Here~~ ^{we} spoke of the table in Paris but we might have ^{incomprehensible} ~~mentioned the incredible~~ situation of the Pueblo as well, but we shall leave that for another time. Let us, instead, look at a situation closer to home, one that happened only a few weeks ago and one which was really very ^{comic} ~~funny~~ except that the whole ^{context} ~~aspect~~ of the incident was so terribly tragic. For a ~~people~~ ^{people} who by tradition and inclination seek to identify ^{with} God, who as Americans constantly call on Him and who even imprint our money with His name we are ^{really} extremely callous, hard and harsh and disregard those values usually identified with Him. For example, there are the qualities of compassion, concern, helpfulness and humanity but we apply these values only at our own pleasure ~~being~~ careful ~~always~~ to discriminate in our own favor. I refer, specifically, to the incident some weeks ago when rats were found on Park Avenue, close to 59th street. It was a simple fact: these rodents with whom we in New York are all too familiar, had reacted to some gentle people who had dropped bread crumbs to feed the pigeons. We know of rats by way of Harlem, even Congress a year or two ago debated a certain appropriation to eliminate rats from slum dwellings but ~~all~~ of these instances of rodents in our cities passed without quite as much fanfare and turmoil as ^{these} ~~one~~ recent incidents. Then, because of the location of these unpleasant animals, the whole city administration was galvanized into action: heads of city departments such as Health, Housing and Pest Control were on the scene, ways were discussed to eliminate this hazard and no appropriation was too much to ask to halt this dread invasion. In short, it was quite a contrast to our

... lack of concern when these rodents invade other parts of the city, those parts which are not so readily available to the general population and ^{are as} not ~~areas~~ as important to the city's financial and political status. ^{Here} ~~Again~~, then, we chose to ^{link} ~~identify~~ ourselves with the values which identify God ^{but} on our terms rather than on His terms; we are far more likely to accept His presence in terms of what He represents when our own status is ^{not} involved ^{but} ~~rather than~~ when it affects the lives of others.

This, then, my friends, is the problem for us in our time and the examples could be multiplied endlessly. In our Torah portion the situation was relatively simple as we sought to identify our God but for us it is a far more complex world. ~~and while~~ we no longer ~~even~~ seek Him out, we ~~even~~ ignore His values and those ideals which He ^{we choose to emulate, sanctify and honor our lives.} ~~represents for us in our hearths, in our minds and for our actions.~~ It is not a happy commentary for us as human beings nor for our time; suffice it to say, we can not be happy with ourselves and we are not. It seems to me that as ^{my ancestors sought to identify God but} ~~as they~~ ~~at this time~~ our ancestors were still slaves so are we slaves to our own inhumanity, our own selfishness, our own self-esteem and therefore ~~can~~ not identify ^{either} with God. But, as ^{our forefathers} ~~in the case of our ancestors,~~ ~~as they~~ prepared themselves for freedom and ~~needed to~~ know their God so might we become free and know of whom and to whom we speak. Let us, then, come to know our God or, at the very least, as a prelude to spiritual freedom, those ideals which represent Him to us on earth and then let us live accordingly. Perhaps then ours too will be holy ground for our God will be near.

Amen/

Heb. Tab., Friday evening, January 17, 1969.

not given -
in shed:
Negro - Jewish M. confrontation
Museum, anti-s poem, etc

THE MINOR PROPHETS: I: MICAH.

Friends, this year in terms of our Spring Lecture Sermon Series we are going to discuss a little known ^{segment} ~~portion~~ of our sacred literature: the prophets. Of course, everyone knows of the prophetic giants such as Isaiah, Jeremiah and Ezekiel, we even know some of the ~~standard~~ prophetic quotations but very few know who these men are, what message they had to bring forth and what their place was in relation to ~~the rest of~~ the community of Israel. As a consequence, let ~~me make the~~ ^{us understand the} following ~~points clear as a~~ ^{as} statements of introduction! ~~so that we all know in what terms we are discussing these men of Israel.~~ In the first place, a prophet is a seer, a visionary, a man who predicts the future. All these men, of course, prophesy in the name of the Lord but the test of prophesy is critical: will the events of which they speak come true? In our tradition, although false prophets are mentioned time and again, this acid test is met: the ~~prophecies~~ come to pass and the prophets are vindicated. Secondly, all of these men, and in a few instances women were prophets also, carried this message of God as a burden; that is to say, the very fact that they felt the compulsion to ~~prophecy~~ ^{speak} was to them an awesome fact and a heavy responsibility which affected their entire life. Third, these men were unusually strong personalities, they were individuals of a highly unique stamp of character and although they were reviled, ~~people~~ disliked ~~them~~ and authorities ^{by} pursued ~~them~~ they never deviated from their burden of their message and they never renounced any aspect of the ~~message~~ ^{sentiment} which, they felt or knew, came from God. As a consequence, no matter what the personal dangers, they always spoke their mind because they were concerned ⁴⁾ with our people's national destiny. If the prophets did not speak the truth, if the people did not listen, if their voices were not heeded, the armies of the enemies would surely come to encircle the nation, would defeat it and would carry our people into exile. There was, ~~the~~ ^{as} prophets maintained, ~~X~~ only one avenue toward peace and serenity: to listen to the voice of God as they mouthed His sentiments. ~~to the people of Israel~~

~~I have said that the message of these men met the acid test: whether the~~

There remains, then, but one other point of interest to discuss: why do we ^{label} ~~call~~ this Lecture-Sermon Series "The Minor Prophets"? What is "minor" about them? Why not "major"? The answer is almost too simple to believe: we designate ^{as} a "major" prophet one who has written a great deal and whose extensive words are a part of our sacred literature. Thus, for example, Isaiah has 66 chapters, of Jeremiah we have 52 chapters and of Ezekiel 48 chapters remain. By contrast, the "minor" prophets are those ~~for~~ ^{of} whom we have ~~very~~ ^{very} little material! ~~that, of a necessity, in terms of the amount of material available to us they must be considered "minor".~~ For example, some of the prophets we will discuss in the "minor" classification, have but one chapter linked to their name; others 3, or 6 or, at most, ^{two have} ~~Hosea has~~ 14. That is the sole difference between major and minor: ~~for the minor prophets we have far less of their writings.~~

The prophet Micah ^{of} whom we ^{will learn} ~~shall discuss~~ this evening is such a minor prophet; we have but seven of his chapters available to us. He lived very early in our history, in the 8th century BCE; for those who know our tradition a little better, suffice it to say that he was a contemporary of Isaiah. We know also that he was a man of the countryside, we can even pinpoint his place of birth or origins on ancient maps but we do not know exactly who he was in terms of defining his family relationships. This is an interesting aspect of the prophets: they always identified themselves properly, we know who and what they are and where they belong and not to find such a full designation, as in the case of Micah, is most unusual. We can conclude from this omission, rightly or wrongly we shall never know, that Micah came from extremely humble origins for had his father been a ^{social} man of prominence or position he would have been identified as such.

All was not well in Israel ⁱⁿ ~~at~~ the time of Micah: the people were disloyal, the authorities were dishonest, the enemy Assyria was threatening and the people of Israel were not concerned with their imminent doom. It was at this point that Micah rose, in a real challenge to the Establishment, and said that God is not interested in the multitude of sacrifices brought by the people but, instead, in a decent way of life which elevated honor, decency and love to the

place of greatest importance. There were false prophets to be sure and they spoke in terms of political expediency but Micah would not bow to the popular will and he was ready to call the people to account. We can best summarize his message by saying that Micah was primarily against standardized and automatic ritual: the lifting of the Kiddush cup or the bringing of sacrifices were not sufficient for a people which cheated, lied and hurt each other with malice aforethought; rather he equated Judaism with ethics and demanded a moral regeneration. [If the people would do, indeed: as he commanded, ~~then~~ God would alter his decision and the enemy would not crush Israel. There was, therefore, a chance for change but we know the people did not listen. As Micah predicted, the enemy came, defeated Israel, carried them into exile and while a remnant survived, the loss to the Israelites as a people and as a faith was beyond any redeeming feature. The damage would haunt us for centuries to come.]

This, my friends, is the essence of the book. But one can never understand nor appreciate such a setting with deep feeling by my having to

tell you of it. Turn now to your English Bibles, to the Book of Micah and let us, in the interest of time, begin with Chapter 3, on page:741.

vv 1- 4 advantage taken by authorities

5- 12 false prophets & rulers & punishment

Chapter 4 message of hope, peace and contentment if people will change

note vv 1- 7 incl; also Isaiah 2:2-4

Chapter 5 message of destruction and fury of God bec. people will not hear

vv 9-14

Chapter 6 confrontation between God (represented by Micah) and people

vv 1-5 Gd/ people

6-7 people fulfill their obligations?

8 answer; cardinal pt of Reform Judaism re: social justice

Chapter 7 final dialogue and prophet's positive, hopeful answer

vv 1-6 whole world bad

7-13 personal faith & punishment for others

vvl8 - 20 message of redemption, compassion and remembrance of the past.

On this note, my friends, we end our reading and discussion of Micah. You see his predicament, you noted his language, you could hopefully feel the power of his words as he attempted to dissuade his people from a wrong and a self-destructive path. In the end he did not succeed but he remained a man of hope as he recalled for the people the promise of old, sworn to Abraham, Isaac and Jacob. We see then how deep in that early era the tradition of our fathers and what comfort it brought, even in the midst of hurt and turmoil. It does not have the same force in our time but the message or the implication of Micah should not go unnoticed; his plea for a moral regeneration is as relevant today as it was in his time. "It has been told thee what is good; what Lord requires: do justly, love mercy, walk humbly."

Amen.

Heb. Tab., Friday evening, January 10, 1969

The Minor Prophets: I: Micah

ISRAEL'S CENSURE

Intro

- 1 had been scheduled to spk on "Prospects fr N, Yr" bt new yr began quite diff than we had anticipated, Jewishly speaking.
- 2 want to spk to u about Censure in UN vs Israel not bec I can add anything special to what already in press bt bec should understand it frm more intimate Jewish pt of view.
- 3 all know antecedents to ths episode: constant incursions by El Fatah into Is territory, border skirmishes, Suez shellings, etc. Blame on both sides
- 4 recent wave of events: hijacking of airliner & held in Arab land fr quite some time; two wks ago: in Athens, destruct of El Al plane & death of one Is passenger as well as wounding of some others.
- 5 response by Is in destruction of 13 airplanes on Beirut Internatl airport without loss of single man or injury to anyone
- 6 parenthetically: could have attacked military airports but did not bec terrorist attacks EL Al; or could have hurt Leb eco also by blowing up terminal which is Free Duty & lined with shops that deal in gold items except lovely & artistic in design.
- 7 result of Beirut plane destruction, UN & Censure
but this not popularity contest - fight for survival.

PROBLEMS

- 1 many of us, even Jews, seem to be terribly upset by maneuvers of Israelis; we seem to side wth view held currently by so many Americans, who are not emotionally tied to Israelis
- 2 They all feel that whereas Am with us in 7 day wr bec Jews "underdogs", not so now bec we superior
- 3 side evidently with Scfanton view, never repudiated by Nixon, that we need more "evenhanded" polic in Middle East which means that we should no longer favor Israel
- 4 the fact that Arabs outnumber Is 8 to 1, are her sworn enemies, & are supported by Russian arms ^{are} is evidently no reason to cast Scfanton's statement into realm of the ludicrous! *Shello pynch: don't you boys don't be noticed.*
- 5 other reasons for being against Israeli action: fear to lose 50 Jets, risk world opinion which we need (Pope, Russians, DeG, etc); few incidents vs us ^{deserve} such a response in intensity. 2 others:
- 6 subtle anti-sem: reprisal renews concept of people who are like god of OT; a ^{subtle} trap into which even so rel sensitive a man as Robt Kennedy fell & for it he ~~was~~ severely critized just prior to his death.

- 7 it means: ^{Desire to revenge} vengeful, jealous, harsh, without pity & seen, of course, in contrast to Gd of Love = X
- 8 finally, object to actions bec "~~be~~ wrong nation" what does that mean? least belligerent? True; De G even calls Lebanon "a peaceful nation" but no such thing: all enemies, in official state of war; only diff levels of degrees of involvement
- 9 Leb not in 1967 war bec army leaders would not sac their men, were smart enough to know they could not win. Crisis in their country but sense of army prevailed.

Answers:

- 1 strength is only language people like that underst
- 2 we in US have strength & built up weapons as a de terrent vs Russia; don't use it bec of nuclear holocaust but ~~the~~ principle is the same:
- 3 every nation can build up strength ~~except~~ Israeli used it!
- 4 policy and influence of Russia not disc at all.
- 5 no attempt to undets~~and~~ psych of Israel: beaten, hurt, attacked, ignored for yrs, ~~shoved~~ into oven Will not let it happen again
- 6 terrible psychosis: how could it happen in 30s? Eichman trial evoked it again: sentiments of weak ness, cowardice and apathy; thus, a terrible re- sentiment in Sabra, in youth, in new generation who must constantly prove their worth ^{erase the past}
- 7 a terrible, almost self-destructive, infer ~~complex~~

CONCLUSION

- a world can debate endlessly, Isr could not careless not interested in censure & verbal attacks if one sided; where censure of Arabs for their acts?
- b words of Popes do not upset them especially after silence of past or concern for ~~Jerusalem~~ Jerus Holy Places when world falling apart but not silence earlier re Jew's holy places, blockade, etc.
- c Pope's form of address partic galling "Palestine" Israel in existence for 20 yrs, he uses Palest!
- d world will have to learn that Jews will not be pushed around and will respond no matter what!
- e what Israelis do there ~~not~~ only permits them to survive & defend themselves but gives courage to us all.
- f I ~~not~~ ^{and} both by attack; am proud of them, wish them well; if that be chauvenism, so be it; when hits home, emotions brought into play: All Jws brothers

Heb. Tab., Frid eve, Jan. 3, 1969

13 killed in Arabes 12 in Jer in Athens 0 in Beirut

As I wrote in Bull, survivors of Busch not
concerned that did a another VN - they
concerned that not another Busch.
- who can disagree with argument like that!

Chan a holiday which refers to an adult event of
long ago: military victory won by army of Jud
the Macc but also story of a miracle: lights,
Menorah, gifts, songs
all lead us to see the miracle of a child's smile
its appreciation, its joy at the seas of light
Over course of cent, adult ^{show} orient became holiday
orient tow child & in this context partic delight
to welcome young people to our Syn, our pulpit.
Express our gratitude to
But in context of this Service, what do festival
lights mean? Some say: Torah, Light of Gd,
Justice, Mercy, Love, Courage; all true
But re what we have seen & heard this eve & rela-
tive to growth of yth in our cong family over
past yr & half, ^{light symbolic} ~~light~~ equals PATIENCE.
Patience to wait fr the young people to grow up
fully, to mature, to take their place in soc.
Hear, read, see lot re neg express of yth in our
time but these young people have asked to be
wth us: a remark ^{reversal of form} (occ for) 1968 + we appreciate
Let then lights mean gifts, joy, causes, ded fr
youngsters of all ages but for us adults, let
them be PATIENCE bec we have faith that from the
youngsters, & those like them, we may yet de-
rive leadership & hope for future to live in
a better more meaningful world.
We wish them well for fulfillment of all their
dreams and ambitions.

*Firmly believe that if dependant on these young people,
some of shape of Conference table at peace
talks in Paris would be resolved very quickly!*

OPENING Hymn
PRAYER BEFORE CANDLES: LUCIE
Prayer: WENDY
Bor'chu p. 50
Prayer: MARGARET
Shema p. 51
thru p. 57
Hashkiveinu
Prayer: Sue

p. 89-90
May the word
Kiddush

Who can Retell

3 Sermons: Mike, Marion, Doron

Dan

p. 91-2

Adoration, p. 71
Kaddish
Collect
Announcements: RLL
Closing Hymn

READERS: Miss Luci Steinitz
Miss Wendy Bass
Miss Margaret Freedman
Miss Sue Share

3 Preachers: Mr. Michael Perlmutter
Miss Marion Frank
Mr. Doron Holzer

YTH ADVISOR: MR. DAN SCHATZ; Student-rabbi

Pauline Frank

CHANUKOH SONGS

MO-OS TSUR

Mo-os Tsur Ye' shu-osi
L'cho Noeh L'sha-bei-ach
Tikon Beis Tefilos
V'Shom Todoh N'zabei-ach
L'eis Tochin Mat-bei-ach
Mi-tsor Ham-na-bei-ach
Os Egmor, B'shir Mis-mor
Chanukas Na-mis-bei-ach.

Ro-os Sov-oh Naph-shi
B'yogon Kochi Cholah
Chayyei Meir'ru B'koshi
B'shibud Malchus Eglah
Uv-yodo Hag-doloh
Hotzi es Has-guloh
Cheil Par-oh, V'chol Zar-oh
Yordu B'even M'tsuloh.

ROCK OF AGES

Rock of Ages, let our song
Praise Thy saving power.
Thou, amidst the raging foes
Wast our shelt-ring tower.
Furious, they assailed us
But Thine arm availed us
And Thy word
Broke their sword
When our own strength failed us.

Children of the martyr race
Whether free or fettered
Wake the echoes of the songs
Where ye may be scattered.
Yours the message cheering
That the time is nearing
Which will see
All men free
Tyrants disappearing.

WHO CAN RETELL?

Who can retell the things that befell us?
Who can count them?
In ev'ry age, a hero or sage came to our aid
HARK!
In days of yore, in Israel's ancient land
Brave Maccabeus led the faithful band.
But now all Israel must as one arise,
Redeem itself through deed and sacrifice.

Mi Y'malel g'vurot Yisroel?
Otan me yim-ne?
Hein B'chol dor ya-kum ha'gibor go-el
ho-am

SHEMA!

Ba-yomim ho-heim baz-man ha'zeh
Macabee mo-shi'a u'fodeh
U'v-yomeinu kol am, Yisroel
Yis-ached ya-kum L'hi-ga-el.

INTRO

GENERAL

- 1 one of those instances where name of T & its content have opp meaning
- 2 Vayechi refers to life from word "Chai" but content concerned almost exclusively with death
- 3 Bk of Genesis is ended, key people die: Joseph, Jac & elders of tribe; 12 sons never heard from again.

B SPECIFIC

- 1 not only such occurrence: have it also in Chayye S. where title speaks of life of Sara but content tells of her death
- 2 some say this coincidence, accidental but I not at all convinced.
- 3 in contrast, as seen by these 2 examples, a lesson in simplest & most basic sense: life/ death, death/ life are intertwined, interwoven, are one

BODY

A Continuity

- 1 in both instances, basis lesson is obvious
- 2 the great people, the major personalities, of our people tradition die but the future is assured
- 3 thus, have continuity in both instances; Sarah's death releases Abe & Isaac to search for Rebecca and in this manner continue the generations which will eventually lead to Promised Land
- 4 in case of Joseph & Jacob and death of elders, the life of people also continues for the unity of the Hebrews is established and their path is clearly marked
- 5 path now leads from freedom to slavery but this will bring us Moses, Exodus and Mt. Sinai
- 6 what we must understand is that life & death cycle clearly delineates a change *this over 7 months*

B CHANGE

- but this change not a simple process by any means
- 2 in frame of reference of Torah, indicates a complete and irrevocable shifting of emphasis
 - 3 change, hopefully, is for the better but incident means that something new, different, quite unlike earlier event has taken place or is about to occur
 - 4 in short, a shift has taken place and things can never again be the same, what was in former days or under earlier, different circumstances, can not be recalled
 - 5 this valid for Sarah for it is the end of the simple days and ways for her family as nomads & now also for Joseph the end of an era and a

far more complex situation arises

C LESSON

- 1 we know that the lesson is same for us bec the principle is the same for all ages & events
- 2 not only on level of life & death but wherever change is obviously *to be part of our existence.*
- 3 we don't like it, we often strive against it, we yearn for old, tried, true but it can not be
- 4 we all ought to recognize these moments in life when old gives way to new, when emph changed, when direction shifted for these times can't be escaped
- 5 they are: school, army, away frm home, city to rural or vv, earn livelihood, marriage, birth of child, death.
- 6 these intimate events of life & affect us all; he who recognizes them better bec of it, bec able to deal with life on more mature level.

CONCLUSION

A Geberal

- 1 the contrast, then, between life & death, past & present, progress and that which is safe, ^{part} of our lives also
- 2 not merely vague, theoretical Torah portion & discussion but relevant to what we experience & feel

B Specific

- 1 to be hoped that we approach life with understanding and learn to appreciate this contrast & are able to make our peace with it.
- 2 if change comes to us all we must accept & use it; ^m and there is no way in which we can ever be same
- 3 if it helps us meet life more fully, then change for the good and contrast of our deepest and most personal emotions something to be appreciated & loved.

AMEN

Heb. Tab., Sat AM, 174/69

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SERMONS

SEPT. 1969-DEC. 1969

ARCHIVES

NEW WORLD CLB: CEM SERV.

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here all diff: evil wins. *CSAN*

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Cedar Park

New World

X1/9/69

Cedar Park

New World

Xif 9/69



• BY RABBI HOWARD SINGER

Bring Forth the Mighty Men – on Violence and the Jewish Character

Funk & Wagnalls.

On the American Jewish Character

Consider the American Jew, for his character is the eighth wonder of the world.

The American Jew is a mass of paradoxes. He is hard working but he practically invented Miami Beach and the luxury resort hotel in the Catskills. He is brash and confident, but Jewish novelists portray him, with considerable justice, as a bundle of nerves, a quivering neurotic. He is a devoted family man, but the devouring, castrating Jewish mother and the long suffering, usually-silent-until-at-long-last-he-explodes father are the staples of Jewish fiction. He has a great capacity for devotion to abstract social causes but at the same time he is single minded and ambitious. He is thrifty but he spends freely. His immense serious talent almost dominates the arts but he has also helped mightily to trivialize the mass media. He is an intellectual, fond of abstractions, but also a sentimentalist, bathing in nostalgia for the East Side, the *shetel*, the kosher delicatessen. He has all but abandoned the synagogue, but he is still stricken with dismay when his son comes home with a *shiksa*. He has an enormous capacity for taking pleasure but he wallows in imaginary guilts.

The Jewish faith rejects the concept of "original sin," but Jewish organizations have acquired a christological outlook. According to Christian theology, Jesus took upon himself the sins of the entire human race and expiated them in the crucifixion. For the past two decades Jews, who are not descended from the New England slave ship masters nor the Southern Baptist plantation owners, have joyously taken upon themselves the expiation of all the sins America committed against the black man in three hundred years. Criticize his mother and the American Jew will nod and quote Freud or Philip Roth; criticize the Jewish faith or the Jewish concept of God and he will talk learnedly about the evolution of religious values. But criticize the policies of the Anti-Defamation League or the American Jewish Congress, and this embodiment of calm and objectivity will turn upon you like a hungry Bengal tiger and rend you limb from limb.

On the Future of the American Jew

Jewish leaders talk bravely about the future, but the American Jewish community may be heading for rapid decline. The American government has never encouraged anti-Semitism, nor do I believe it ever will. Nevertheless, American Jews may soon find themselves back where they were twenty or thirty years ago. The racial crisis and the Vietnam war have provoked the Wallace third party candidacy on the one hand and the loose New Left, black militant coalition on the other. Jews, for reasons I'll explore, are likely to be caught in a

squeeze between them. Once again, to use Judd Teller's striking phrase, Jews are becoming the "scapegoats of revolution".

The more perceptive observers have seen the trouble coming and predicted it long ago. Sociologists like Doctor Abraham G. Duker wrote about tensions developing between blacks and Jews years before they burst into the headlines. Professor Eli Ginzberg of Columbia warned that the American Jewish "establishment" was neglecting its primary responsibilities and directing its energies into the wrong channels. But B'nai B'rith, the American Jewish Committee, and the American Jewish Congress drowned those warnings in loud and endless self congratulations. Now the organizations to which the Jew is so fiercely loyal, and upon whom he relied for guidance, appear vacillating and ineffective. The American Jew is beginning to have his doubts about them. I rejoice at that. It is a healthy sign.

On the White Protestant Establishment

The liberal WASP establishment will talk endlessly about the legitimate aspirations of the underprivileged as long as those aspirations do not threaten the strongholds of real establishment power. The black militants keep threatening to burn the country down, but they show no disposition to fire the White House, a General Motors plant, or Rockefeller Center. They know the real establishment would not sit tight for the destruction of, say, the Stock Exchange. They also sense the establishment will remain tolerant as long as the black revolution consists of easing the Jews out of the civil service and burning a few Jewish owned stores on the edge of the ghetto. In brief, it can be safe and tidy, a limited revolution with only a few chosen people likely to get hurt. This is a familiar pattern; Jewish history in Europe is replete with instances in which Jews were used by the ruling class to deflect and absorb the revolutionary energies of a frustrated peasantry. And it is precisely what Mayor John Lindsay is doing in New York.

"More than one city employee" wrote Richard Revere of the New York Times, "has admitted that officials close to the mayor have shown them how to falsify their applications so that they could be appointed to jobs for which they did not have legitimate qualifications. One official..... argued that applications had to be 'dressed up' to get more Negroes and Puerto Ricans into sensitive anti-poverty positions." One can almost hear the wheels go round inside the head of any liberal politician with national ambitions. There are four times as many black voters as Jewish, and besides, the Jews won't throw Molotov cocktails.

On the "Major Jewish Organizations"

Jewish organizations are eager to speak as the voice of American liberalism, or at

least as one of the leading soloists in the liberal chorus.

What makes them do things like that?

Part of the answer is that the ambitious men who get to the top of such organizations are often less interested in Jews than in doing a pirouette on the larger national stage. They are essentially liberal theoreticians who use the Jewish organizations as their power base, their captive constituency. That's why they yearn to utter pronouncements on general political issues. That's why American Jewish Congress behaves as if it were under the delusion that it is really the American Civil Liberties Union. Well, it isn't. Neither is it the conscience of the American people, nor even of American Jewry. It is a small secular organization established to protect the interests of the Jewish people. But long ago it "graduated" and went looking for new worlds to conquer. It didn't conquer any, but it hasn't gone back to its primary function either. All it really has to do is produce a steady stream of press releases. Like most other Jewish organizations, its success is measured not by solid accomplishment but by the column inches it gets in the New York Times. The American Jewish Congress may be neither a congress, nor typically American, nor especially Jewish, but in all fairness, the pattern it presents is no worse than that made by most major Jewish organizations.

On Federation of Jewish Philanthropies

Jewish organizational leadership thinks any general social objective more important than goals that are specifically Jewish. This is such a shocking accusation that it deserves documentation. Fortunately, the organizations themselves provide it; all you have to do is ask for their annual budgets. By its own figures, the Federation of Jewish Philanthropies of the City of New York gives about thirty-four percent of its annual budget to non-sectarian hospitals, while Jewish education gets four percent. Now, hospitals are useful and necessary institutions, but City and State governments can also run hospitals; so does the Veterans Administration, so do Catholic Sisters of Charity. But only Jewish organizations will support an effort to give Jewish children some vision of who they are and why they must remain Jews. And if the children do not absorb that vision, who is going to support Jewish philanthropies in another twenty years?

It goes even deeper. If Jews are going to support hospitals, fine and dandy. But let Jewish hospitals be as Jewish as Catholic hospitals are Catholic. Every room in a Catholic hospital has a crucifix on the wall. Jewish hospitals are Jewish only because the people who pay the bills are Jewish. Jewish patients in Jewish hospitals are often made to feel ill at ease when they ask for kosher meals. There is usually a Christmas

tree in the lobby during Christmas, but no visible signs of Passover or Chanuka in the appropriate seasons. The New York Board of Rabbis finds it necessary to go out and beg its membership every year to contribute to a "matzoh fund" for the Jewish patients in Federation supported hospitals. For some reason, the Federation of Jewish Philanthropies won't pay for matzohs. Mind, on a general budget in the neighborhood of twenty million a year it won't pay for matzohs! Now riddle me that!

On the Urban Crisis

One would think Jewish philanthropies would cast a sympathetic glance at the plight of the Jew in the integrated areas of our big cities. These people are not members of the affluent society. This is still the world of Bernard Malamud's fiction, of the neighborhood mama-papa grocery store and the tiny corner stationery. These are the Jews who are being beaten into the ground by black-Jewish tensions, and they need help. They are not getting any from the WASP establishment, but then I never really expected that. What horrifies me is that they are not getting it from the Jewish establishment either. The Federation of Jewish Philanthropies in New York has not made efforts to ransom marginal Jewish business men from the ghettos. The government agencies set up to encourage the development of black capitalism will not lend a hand to the burned out Jewish merchant who can no longer get insurance, and needs help to relocate in a white neighborhood. No attention has been paid to the fact that the Chassidic community in Williamsburgh, Brooklyn, is the third largest poverty area in New York City. The WASPs' worry about the blacks but the Jewish establishment does not worry about the Jews. One problem is that the Jews who control the Jewish organizations can not get any headlines out of helping their own people. There is no prestige in it, no cachet. The only way to sell such a program to wealthy liberal Jews who allocate the funds is to convince them that relocating poor Jews would help to improve relations with the blacks.

On Defending Jews

Here, for instance, is a sign of the times: a rough ethnic quota is now being unofficially adopted by many colleges and universities. The idea is to admit more black and Puerto Rican students, even when they are not qualified by the old competitive standards. Militant black groups want the standards abolished.

Daniel Patrick Moynihan, President Nixon's advisor on urban affairs, recently had something to say about it. "If ethnic quotas are to be imposed on American Universities and similar quasi public institutions, the Jews will be driven out. They are not three percent of the population . . ." He added that employers are being given "quotas of minority group employees they will hire" despite the anti-discrimination provisions of the Federal Civil Rights Act. And he warned that a quota "for" can easily be translated into a quota "against".

The fact is that the only system under which Jews have done well is the merit

system. But now we are apparently on the way back to the old "numerus clausus" from which the Jews suffered so much in the past. It's odd to see quotas reincarnated, —and in the name of social progress, at that.

What strikes me, though, is that it takes a Daniel Patrick Moynihan to call attention to the effect the abandonment of the merit system may have upon Jews. One would think that some Jewish "defense" organization, say, the American Jewish Committee, would be sounding the alarm. One would be wrong. The American Jewish Committee has been flooding people on its mailing lists with material on the urban crisis, as if its tiny membership could solve the problems of twenty million blacks all by itself. And that silence brings up memories. Back in the thirties, when Jewish youngsters couldn't get into medical schools because of the quota system, the American Jewish Committee merely advised them to seek other, less crowded professions.

On Hiding From Problems

Whatever form the economic challenge takes, Jews should be able to handle it. They should defend their rights, and at the same time they should provide for bypassing the problem. Are needy Jewish youngsters edged out of government scholarships which they have earned because other groups are now favored? There are congressmen, newspapers, even courts. And meanwhile, we arrange loans for those students so that they may complete their education at the best schools that will admit them. Does the Small Business Administration lend more readily to blacks? I'm all for black capitalism, but if Jews are neglected we will have to develop an expanded version of the old Jewish *Gemilat Chessed*, the Free Loan Society. Whatever it is, we are ingenious enough to be able to handle it, *provided we know the problem is there*. Since the problem is haphazard, and inchoate, we never see it steadily or as a whole. But it is serious. It is an erosion of the American Jewish position. American society is changing rapidly, and if Jews are not to be pressed back into the corners of this society,—the corners from which they emerged less than twenty years ago—Jews will have to adjust. As a rule, Jews have been good at sensing changes, but on occasion they have failed. And their failures have always been the results of over optimism, of a refusal to face the truth. Does this sound terribly alarmist? Not at all. Those who think it is just do not know what is going on.

On Day Schools

If American Jewish organizations understood what is at stake, they would expand all the Jewish educational and religious facilities that now go begging. They would establish a few model private High schools that would offer a mature and challenging program of Judaic as well as general studies. They would seek to give those schools all the prestige of a Choate and Groton and they would encourage the establishment of a network of day schools and yeshivot on the elementary levels.

Until recently such ideas have been an-

athema to the leaders of most American Jewish organizations, including the Conservative and Reform religious groups. They would have denounced it as a desertion of the public schools, and hence a betrayal of America's promise. But in point of fact, the "public" school never really existed except in theory. In most communities where they could afford it, Catholics sent their children to Catholic parochial schools; the public school was really the Protestant parochial school. It wasn't simply a matter of Christmas and Easter celebrations or the recitation of the Lord's Prayer every morning and at assemblies; it was the content and slant of ordinary textbooks and teaching materials. It was the cut and flavor of the whole school itself.

Jewish organizations tried to "de-parochialize" the public schools, but they never fully succeeded. They won all the battles, including one in the Supreme Court, but they lost the war. Public schools in most of the nation's cities are *still* essentially Protestant in outlook, even where the Supreme Court's directives on prayers are obeyed. In a great many places, of course, they are still ignored.

On Needed Jewish Attitudes

Jews have to develop the survivor mentality. In the twenties, long before Hitler, Maurice Samuel wrote: "there is no country in the world in which anti-Semitism might not triumph tomorrow." Jews must learn to feel permanently insecure. They must not suppress this feeling; it is their alarm system. They must learn to live with it, but not to let it poison their lives. No matter how successful American society may become for others, including the blacks, it may still be perilous for Jews. I am reminded that under the Czars, liberal decrees would often be issued by the government containing the words "khrume zhideye,"—except the Jews. That much, at least, hasn't been changed by the communists.

On "False Messiahs"

The Jews invented the idea of the Messiah and they have been eager to find him ever since. Too eager. Two thousand years ago they rejected Jesus, but ever since they emerged from the ghetto, in the eighteenth century, they have been seeking a substitute. In succeeding generations they pinned their hopes on emancipation, good citizenship, enlightenment, assimilation, communism, the United Nations, Zionism, and the Civil Rights movement. Each, in its time, has been the messiah for some Jews. Each was expected to usher in an era of peace and tranquility. They expected the establishment of the State of Israel to normalize Jewish Life everywhere, and to eliminate anti-Semitism in the diaspora. They even expected the Vatican Ecumenical Council to bring forth a new era; one American Reform rabbi actually proposed, in advance of the Council, that Jews rethink their position on Jesus as a response to what he was certain would be a ringing Catholic declaration on the Jews. Hope finds a cozy hiding place in Jewish breasts. Jews refuse to learn that as one battle fades away another starts.

Niebuhr Is Critical of President's Sunday Services

By EDWARD B. FISKE

Reinhold Niebuhr, the theologian and social philosopher, has accused President Nixon of undermining the separation of church and state by holding Sunday morning worship services in the East Room of the White House.

Writing in the current issue of Christianity and Crisis, a bi-weekly journal of liberal religious and social comment that he helped found more than two decades ago, the 77-year-old Protestant thinker said:

"By a curious combination of innocence and guile, he [Mr. Nixon] has circumvented the Bill of Rights' first article. Thus he has established a conforming religion by semi-officially inviting representatives of all the disestablished religions, of whose moral criticism we were naturally so proud."

Dr. Niebuhr also accused the President of giving semiofficial support to the religious attitudes of Billy Graham, the evangelist, who is a personal friend of Mr. Nixon and who preached at the first service, on Jan. 26.

The "Nixon-Graham doctrine of the relation of religion to public morality and policy" precludes criticism on religious grounds of public policies, Dr. Niebuhr charged.

'Complacent Conformity'

"It was this type of complacent conformity that the Founding Fathers feared and sought to eliminate in the First Amendment," he said.

Dr. Niebuhr, a former professor at Union Theological Seminary, is widely regarded as the most prestigious living Protestant thinker. He now

lives in retirement in Stockbridge, Mass.

Thus far Mr. Nixon has held 10 Sunday morning services in the East Room of the White House. Other preachers have included Terence Cardinal Cooke of New York; the Rev. Norman Vincent Peale, pastor of the Marble Collegiate Church in Manhattan, and Dr. Paul S. Smith, president of Whittier College, Mr. Nixon's alma mater.

There has been little comment one way or another about the services from prominent religious leaders. White House officials, however, said that mail has been overwhelmingly sympathetic to the idea.

Presidents Eisenhower and Kennedy held occasional religious services in the White House, but Mr. Nixon is the first to make them a regular affair. Administration officials have said that the reasons for doing so have included security considerations and Mr. Nixon's desire to bring together members of the official family.

'A Heady Mixture'

In the article, Dr. Niebuhr said that Thomas Jefferson and the other Founding Fathers included a prohibition against a national established religion at the head of the Bill of Rights because they knew from experience that "a combination of religious sanctity and political power represents a heady mixture for status quo conservatism."

He observed that a conflict has existed since Old Testament times between those who regard religion as an ally of ruling powers and those who see it as a potential critic, and he charged that the White House services have encour-

aged the former and evoked a "new form of conformity" from participants.

Without specifically mentioning his name, Dr. Niebuhr cited a comment by Rabbi Louis Finkelstein, chancellor of Jewish Theological Seminary, after he preached at the White House on June 29.

The rabbi expressed the hope that future historians "may say that in a period of great trial and tribulations, the finger of God pointed to Richard Milhous Nixon, giving him the vision and wisdom to save the world and civilization, and opening the way for our country to realize the good that the century offered mankind."

"It is wonderful what a simple White House invitation will do to dull the critical faculties, thereby confirming the fears of the Founding Fathers," Dr. Niebuhr said.

The theologian said that Mr. Nixon and Mr. Graham "have many convictions in common, not least of all the importance of religion."

He continued that their view of the relation of religion to public affairs "regards all religion as virtuous in guaranteeing public justice."

"It seems indifferent to the radical distinction between conventional religion — which throws the aura of sanctity on contemporary public policy, whether morally inferior or outrageously unjust — and radical religious protest, which subjects all historical reality...to the 'word of the Lord,' i.e. absolute standards of justice," he declared.

The theologian also said that the "Nixon-Graham doctrine" falsely assumed that "a religious change of heart, such

as occurs in an individual conversion, would cure men of all sin."

He questioned whether the late civil rights leader, The Rev. Dr. Martin Luther King Jr., would have been invited to preach because "established religion, with or without legal sanction, is always chary of criticism, especially if it is relevant to public policy."

The White House said it would have no comment until it had seen the Niebuhr article.

Police Charge Islanders In Path of Bulldozers

Special to The New York Times

SYDNEY, Australia, Aug. 5—The police used tear gas and batons Tuesday to disperse inhabitants of Bougainville in the Solomon Islands who were trying to keep bulldozers from clearing land expropriated from them.

A British-controlled concern in Australia will build a construction camp and storehouses on the land for a huge copper development on the island.

The Papua-New Guinea administration, which is controlled by the Australian Government, took over the land for the company after the villagers of Boro Vana refused to lease it. The bulldozers began work yesterday on the land, which is a mile from the village and covers 175 acres. The Australian Government has said that the villagers have been adequately compensated for the land and its crops and that the copper project would be of immense value to the territory.

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and the future of higher education.

The war in Vietnam has darkened the light of learning on campuses across the country. Its expansion after 1964 shook the faith of hundreds of thousands of students and professors, who perceive it as a futile and immoral war. Either its further expansion now, or failure to end it quickly, would destroy their remaining faith and hope, and could finally alienate almost a whole generation of promising Americans, the people upon whom our future must depend.

Ending the war would not end the disruptive tactics of a small minority of students. It would permit the great majority, together with their teachers, to get back to their work of teaching and learning, with a renewed conviction that their work will be worthwhile.

THOMAS H. ELIOT
Chancellor
Washington University
St. Louis, Oct. 8, 1969

Defense Group Scored To the Editor:

I am a Jew. I am a New Yorker.

On both counts my sensibilities were deeply offended by an ad which appeared in the Oct. 6 edition of The Times. It was signed by an outfit which calls itself the "Jewish Defense League." That it was vulgar and full of untruths and misrepresentation might in time be forgiven; political partisanship does indulge in such excesses. But that it purported to speak for the Jews of New York cannot be allowed to stand. I expect that there are thousands of Jews who, like myself, resent being told what "the Jews of New York City cannot afford."

It was characteristic of the

ad that it championed the candidacy of no one but was a hate diatribe directed at one of the candidates, the Mayor of New York City. Is it really necessary to have to answer the gentlemen of the Defense League that Mr. Lindsay has never tolerated anti-Semitism and, indeed, racism of any kind? Anti-Semitism is a grave evil and a disease; so is cancer. To imply that those who honestly try to combat the disease and are frustrated in the attempt actually cause it is totally absurd.

During the long history of the Jewish people we have faced anti-Semites, anti-Zionists, Jew-baiters and Jew-haters. We have fought them and we survived. But we did so on our terms; we never allowed ourselves to become like our enemies, unintelligent and unreasoning hate-mongers.

History will tell that what the Jews of New York City—indeed the Jewish people as a whole—can least afford are club-swinging vigilantes even when they call themselves such self-righteous names as the Jewish Defense League.

THEODORE BIKEL
New York, Oct. 7, 1969

Ethics of Judges

To the Editor:

In view of Judge Haynsworth's apparent ethical myopia and astonishing insensitivity to the appearance of impropriety, serious questions should also be raised about his fitness to serve as chief judge of the Fourth United States Circuit Court of Appeals. In fact, his resignation should be called for.

Otherwise we must conclude that lower judicial, ethical and moral standards are acceptable for judges of the lower Federal courts.

CARL BAKAL
New York, Oct. 9, 1969

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Omaha Pupil Stabbed, Editor Urges Restraint

OMAHA, Neb. — Statements by Jewish parents alarmed over the stabbing of a Jewish high school student that they will take their children out of the school if another incident occurs, were challenged by Mickey Gerelick, editor of The Jewish Press here.

The 15-year-old Jewish youth was Sandy Cipinke. He was stabbed in the kidney on the second day of violence at Central High School here.

A LETTER FROM Gerald S. Cipinke in the same issue of The Jewish Press, said that two of those arrested were released on \$25 bonds each for trespassing.

"If violence must be met with violence . . . then unfortunately this will have to be the way to protect ourselves, our families and our businesses. No, not as vigilantes, but we had better be prepared to cope with violence when we are confronted with it."

Outspoken editor Gerelick took issue with this view which she said was entertained by the minority, and which she said

"would accomplish nothing but more bloodshed."

She also criticized those who threatened to withdraw their children from the school.

MRS. GERELICK urged Jewish parents to get involved in the PTA, and told of a board meeting at which a directive was issued to the effect that "any child who cannot abide by the rules will be suspended and ultimately expelled."

"That directive," she pointed out, "should handle the discipline problems at Central. It should restore law and order in the school system for the time being. But there will be a next time unless parents get involved in all the many facets of the root causes that fester into violence."

She concluded with the point that: "I might even suggest that the root causes of student unrest are within the sphere of study and action by Jewish organizations. It's certainly as 'Jewish' as bowling and style shows. Involvement rather than violence or apathy seems to be called for."

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Eileen Berman

PRESENTATION OF

"TALE OF THE MOON"

Based on an I. L. Peretz story

Cast

Jonathan Sloane, Bruce Shulan



Lord, who shall sojourn in Thy tabernacle?

Who shall dwell upon Thy holy mountain?

He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart; that hath no slander upon his tongue, nor doeth evil to his fellow, nor taketh up a reproach against his neighbor; in whose eyes a vile person is despised, but he honoreth them that fear the Lord; he that sweareth to his own hurt, and changeth not; he that putteth not out his money on interest, nor taketh a bribe against the innocent. He that doeth these things shall never be moved.

Psalm xv.

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TURAL READINGS

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X / 9/69 issue "LOOKING THINGS OVER"

The current issue of the **Reconstructionist**, one of the best Jewish journals published, is devoted almost entirely to a discussion of "The Rabbi and the Community." There are several interesting articles in the discussion covering various aspects of the rabbinical calling, but the title of one article, "Unionization of the Rabbinate," was especially intriguing to me.

It had never occurred to me that some rabbis might want to form themselves into a union. I began to imagine myself a member of "Rabbis' Union, Local No. 280," but had difficulty determining how it would function. Unions, generally, are engaged in collective bargaining for higher wages, shorter working hours and better working conditions. I suppose there are a good many rabbis who feel that they are underpaid, especially in a time of inflation and spiraling living costs. Possibly, unionization of the rabbinate would achieve better salaries in many deserving instances. But I am puzzled as to how things would work out when the union began to demand shorter working hours for rabbis. In none of the congregations I have served have I ever been asked to report on the number of hours I worked during a given week. I would, in fact, find it impossible to determine how much time is involved in my rabbinic duties. If I happen to be making hospital calls or visiting a bereaved family, and in the process of doing this, am organizing in my mind the outline of the sermon I will preach the following Friday, does the thought I give to the sermon constitute working or not-working? What about weddings on a weekend? Does this mean that I am working overtime and, therefore, have a right to demand time and a half for labors engaged in beyond the normal working week? My own feeling is that any rabbi who is really dedicated to his work seldom finds a waking moment when he is not engaged in some aspect of his professional life. Actually, he is constantly promoting new projects and activities which no one asked him to undertake and this involves more of his time and labor. In many a Temple the congregants hope and pray that the rabbi will put in a shorter work week, because they know from experience that every time he gets himself involved in new projects he also tries to get the members involved, and they would much prefer to be left alone.

That rabbis have grievances goes without saying, and grievances in any kind of labor union generally produce a strike. The main grievance of rabbis is the fact that too many of their congregants stay away from services. In fact, they stay away religiously! I began to conjure up a situation in which I, a dues paying member of Rabbis' Local No. 280 went out on strike against the synagogue because the members were not coming to services. When union members strike they usually picket the factory or business which employs them, marching back and forth carrying signs or placards which warn the public against doing business with the place being struck. I suppose this is exactly what I would have to do—march back and forth in front of the Temple, preferably on a Friday night or Saturday morning, with a large placard which read: "Don't Patronize This Synagogue—It Is Unfair To Rabbis!"

Somehow, this whole idea sounds ludicrous. If I am striking because people don't come to services, should I then help compound the felony by urging them to stay away even more? I have come to the conclusion that unionizing rabbis for such a purpose would be a total loss. We'd be beaten before we even started!

Joseph Klein

Rec - Sept issue
Sholom A. Singer

in recent yrs, heightened tensions betw r & c
transfer of authority from authority of Law (R) to lay leadership:
loosening bonds of $\gg\gg$ & unity as each in own way &
but 1 step further, to own interest!

Already speaking in diff terms: R re Jud; Bus: profit, efficiency,
structure of organization, ... R has to learn new lang
& concepts which have no rel to Jud & if learn, not for R!

Unions (not a favorable image bec of their tempest history)
One can't deal with Lion while dressed in Sheep's clothing!

Trust? or Trust! R. alternate betw 2 ways of life: soul-life &
business life?!

In Cath Ch, Clerics are organized, unionized, under voluntary
discipline. Externally, all smooth

We on road: contracts, pensions, disability plans, hosp benefits; we
sound like corp. Sec then concern should be $\gg\gg$

But only a beginning: job tenure, placement only sporadic
Rabbi too to be measured on basis of "productivity"? The

ever-present reality: rabbi employee of corp. Trust
it should R. be dependent on Caprice, personal whims of
1 layman for his daily bread? There have been: lockouts,
wage stoppage, infirmer, law suits.

In this kind of situation rel are dispossessed, remain strangers.
Problem for Bd Member also: trustee acts for himself no

real mandate from corp. Rel too imp to be left to layman
At present, Jud, the faith not being admin. by the faithful,

(rather by elected rep. sh. R. Jones can't do, he does not want this; at least, he wants equality. He does not want to dominate, he wants to equalize. Thus, needs Union. At time of "Contact" real truth emerges, then labor + management rather than friend, help, computer. Test your effectiveness as spirit leader in negot. session! Don't make people choose between you & what they love more: money. Demands placed on R are often opposite of those he has desired.

Fisher
Rutman?

Baumel
Silverstein
Fist
Lewis
Rath

6 Frost
Leh

* Brothers for wine, Bread, candles
* Hardsoloh: Brothers, 18mg

2 day - \$96

Have room for ourselves? ✓
Who needs services: \$ PM - 5 AM
Torah - R12

[Take Hagen books
Bibles
Hot candle, Spice-box, Siddur

Sat eve: Hardsoloh just before dinner
Make schedule for everyone - wineo?

Find out date, Sat AM: T; Sat aft/eve? } talk; Sund AM: evaluation
late/early

After Auschwitz - How?

Pogroms before: Crusades, Russia, Turks

This been history of Jew-hatred, persec, a-s

But, not true: poetry, lit, philo, science

Jew seized on ability to be part of land & joined in!

Spain, Holland, Germany, France

Attained high places of eco & social (even pol) status!

Strange: den truly "integrated" & assim. highest & Jew almost

shed cloak of Jewishness for modern accept & attacked

Same for Germany; Weimar Republic after WWI & Hitler

Diff this time: systematic attempt to annihilate &
Jew's inability, as moderns, to understand, plan.

Had made big mistake: He closed our minds

He allowed it to happen almost as planned

He permitted silence of other nations/people

So, how can a personal God exist?

a) does He watch you?

b) His eye on sparrow?

c) death no stranger - understand

d) death of good young, etc can be explained, rationalized

e) death of six million not the same

not a "natural" disaster

not inevitable

not answer to popul expls, food shortage, etc

one reason only: bec Jews

How then be Jews after Auschwitz?

a) despair & reject as some have done

b) accept & crui to believe as before

c) be Jew & observe but no longer believe!

d) what about teaching our children

Can you raise kids today as Jews & not tell them so? ²

If you tell - that if you personal them then they ask

Will you encourage or discourage their questions?

If no personal Dad for you, how suggest me to children

If no personal Dad for you, how continue in life

If no personal Dad for you, how be a Jew? Humanist or

• This not the same!

There are so many questions as answers!

Questions far more vital!

To be visible Jew today - How

Take look at each other & no visible distinction
same for people outside in lobby

Sign of Jewishness: no smoking or $\alpha \geq e$! This Judaism?

What is there about us that is visibly Jewish? Appearance, action,
~~belief~~, way of life; belief if translated into reality

1st Quest: do we want to appear different?

Like we some years ago = Jews as exotic

Sam Silber complained - only those Jews newsworthy
but we like all the others & want to be!

Others: Jappo, Kappata, Menahel, Tzizis, beads, Kipo.

Brief: R.C. Roth, Episcopal - turned collar :: obvious
not to speak of Orthodox or Russian or Tho

But appearance only part of issue

How do we visibly live & act as Jews?

- a) go to Syn? rare but OK
 - b) α 's? men only & covered
 - c) Star or Amulet or chain? OK
- } superficial
- } then if not, like all the others! This that we want?

But how do we act, conduct ourselves as Jews today?

a) fedness b) loudness c) accent d) shield
Not sufficient - how measure of commitment?

a) social awareness

b) human concern

c) educational values

d) $\alpha \geq \beta \geq \gamma$:: contributions

e) Israel?

f) Customs of morning but this not usual

g) by using autonomy responsibly & ident with life

5/29/70
1970

Interfaith-Marriage Guidelines Issued

By JOHN H. FENTON

Special to The New York Times

CAMBRIDGE, Mass., Jan. 23

—The Massachusetts Commission on Christian Unity issued 10 guidelines today signaling major changes in hierarchical attitudes toward marriages between couples of differing denominations.

One of the new tenets, according to the Rev. Thomas P. Howard, chairman of the commission, is the emphasis on the term "ecumenical," rather than "mixed," in describing marriages between couples of diverse Christian beliefs.

The guidelines have the official endorsement of the ecumenical commissions of nine individual organizations—four Roman Catholic dioceses, the Episcopal diocese and the corresponding bodies of the Baptist, United Methodist Lutheran and United Church of Christ denominations.

Mr. Howard noted that, in 1969, the ecumenical commission of the Boston Roman Catholic Archdiocese described marriages between persons of differing beliefs as "a true ecumenical encounter in which couples can make a real contribution to the work of Christian unity."

menical encounter in which couples can make a real contribution to the work of Christian unity."

'Sin of Separation'

The Episcopal diocese, Mr. Howard continued, had advised its clergy that "we must not make the couple feel guilty of falling in love, when in fact, the churches are guilty of the sin of separation."

Such marriages, according to the Episcopal ecumenical commission's interpretation, "contain the possibility of becoming a prophetic sign of the triumphs of the Lord over the division of our churches."

The guidelines will be distributed in a pamphlet entitled "Living the Faith You Share." They represent three years of work by members of the commission. The text was released today at a meeting of the commission at the Episcopal Theological School.

The Commission on Christian Unity consists of representatives of four Catholic dioceses and four Protestant denominations. It centers its work on ecumenical areas not generally

covered by such organizations as the Massachusetts Council of Churches, which represents 14 Protestant groups.

The pamphlet is written as a message to "ecumenical" couples and urges them to worship together from time to time in each other's church, in addition to separate worship when each partner attends his own church. Couples are also encouraged to educate their children ecumenically and to conduct home worship.

Catholic spokesmen at the session said that the Vatican was reviewing the requirement that Protestants marrying Catholics sign a statement promising to bring up their children in the Catholic tradition.

It was agreed among Catholics attending the meeting that many pastors no longer insisted on compliance.

Being partners of such a marriage, according to the guidelines "in no way lessens the holiness of your marriage."

Mr. Howard, the commission chairman, is minister of the United Church of Christ of Franklin, Mass.

Excerpts From the Vatican-Approved Document on the Improvement of Roman Catholic-Jewish Relations

Following are excerpts from a document on Roman Catholic-Jewish relations approved by the Vatican Secretariat for Christian Unity, as made public yesterday by Lawrence Cardinal Shehan of Baltimore:

At the present time the church is attentive to those new tasks which a world in the throes of rapid cultural, social, religious changes has thrust upon her. Vatican Council II is cognizant of the fresh aspirations of humanity that seek to preserve the liberty and dignity of the human person and still other human values in a period of transition and searching. It is against such a background that the new encounter between the church and Judaism is taking place.

The declaration of Vatican Council II on non-Christian religions of 1965 marks an important turning point in the history of Jewish-Catholic relations. It is a considerable step forward. After two millennia, generally characterized by mutual ignorance and frequent conflict, it has presented the opportunity to engage in or pursue a dia-



Camera Press Pix

Lawrence Cardinal Shehan

logue aimed at better mutual understanding.

Cognizance is increasingly being gained in the church of the actual place of the Jewish people in the history of salvation and of its permanent election. This fact points toward a theological renewal and toward a new Christian reflection on the Jewish people that it is important to pursue.

On the other hand, it ap-

pears that still too often Christians do not know what Jews are. They do not, in any case, see them as they are in themselves and as they define themselves in their present and living reality, as the people of the Bible living in our midst. They do not see them as that people which in its history has encountered the living and true God, the one God who established with that people a covenant, of which circumcision is the sign, the God who accomplished in its favor a miraculous exodus, which it relives each year in its Passover, both as a remembrance of its past and an expectation of the full realization of its promises.

This same God has revealed himself to his people Israel and made to it the gift of the Torah. And he has fided to it a word that "endures forever," a word that has become an unquenchable source of life and prayer, in a tradition that has not ceased to enrich itself through the centuries.

Fidelity to the covenant was linked to the gift of a land, which in the Jewish soul has endured as the ob-

ject of an aspiration that Christians should strive to understand. In the wake of long generations of painful exile, all too often aggravated by persecutions and moral pressures, for which Christians ask pardon of their Jewish brothers, Jews have indicated in a thousand ways their attachment to the land promised to their ancestors from the days of Abraham's calling.

It could seem that Christians, whatever the difficulties they may experience, must attempt to understand and respect the religious significance of this link between the people and the land. The existence of the State of Israel should not be separated from this perspective, which does not in itself imply any judgment on historical occurrences or decisions or of a purely political order.

But if such mutual comprehension is indispensable for dialogue between Christians and Jews, reflection on the mystery of Israel is also indispensable for Christianity to define itself, both as to its

origins and in its nature as people of God. Without question, many elements from diverse civilizations have ultimately contributed to making Christianity what it is in its doctrines and its institutions; it is no less true that it was within Judaism that Christianity was born and wherein it found essential elements of its faith and cult. From the experience lived in the covenant with God emerged the Christian universe, which derived from that experience the very marrow of its concepts.

The dignity of the human person requires the condemnation of all forms of anti-Semitism. In view of these relations of the church and the Jewish people, it is easier to see how anti-Semitism is essentially opposed to the spirit of Christianity. Still more do these relations show forth the duty of better understanding and mutual esteem.

In keeping with these considerations, we propose a few suggestions that will apply to the principal areas of the life of the church as well as to relations with Jews.

Relations between Christians and Jews have for the

most part been no more than a monologue. A true dialogue must now be established. The condition of dialogue is respect for the other as he is, for his faith and religious convictions. All intent of proselytizing and conversion is excluded.

We call to mind the strong link that binds the Christian liturgy and the Jewish liturgy, which continues to live in our own time. We grasp the importance for Jewish-Christian relations of an awareness of those common forms of prayer (texts, feasts, rites, etc.) in which the Bible holds an essential place.

An effort must be made to understand better that the Old Testament retains its proper validity. This should not be denied by reason of the subsequent interpretation of the New Testament. The Old Testament should not be understood exclusively in reference to the New, nor reduced to an allegorical significance, as is so often done in the Christian liturgy.

With respect to Bible readings, much care should be taken in the homily with respect to right interpretations, especially of those texts

which seem to put the Jewish people in an unfavorable light.

Jesus, as also his disciples, was a Jew. The points on which He took issue with the Judaism of his time are fewer than those in which He found himself in agreement with it. Whenever He opposed it, this was always from within the Jewish people, just as did the Prophets before him.

As to the trial and death of Jesus, Vatican Council II has reminded us that "what

happened in Jesus' passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jewish of today."

The history of Judaism does not end with the destruction of Jerusalem, but continues to develop in a rich spiritual tradition.

According to New Testament teaching, the Jewish people plays an essential role in the eschatological fulfillment of history.

300 years ago
we started making
Hudson's Bay Scotch
ISN'T IT TIME YOU TRIED IT?

Blended Scotch Whisky. Imp. from Scotland by Hudson's Bay Co., N. Y.—87°

would that J. so themselves
this way, not occasionally!

cat - just hellman!

= to people? not so?
not new rel from !!

REMEMBER THE NEEDIEST!

REV. DANIEL K. POLING

T. port fr ths wk: (c)(1), rd of Gd reveal Himself to M
in variety of ways & sev names. M, of crse, is
confused & it takes long time for him to comprehend
that all these names & all instances of revelation
= 1 & same Deity

This lesson may well be applied to ths occ & to spec
reason of Service fr all about us ^{there is evidence} ~~see diff ways of~~
Gds presence: seen in various guises & many Names
bt all = 1 & same Deity

Refer, in partic, to Churches of comm & in respect
^{all the diff, have diff names but all 7 same ideal!}
to them we ar like naive M: we see bt have no
vision, we hear bt no sound ^{penetrates} ~~comes to us~~, we sense
bt are confused

Churches all about us, valid & beautiful in thr mes-
age ^{reap} but we do not know them or thr ministers. To
become more like ^a sophist, M we have invited reps
of 5 major Churches to our S^{ct} ^{for matters become} & this evening
our grt priv & personal pleasure to hear one of
leading Prot clergy: REV. DANIEL K. POLING

Inded, we can carry analogy of M. further: we hear
& see & sense decency, brotherhd, honorable S^{rv},
involvement in comm, scholarship & all lead to
1 & same person: REV. POLING.

You have seen blog sketch in Bull. but worth repeat

ing that he ^{been} at Ft. Wash Collegiate Ch for over 20
 yrs, a part of Dutch Reformed Movement which has
 been in NY since 1628! REV POLING is the 43rd
~~minister~~ in an unbroken chain of the ministry
 We see then not only that REV POLING is a person
 who deserves respect but that his Church, which
 is part of our community at 181 St & Ft. Wash Ave,
 has a truly historic affiliation.

Like M. we saw ^{but} did not realize, we encountered
 but did not recognize, we passed but did not stop.
 Now all merges and all is seen and we welcome REV
 POLING with open hearts.

1/9/70

J. Par, Publ Schls
Intro

THEODOR HERZL INSTITUTE

Act Supt Nathan Brown: don't move out of city
bt that precisely what J doing or else: private sch
& no plea will stop them; only eco & even that no de
terrent bec ed so vital to Jew.

Do ths bec J realizes that crux of N upsurge is not
better schls, busing, texts, audio-v, which could
perhaps be attained re Decent, but issue is commun
control & these 2 quite diff!

DECENT: better ed, more personal, direct control, immer
supervision, determine own curric, text, innov, etc

COMM CONT: far more complex & ramific not yet fully
apprec; except by Teach U re O-B.

Comm Cont: of all aspects of community as these re-
late to schools; not just educ policy but pol, soc,
& above all eco. Amounts to millions

Could speak on ths at length for ths crux of Shanker-
McCoy confrontation: who rules whom & wth whose
money! Construction, janitors, kitchen, laundry,
are bt few of thousands of items related to educ.

CC no stranger to our city: Used to be all Cath 25 yrs
ago - 30 yrs ago; now Fire, Police, Welfare all re-
flect community interests; so much so that in some
areas (Harlem) whites no longer function. *Not integrated but polarization*

BODY

SPECIFIC in # 6, which extends from 132 to 218 Str. &
includes JHS 164 & 52

132 to 181 St, few whites; mostly Bl & PR in schools

181 to 218 mostly wh and predom Jew bec Cath in par

Meetings on school issue a series of disasters even
wth best of intentions bec "gd" people could not keep
others out. Threats, beatings, shouts, polarization

Why? bec. not same needs, wishes, expectations, drvs

J. comm feels itself definitely threatened; why give

time to Swahili in our district when for our kids Fr

far more ~~relevant~~ and Spanish of concern to all, *lead, confound*

Decent in #6 leads to other problems: OK for Africa &
Hispanic cult, lit, music.

but then, also: J trad, Bible, Israel or Popes, Grk

But never got to these more refined aspects of problem;

more immed concerns: 4 letter words, Bl/Ph, convicts,

~~over~~ a-s, dope addicts, riots, VN accusations, local

schl board unable to function. *you put my son there*

Result: take to streets, barricades, roam on Bway as per

Altman at 164 and Burk at 52; lock-ins, police, etc

This answer to why Jews do not stay in city or take thr

kids to private schls: no obvious chance to speak

to other side on a level which can lead to under-

standing.

Good will evaporates; example: 98 used to give up its money in schl budget ~~for makes~~ so Harlem school could have advantage; 98 PA would take care of it. No more! they better schools than we.

Confrontation further complicated: confront not exclusive between Bl-J; some wh/J also part of sit-in groups for motivations too complicated to discuss here

Result: Jud divided as I have in my cong! ~~for~~ young couples mortgage all in order to move to NJ, LI or Westchester. Cong loss, city loss, educ system loger bec now teacher in reverse migration: from urban to suburban-*are modern refugees!*

CONCLUSION

- a core cities without Jews
- b city schls will be PK and Bl
- c internal struggle in bl community
- d teaching results: time will tell whether bl teacher better to bl child than was ~~trained~~ white teacher-- how valid principle of color affinity?
- e Jewish parents not interested in this outcome and Jews will be out of education field in decade

What can I do

try keep out, can't retreat
not a very an oblyp

current situation

C.L.U.

ETH.C.

frustrate right but how resolve this
not by let a Brown
but skills from school

11
Audible sigh of relief
They have survived
Am Yis Chai = means them!

KURT

Pres for 2 $\frac{1}{2}$ years

→ sense of duty to Syn

feeling for place of Syn in
his life

Mrs. S. Sigt Pres

able administrator

hours, night & day in work. worry

NATHAN

Treasurer, not a firehead; knew all
1st & 1st many years

utmost seriousness

always told me to keep it short; thus,
honorable, correct, straight

we are truly sorry to lose him

when said this, have said it all!

ELLA

Ref. Jost ✓

Norman Bloch

Reunio Gompertz

MARCEL

12

Vice-Pres

Journal Ads

background of learning

obvious love of Judaism

turned responsible position

in business world to our

advantage v Ads

suffering led to devotion

DEBBIE

known all for 13 yrs, some mr

have disagreed, diff pts of v

bt thr concern & belief in HT

always primary consideration.

For this I am grateful & you

should be as well.

Der sehr hohe
apparat - 4

MARGO

13

2 yrs Pres of PA

noth too diff, always ready
to be of help, alw time fr
HT, Jud and children of sch
Espec glad that during her
yrs in office, Barry BM her_e
& hope to celebrte many mre
joyous events wth her & her
family in yrs to come

DENNY

2 yrs Pres

Syn Attend; Adult Ed, NY Eve
Debates, Lindsay, Pulpit
man of super_ior knowledge, he
set high standards & kept the_m
Shown courage in face of advr
sity; example; we grateful.
hope for yrs of cont activity, in health.

Turn now to EWS, MAX, WINTER
FRED MATHEIS; new heads of 4
affiliates

Find themselves in state of sus-
pended animation, in limbo,
during time of election &
time of installation on Fro

wish them well wth verse frm
Exodus Rabbah: Midrash

"Gd said to M & A: My children
are obstinate, ill-temp, trbt
some. In assuming leadership
over them expect to be cursd
& even stoned by them"

To countr ths neg outlook, v
from S of S; Midrash Rabbah

"He who is kind to a Jewish
✓leader spiritual, is rewarded
as though he were kind to the
entire people of Israel.

THE DISCIPLINE OF LAW: MISHPOTIM

INTRODUCTION

A GENERAL

- 1 when excitement and majesty of 10Cs passed, most of us lose interest
- 2 yet, 10Cs but the essence, the 120 Hebrew words of fame which are basis of civilization, but the basic way of life comes later on, in Mishpotim~~x~~, which we read ths Sabbath
- 3 there everyday concerns are discussed, laws are *giv*en and principles for decision are enumerated.

B SPECIFIC

- 1 same as principles in US law where *grandeaur* of Constitution, Bill of Rights, make greatest impress.
- 2 but reality of life, under Law, derived from thousand details which come out of this generalities
- 3 the discipline of the Law under which we live and to which we subject ourselves comes from application of major to minor or minor to major *principles*

C MISHPOTIM

- 1 have exactly same principle in our Torah port fr ths week
- 2 only the "nitty-gritty" as popular saying describes it; deal here with everyday concerns and it is by discipline of this aspect of Law that the people will live *in decency, as one, in self-protective society.*
- 3 not only now as they wander in desert on way to Prom Land but later also for these laws form basis for future: Talmud, Shulch Aruch, Responsa

BODY

A FREEDOM

- 1 basic concept and one that is new to ancient world:
- 2 no where, in no other faith and amid no other people had there ever been a law pertaining to freedom: that people had to be let free and after only 7 yrs
- 3 in earlier yrs ths surely accepted by Jews but proved later to be ~~laughing~~ stock among others because it proved to be eco unfeasable!
- 4 result, as in laws pert. to Jubilee year, people sought and found many ways to circumvent essence of Law; later they would sell land or let it lie fallow by gesture but not in deed
- 5 evidence exists that in terms of this issue of freedom, law also circumvented: would let man go free only to have someone else take him back on technicality
- 6 in this light, freedom of human being became a sham and a travesty on basic intent of law frm moral & spiritual pts of view.
- 7 we know this an issue in later generations bec Jer

ii : "Mishpotim"

miah refers to it time & again: people are to be freed ; Law is absolute; principle established & as this for Hebrew slave, so for others, for people of every race, creed, rel, color, faith.

8 took long time for this Law to be accepted; some say not accepted even unto this day! *(for people to how to disc 17 Law)*

B BRIS

1 second aspect of discipline has to do with associating a certain happening with specific place

2 example: Burn B & rev of Gd to Mos; or Akeidoh on Mt. Moriah; most obvious: Rev at Mt. Sinai

3 here too: law just given and next matter of business is construction of Sanctuary; a whole Temple as it is to stand later in Prom Land but now Ark for the carrying of two tablets

4 this principle carried even further: tablets are to be with people always; presumably as a visible reminder of what Rev meant and what laws thereafter imply! *Can't sep Law from people; Law can't be "theory" but applying*

5 it is now established that a Covenant exists, that people are "to do and hear" and that this is to be a way of life

6 and since they can not be at the place of Law, the Law will accompany them, in a very real, literal sense. The simple as well as more complex components of Law with people so they always reminded of the obligation

7 So much so that many centuries later when Sol dedicated Temple in Jerusalem, portable Ark with tablets is carried into city, into Temple, in very precise description found in Bk of Kings!

8 people can never escape discipline of Law!

C INDIVIDUAL RESPONSIBILITY

1 this is last point of Law which is of consequence to us for implications are quite interesting; *new revolt.*

2 people have just come out of E; have few values, no real commitment except for Sinai and don't know yet how deep this aspect: note Golden Calf, Rebellion, etc

3 anger of Gd vs people several times and he threatens to cut them off or delete them from Bk of Life; a terrible fate especially when seen in context of ancient times

4 but suddenly have new element enter situation which shows Moses' greater maturity (because of Red Sea, B. Bush, Sinai?)

5 pleads with Gd not to hurt or punish people because they not yet ready to assume responsibility; punish him instead; he will take responsibility for sins of the people *since he is the leader.*

iii : "Mishpotime"

- 6 frm this derive another principle which helps wth discipline of Law: each man responsible for his own sins! Doctrine of indiv responsibility
- 7 in ths manner Moses wins many reversals of Gd's decision to punish people bec He pities and pardons-- especially in view of Moses self-sacrifice
- 8 in principle, self-sac not accepted and stricter element of discipline introduced and counted. Later brought to full realization & applied by Ezekiel

CONCLUSION

A GENERAL

- 1 these three aspects of situation, then, lend themselves to certain principles and disciplines of Law
- 2 issue of freedom as an absolute concept; the association between occurrence and place, as with the tw tablets of Law, and the doctrine of indiv respons
- 3 there are many other laws described in Mishpotim~~x~~ but fail to see how others can be more meaningful

B SPECIFIC

- 1 they say that ours is a religion of Law; often implying that it is a law which is harsh and severe
- 2 I think that examples cited only this. even disprove ths accusation ~~bec~~ in each instance, ^{interpret.} ~~purpose~~ and discipline of Law serves no other ~~purpose~~ ^{purpose} but to elevate, ennoble and dignify the individual
- 3 the Law must be obeyed not for the sake of Law ~~bt~~ for the sake of Man and this interpretation, in my view, has proven its worth over the centuries.

Amen.

Heb. Tab., Friday evening, Feb. 6, 1970

"The Discipline of Law": Mishpotim"

INTRO

A General

- 1 3 x Is murmers vs Gd/M
- 2 waters of the Red Sea
- 3 waters are bitter; tree makes it OK
- 4 wilderness, which yields Manna

B Specific

- 1 water: rock and people chide M; Q: "Gd among us or not?"
- 2 a terrible question
- 3 in each case, Gd helps people, cares for them, heeds their cry and ~~M~~ makes His presence felt
- 4 on other hand, people still doubt and this problem for our time as well; we not so far removed from former days when they asked "Gd among us or not?!"

BODY

A His ways

- 1 Gd does not promise what they, people, want; rather, He satisfies those that trust in Him
- 2 we demand proof, certainty; this instant but not possible on our ~~terms~~ ^{terms}; His terms a diff story
- 3 perhaps in nature of human being: want a measure of fulfillment, ego satisfaction but essence of religiosity, of our relationship to Gd: just the opposite
- 4 faith in His ways, works, paths and to believe all the time
- 5 not nec. easy but of the essence to ^{deeper} understanding

B Gd is active

- 1 whole association of Gd in lives of people, even if they dissatisfied, ^{He} active for them, in their behalf
- 2 a force to be reckoned with, a dynamic entity
- 3 possible that people may not see or believe or comprehend but nothing static about Him or His relationship to us
- 4 Again, part of daily experience: where ~~xxx~~ ^{He} is He? in hurt, disaster, Nature's terror?
- 5 but also laws of Universe, which are immutable, Absolute
- 6 the very fact that things happen in certain order, He exists
- 7 also: love, laughter, emotions, conscience and whatever motivates, activates, us stems from Him

C We fickle

- 1 we like those people of yesteryear: when all OK we satisfied
- 2 but when problems, vs Gd; ^{later} ~~then~~ back to our original manner of self-confidence when all is well again.
- 3 Thus in ancient times and so with us: we pray when all in turmoil, rant and rave but when normal, we forget and Gd ignored
- 4 in some measure, ths sep. mortal from sacred: the inability to accept something contrary to our nature
- 5 possibility present bec mind, reason, logic refer to it but emotion, heart unwilling to accept
- 6 perhaps this the future: that we accept and believe even if vs us. Is this the whole of man?

Concl

- 1 Israel a rebellious and stiff-necked people
- 2 vs Gd at all times, no enduring confidence; examples at start could be multiplied several times over
- 3 but Gd not to be denied; up to us so see, feel and recognize no matter how strange, distant or diffic.
- 4 if so, way of life meaningful.

AMEN

Heb. Tab., Sat. A.M., i/24/70

Euphonia always on 1st
now reverse & start with last &

Ethical principles
sound simple but complex

a - not ^{not literal in deep} murder - act of killing

on reputation, slander, character
as on his body

b - stealing - covet - not physically take away but
man's thoughts, efforts, principles

c - bear false witness

destroy his property, all holds dear,
affection of loved ones & friends

d - tied also to adultery - in same class

These the "lesser" laws but see that
all Law of God, all level of humanity,
in 120 Hebrew words = 10 C's

Duties toward God.

e - sanctity of parents among duties to

God - on same level but

only C which has reward included

why? only as family grows, strong &
reaches out can family of world
be united

f - Sabbath

differentiates between human, animal

Secured / profane; holy / mundane & no
one need be without S.

Romans & Greeks laughed but se knew
better - places men on higher level

not really original with 10C's see 70's

g - 1st 3 belong together

1 am Del - not of universe, Abets but Exod
later + gift

No other gods - later seen in Exod

Name Wof in Rain

punishment went here to imply
enormity of false oath!

Thus see value of 10C's to human life,
usality and well-being.

All vital, valid, valuable

time difference of no sequence

bec. if we lived accordingly, better
world.

Answer:

120 Hebrew words = essence of humanity

deb. Tab. Sat 407 - I/31/70

Shabbos 1707

Adar - Friday

Taken Place'

and, as his troops sat in front of him, briefed them on the mission.

Among other things, he said, "I told them that the intelligence reports indicated that the 48th VC Battalion was in the village and the intelligence reports also indicated that there would be no women and children in the village, that they would be gone to market."

When he landed, he said, "my instant impression was that I didn't hear the familiar crackle of rifle bullets zinging over my head . . . I reported the LZ [landing zone] is cold. Immediately thereafter the helicopter pilot broke in and reported, 'Negative, negative, negative, LZ is hot. You are receiving small arms fire.'"

While the captain said that he did not personally hear or see any fire coming from the village, he reported that his men picked up "three U.S. M-1 carbines and two U.S. M-1 rifles" and took prisoner a number of Vietcong suspects. The captain said he remained outside the village with his command group. He said he was linked to the three platoons by radio but could not see them from the command post.

He said he went into the village only once, in order to meet troops on the other side of the village. When he went through, he recalled, "I wasn't looking for anything in particular. They [his men] were burning the village. They were shooting the livestock and closing the wells."

The captain was asked whether he had seen any bodies in the part of the village that he walked through, which he described as the central portion.

"Not that I remember," he replied. He said he recalled seeing and reporting, the bodies of 20 to 28 dead civilians, who he believed had been the victims of "artillery fire, fire from the gunship or small arms fire."

"I did not ask how the people had been killed," he said, "and I did not go over and inspect the individual bodies."

At one point, he said, "I got a radio transmission from higher command stating that there was a possibility that there were civilians in the village and that some of them might have been shot and I was to put out the transmission to all three platoons to try to make sure that none of our people shot any civilians."

After the action was over, Captain Medina said, he asked his three platoon leaders if any civilians had been killed. "I received negative indications from all platoon leaders," he recalled.

He said he had also received "a total report from all the platoon leaders, and the total amount of VC that had been killed was turned in as 128."

SAIGON'S FORCES EXPAND BY 88,000

They Increased to 1,090,000
in the Last Six Months

SAIGON, South Vietnam, Dec. 10 (AP)—The Government announced today that its armed forces had increased by 88,000 men during the last six months. This is believed to be a factor in the third withdrawal of American troops, which President Nixon will announce later this month.

The Saigon Government said its forces totaled 1,090,000 men compared with 1,002,000 half a year ago.

A spokesman gave this breakdown: army, 374,000;

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A spokesman gave this breakdown: army, 374,000; navy, 28,000; air force, 32,000; marines, 11,000; regional forces, 252,000; popular forces, 178,000; paramilitary forces, including national police, civilian irregulars and pacification units, 215,000.

The figures showed a 6,000-decrease in the regular

spokesman

VATICAN SPURRING LINKS WITH JEWS

Continued From Page 1, Col. 2

all the National Bishops' Conferences. The conferences would then use the 12-page paper as a set of guidelines for implementing programs to improve relations with Jews.

The recommendations include the following:

¶ Catholic should recognize the religious significance of the State of Israel for Jews and attempt to "understand and respect" the "link between the people and the land."

¶ The Jewish religion should not be seen as a stepping stone to Christianity and the Old Testament should be recognized for its "proper validity."

¶ The Catholic view of the Jewish religion should recognize that it is not one of "justice alone," thus implying that "only Christianity possesses the law of love and freedom."

Throughout the document are continuing references to Judaism as a growing faith that continues to this day to enrich itself "and develop in a rich spiritual tradition."

Reaction to the document by Jewish spokesmen was enthusiastic. Benjamin R. Epstein, national director of the Anti-Defamation League of B'nai B'rith, called it "a statement of the greatest significance."

"Perhaps the first time in 2,000 years of history," he said, "the church is looking upon Judaism and the Jews as they see themselves—people of the Covenant of the Torah and of the Promised Land."

"It requires study and will no doubt receive it in Jewish circles, for it is very likely to place Jewish-Catholic relationships on an entirely new plane."

Rabbi Eugene Borowitz, a Reform theologian, called the document "a very forthright, clear-cut break with what were the anti-Semitic associations of an older Christianity."

Vatican Council Recalled

Catholic officials in this country described the document as an extension of the 1965 statement by the Second Vatican Council on the Jews. The statement took note of the "spiritual patrimony common to Christians and Jews" and declared that Christ's death could not "be blamed upon all the Jews then living, without distinction, nor upon the Jews of today."

After the Vatican Council, half a dozen national conferences of bishops set up commissions to handle improvement of Jewish-Catholic relations. The only permanent one was established in the United States.

"We believe that the church wants to make certain," said the Rev. Edward H. Flannery, executive secretary of the Secretariat for Catholic-Jewish Relations, "that the Vatican statement on the Jewish people does not become a dead letter and that it be implemented by all the dioceses."

The document made it clear that its statement on Israel "does not in itself imply any judgment on historical occurrences or on decisions of a purely political order."

Worship Parallels Seen

It noted the strong parallels in forms of worship and asked that "whenever possible and mutually desirable, meeting before God in prayer and silent meditation should be encouraged."

The document stressed the desirability of altering Catholic texts and Catholic education in general to conform to these guidelines and suggested that wherever possible a chair on Judaism should be established

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The paper specifically cited the importance of carrying this approach to Judaism in catechetical manuals, history textbooks and the Catholic press.

DO NOT FORGET THE NEEDIEST!

Vatican Proposes Closer Ties to Jews; Joint Prayer Seen

Excerpts from Vatican text
will be found on Page 14.

A far-reaching document on relations between Roman Catholics and Jews that recommends reforms including the possibility of joint prayer has been made public by Lawrence Cardinal Shehan, Archbishop of Baltimore.

The document was approved last week by the Vatican Secretariat for the Promotion of Christian Unity at a plenary session in Rome attended by Cardinal Shehan.

Cardinal Shehan disclosed the document at a conference in Baltimore last night on the image of the Jew in contemporary culture. The conference was sponsored by the Anti-Defamation League of B'nai B'rith, the Baltimore Archdiocesan Commission on Christian Unity and several Catholic colleges.

Officials of the American Bishops' Secretariat for Catholic-Jewish Relations said yesterday that no further official action was required before the document is sent to

Continued on Page 15, Column 1

acknowledged

Religion

A Vatican Proposal For Closer Ties to Jews

Until three years ago, dialogue between Christians and Jews in this country was one of the most promising developments in the ecumenical trend.

The trauma of the Six Day War of June, 1967, however, caused thousands of American Jews to recognize the depth of their ties to the fledgling state of Israel, and Jewish religious leaders openly criticized what they regarded as the indifference of many Christian leaders to the survival of the Jewish homeland. Not surprisingly, the dialogue lost momentum.

Last week came the first signs of a reversal. Lawrence Cardinal Shehan of Baltimore disclosed that the Vatican will soon send out a set of principles for Roman Catholic-Jewish relations that constitutes the most progressive and theologically sophisticated statement on Judaism by any major Christian body in recent times.

The document was drawn up by the Vatican Secretariat for Promoting Christian Unity, of which the Cardinal is a member, and contains a series of practical suggestions that, if implemented to the letter, would substantially affect life in every local parish and diocese.

Aims of the Document

Among other things, it calls for conversations and study by Christians and Jews in which "all intent of proselytizing and conversion is excluded," joint prayer by members of the two faiths, and the revision of catechisms, textbooks and other educational materials to purge them of anti-semitism. It also urges interfaith cooperation in the pursuit of "social justice and peace" at the local, national and international levels.

By coincidence, the three dioceses of New York, Brooklyn and Rockville Centre released their own guidelines last week covering much of the same ground and providing concrete advice on how to handle sensitive situations such as a wedding between Jew and a Catholic.

What makes the pending Vatican document different, however, is in its radical theological and historical presuppositions.

For one thing it acknowledges what the controversial statement on Jews by the Second Vatican Council stopped short of confronting: the shortcomings of Christians in their relations with Jews. Too often, the new document confesses, Christians simply "do not know what Jews are."

Secondly, and most surprising to many Jewish leaders, the new guidelines recognize the theological significance of the land of Israel for religious Jews. This is a subject that has received wide discussion from Jewish theologians but little attention in the Christian community.

The document disclaims any political judgments but asserts that "Jews have indicated in thousand ways their attachment to the land promised to their ancestors from the days of Abraham's calling." Moreover, it continues, "reflection on the mystery of Israel is also indispensable for Christianity to define itself."

Finally, and most important, the new Vatican guidelines flatly reject the traditional Christian notion that Judaism was simply a stepping stone to Christianity whose usefulness ended with

the coming of Jesus Christ.

It asserts that Jews were granted a "permanent election" by God and that Judaism is a self-contained and viable faith that "continues to develop in a rich spiritual tradition."

Jewish leaders expressed pleasure last week that the church, as one put it, is finally "looking upon Judaism and Jews as they see themselves—people of the Covenant, of the Torah and of the Promised Land."

It was also noted with approval that the document points to what Christians involved in interfaith dialogue have thus far been unable to produce: a theological justification for not seeking to convert Jews.

"Relations between Christians and Jews have for the most part been no more than a monologue," the document stated. "A true dialogue must now be established. The condition of dialogue is respect for the other as he is, for his faith and religious convictions. All intent of proselytizing and conversion is excluded."

Many Christians have given up such goals on a de facto basis, but the concept of Judaism as a viable tradition that continues to receive God's favor could give them a chance to preach what they practice and remove major stumbling block to Jewish-Christian relations.

—EDWARD B. FISKE

fixed before
but super
picinal
not ok too
of the ol!

MARK TOBIAS

All of us very prd of u ths day. Understand ths of yr par & gr-p, bt why I?

Bec yr par & we friends? partly!

Bec known yr m almost 30 yrs & yr f over 10? partly

Bec yr f member of Brd & contrib in many ways to Syn?

Most basic reasn fr my pride in u is bec u & I share

spec1 relatio ship; we came to ths Temple together & now, aftr 13 yrs, are BM togethr. *(you B. in to Syn family + Rabbi)*

Expl: cold, bitter n 13 yrs ago made my way to yr p. apt & there 3 of us went into yr rm to name & bless u. That is how long I know u.

I rememb more: aftr bless yr m remained by yr crib while yr f & I went to anothr rm to make small talk bt surely both of them must have thought of u, of yr future & of yr place in thr lives.

Am happy to say, u visibly grown since that day...

Today, yr p can be very happy & proud of u bec u hav spokn so well; are a decent, fine & pleasant person who, togethr wth Diane, very obviously grown up in home of love.

Perhaps yr p that eve were thinking of thr p, yr gr-p, we thank Gd that He has spared the 3 of them unto ths day, that wth all joys & trials life has to offer u brought them so much satisfaction today & also that u bring honor to yr pat. gr-f whose namesake you are. For all of us, then, as well as for C^r yr teacher, this a family gathering; to repeat: we prd *in gr-p*

And, perhaps, yr namesake supplies best lessn fr ths day: Mark Joseph reads of the Biblical Joseph & the text not to be treated lightly.

When Jos. reveals himself to his br & they afraid, he calms them: "Gd sent me before you to preserve life."

Ths yr oblig also, in diff, modern context: pres lif WAY OF LIFE as u & Diane know it in yr home:

love, dev, ded, warmth, interest
togethr wth yr gr-p
a way of life which has given u gd foundation

WAY OF LIFE IN SOCIETY

~~gd educ~~, man lives by honor, decency, honesty
values, ideals

the hard way, the right way; in final analysis: th
only way

WAY OF LIFE AS KNOWN IN OUR SYN

educ, attend, background
fath memb of Brd, rds frm pulpt on HH
p m here; gr-p membs fr yrs
u continue & make ths yr spiritual home

Thus, as Joseph then so MARK JOSEPH today: preserve
life or way of life, in finest & most noble sense
so that bec of want u give of yrselfes our way
of life will be the better.

In the hope that u attain realization of ths wish,
ask Gds bless on u...

Friends, one of the men with optimum vision and greatest respect for the ways and laws of the universe was the great Johannes Kepler. This German clergyman-turned-scientist was perhaps influenced by the same theological considerations which ^{inspired} ~~moved~~ our contemporary, Col. Edwin Aldrin. Both men, out of the conviction which their religious views brings with it, found their awe of the heavens reflected in the majestic words of the 8th Psalm: "When I beheld Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast established; what is man, that Thou art mindful of him? And the son of man, that Thou thinkest of him; yet, Thou hast made him but little lower than the angels and hast crowned him with glory and honor." As a matter of fact, Kepler stated quite openly that his scientific experiments in terms of planetary motion were made ^{only} for the stated purpose of "the glory of God". This scientist ^{had} ~~was~~ unusually ^{precise} ~~precise in his views~~ of how man would get to the moon, what he would find there and how such a journey would affect man's and the Moon's relationship to other planets; some modern astro-physicists maintain quite resolutely that without Kepler's orbital laws, the voyages and experiments ~~of the various capsules~~ of the Apollo series would have been out of the question! Of course, Kepler who lived and wrote ^{extensively} ~~ext~~ at the very beginning of the 17th century was not correct in all of his observations or predictions but, I think, even from the point of view of a 20th century world the more we progress the more we find that his sense of priorities was correct: his purpose ^{in discovery} ~~was~~ the glory of God and modern man has yet to trump so awesome, so noble, so sacred, so valid a concept.

And the need to examine the priorities of such a venture is of the utmost importance! For you see while Kepler's vision was the glory of God, ours ^{the prestige of being} ~~was to be first~~; furthermore, our need ^{to be 1st was not} ~~was not to be first~~ because of some great and enduring good we might bring to mankind (as a result of this venture) but to beat the Russians! In other words, this was not a race to the credit of humanity but a race between two great earthly rival nations. Also, while Kepler believed in 1609 that one day people would sail away from the earth

The breezes of Heaven, indeed!

"on the breezes of Heaven", we know that man blasted-off with power developed in rockets during World War II, perfected during peace time in the form of ballistic and anti-ballistic missiles, and with fuel propulsion power which will surely find itself someday into the weapons of a future war. But, of course, anyone who reads the newspapers and listens to the commentators knows that the issue of priorities is being examined and ~~addressed~~ ^{scrutinized} and scrutinized rigidly in our time; the Congress and presumably the people ask: how can one spend between \$25 and 35 billion on a moon shot when the needs of earth cry unto the Heavens in an attempt to find solutions based on financial help. Or, similarly a matter of priorities, people ask: why should man concern himself with the rocks which have been brought back from the moon's surface when the basic rock is the foundation on which more and better housing, schools, hospitals and general agencies should be ^{built} established. Again, a matter of priorities: how is it possible for the Vice-President to set before the nation and the world, even if he spoke in general terms, a time table for a Mars landing and Venus fly-by in 1882/3 while it is not possible to arrange a meager timetable of troop reductions in Viet Nam! It is in the light of these questions of priorities that I ^{was} ~~am~~ appalled to ~~have~~ ^{have} heard the ~~voice~~ ^{voice} of the President say to the astronauts: "The heavens have become a part of man's world" when in reality the emphasis should have been ^{reversed} on our now becoming a part of the Heavens. Is it not more meaningful that we aspire upwards rather than our bringing the heavens down to our own insufficient levels of concern. Or, as Bertrand Russel has written this sentiment far better than I could even hope to phrase it "It is for us to grow to the stature of the cosmos, not to degrade the cosmos to the level of our federal squabbles". Who then ^{can} ~~is~~ ^{challenge} ~~left to argue with~~ the views of Kepler? His vision, his purpose, his priorities was "the glory of God."

Of course, this is not to detract one iota from the fantastic achievements of our space program. I firmly believe that on July 20th we were witnesses to history, to the start of a new era, to a new way of life. The effects of ^{the moon landing} ~~vision~~ may not be felt for a hundred years, ^{or more} but far from detracting the role

The moon landing

of priorities, in this context it enhances it. For you see, we have not only thrust ourselves into the outer regions of space with basically suspect reasons but the event has been immeasurably complicated by the fact that we have walked the face of the moon and have seen close-up pictures of the planet Mars and have ^{noted} ~~seen~~ that life or consciousness does not exist there. In other words, we now ^{have} ~~suffer~~ the added burden of ~~responsibility~~ in knowing that ours alone, within the confines of billions of miles of space, is the ability to reason, to use the mind, to value life, to toy with the frightening question: is our world unique? For if the answers to these questions and suppositions is in ^{the affirmative} ~~our favor~~ then the responsibility for priorities becomes even more pronounced. ~~and~~ when all is said and done, the fate of ^{our} ~~the~~ world, of mankind, of ^{our} ~~the~~ solar system (as we know it) ~~now~~ lies not beyond the stars but in the hands, the mind, the ability and the inner vision of the man on this side of the telescope; not the hero who skips on the moon's surface but in the ^{world} ~~man~~ who dwells right here on earth. ^{We know that} Man is a free agent, ^{his} ~~the~~ way is open, he can dream the impossible dream but only so long as his priorities are clear and his sense of responsibility ^{is} ~~defined~~. ^{But} This ^{vision} ~~concept~~ can ^{only} be a part of ^{that individual who} ~~man only if he~~ knows himself, is at peace with ⁱⁿ ~~himself~~ and has faith in the future. To phrase it more simply: ^{man must} ~~do~~ do what he ^{can} ~~must~~ in terms of space, or any other program or venture, ^{but} ~~not~~ for his own personal or national aggrandizement; ^{rather,} ~~but~~ in the ^{priority} ~~words~~ of Kepler: "for the glory of God".

It is in this context, of course, that we come to the essence of our observance this day. If Rosh HaShono, the start of the New Year, is to mean anything at all to us, my friends, it must serve the purpose of establishing priorities. ^{As} ~~for~~ with the explorers going to and reaching for the moon, we too reach beyond ourselves for various and sundry reasons, both valid and senseless, but in order for our thrust to have a meaning, a relevance, before all else we must know our priorities and have set them in order. After all, this day has so many possibilities and interpretations: the creation of the world, the birth of man, the day of Judgement coupled with the Book of Life but all, when stripped of their special holyday glow, have at their very core only one basic thought: how does this ~~human~~ being relate to himself; or, what are

In answer
 your priorities? Again, we must first come back to the awesome discovery which is liable to affect our considerations and projections for decades to come: that we are the sole repository of reason in the universe, as we know it to this day. This discovery implies a fantastic responsibility for us; the vastness of the Universe accentuates our own insignificance but emphasizes the fact that because of our reason, ^{our} ~~the~~ ability to consciously create or destroy, man needs man for his most elementary consideration: survival itself! This is the first order of priority: man needs his fellow man, he must relate to another human being, he assumes his rightful place ~~(in the scheme of survival)~~ ^{is linked to} only if he ~~touches~~ his ^{neighbor} ~~fellow man~~ so that neither stands in isolation. ~~but all find their interrelated place.~~ ^{if there is to be peace} In our world, in our universe, man can not be by himself; this is basic.

But this is only the beginning; the second aspect of our priorities ~~goes much deeper and~~ is more complex. What we need now is a guideline, a sense of direction, a system of values for man can relate to others in a myriad of ways, both good and evil. What is needed, therefore, is for man to make his commitment to some specific way of life: he can embrace good, he can espouse evil but he dare not be a nihilist! The ^{option} ~~luxury~~ of not choosing sides, of being neither good nor bad but of being a ^{blank} ~~nothing~~, is a luxury which we can ^{neither} ~~no longer~~ allow nor afford. We now have a social contract also, ~~of course~~, we call it "Law", but the history of the world proves that we have not lived accordingly. Again, as we seek our priorities on this level, this is where Judaism comes to the fore, especially at this season of the new year for what better way, at what more appropriate time could we look for a guideline, ~~a way of life~~, a sense of direction for ourselves and this world of which we are a part. What we need are acceptable ^{livable} standards in the areas of morality, ethics, justice, compassion but not in the superficial manner we have spoken these words and embraced these concepts heretofore; ~~of~~ hypocrisy we have enough, shouting "Peace, peace" when there is no peace". Our whole purpose for the observance of this holy occasion is to find some meaningful manner of existence, to survive with honor and dignity, ~~intact~~, and if we ~~ordinary~~ mortals are the sole powers of reason even if only in our own small corner of the Universe, the task is incumbent upon us

as Jews, as human beings, to live so correctly as if in a very real sense our life depended upon it. Perhaps that is what the prayer implies ^{in Rosh H.} when it asks: "who shall live and who shall die", not in the physical but in the moral sense, not just for us personally but for all people, not just for this world but for the universe ^{opening} before us. These are the essential priorities for our time, in a ~~unique~~ ^{cosmic} era. Our striving should not be after the wind, in the words of Ecclesiastes but for the glory of God, in the words of Kepler.

Let us then summarize. We are at the start not only of a new year but at the genesis of a new era, a new world. If, actually, reason ^{is} ~~our~~ alone we dare not neglect our responsibilities and obligations. Our priorities in this cosmic era are clear: we must stand with others and we must live by a guide ~~committing ourselves to a~~ ^{covenant} ~~more noble and sacred than we can develop.~~ It is in this context that we must approach Rosh HaShono or else the new year will be of little contemporary meaning; for you see, a man has trod the moon and we shall never be the same again. Let us, then, enter this new era, this new world, with our hearts and minds resolutely set: we shall not be found wanting, this can be a better life, the priorities are changed. We have broken ^{asunder} the forces that restrained us on earth and we have begun our venture towards the Heavens, ~~this noble adventure will affect not merely the scientific community but every man's heart, his mind, his unyielding spirit.~~ In the light of the past and dreaming of what is yet to be, ^{on this eve of the new year} man must aspire not for his own pride or vainglory, not for petty goals or to satisfy primitive jealousies, ~~but, as with the average man, with you and me,~~ he must aspire for the glory of God! "Then shall the just see and exult, the righteous be glad and the pious sing for joy; then shall iniquity be made dumb and all wickedness shall vanish like smoke, for the dominion of arrogance shall have passed away from the earth."

Amen.

Heb. Tabernacle, 1st Day Rosh HaShono; Sat. A.M., Sept. 13, 1969,

Chapt 4: Who knows whether you
did not become @ just for this?
Who knows that we were placed
on earth for PURITY-UG
Thank Dad, not for such great
momentous decisions as Esther
but can't convince me that
we were born in vain! Not:

^{just a matter of years...}
Right? Truth: does not apply to
me - elderly, sickly, alone
My answer: diff not so.

1) Reasons for our stay on earth
for all ages, in generation.

2) Just honest - we only here bc
our parents caused us to be
born.

Q - better if not? Yes - but
if so - do something

3) Bring some good to others
laughter, help, friendship
kindness, decency, correct
action, concern, love, warmth
4) smile

3) like others - meet our respons
do that not alw. pleasant,
have oblig to ch & ch/ch stick
must be met
easier to addicate, surrender to
a faith & let have - someone
else will do it - Then do it
yourself but E. thought us -
can't escape. You most import.
person in relation to others!

During 884 & lessons of Purim
remind us as Jews! No other
rel has this holiday - Hanukkah
in every age, land & era.
Be Jew, Live in faith, make
use of it & have it
no age limit, something for
all - created, do something,
meet texts & live happy P.
in all.

11/25/69 - Frid - (2)

harmful, crazy, possibilities
beyond our comprehension.
strange happened, but we should
not panic - 100's - Then too
radical and concept in man's
life - a law ^{not divine} but from
Need not believe that 100's
not quite bad up to get!
Hope do better in the promise
of other planetary life.

In any case we do see the
unbelievable, incomprehens-
sible some events of past
week

should also return the date
for we seen start of new age
which will affect us, ch -
ch/ch for the old screen,
yet to come, new same again!

May those unnumbered
yes of future be one of coop,
we united & peace so all
mankind may benefit
from this first achievement

VII/25/69 - Frid - C

The room landing all been
said; I can only add new
stick, would be incredible
not to acknowledge the fact
that even in a generation
which has already lost so much
land, dishes & benches.

My view of room landing is
presently off of these things
esp: an indication of
hope, of promise, future
It is perhaps the single, greatest
event in 500 yrs, since
Col sealed seas & the world
splitting of stone surely close,
in a few years after 2000
ys but in all centuries
as whole in Europe the world
so great & soon - eyes of
our lives.

One thing clear: it can't possibly
appear that day last Sunday
means a time to come.



“IT IS FOR US TO GROW...”



After days of groping for words appropriate to the landing of the first earthmen on Earth's moon, I find myself unable to improve upon this sentence from the pen of Bertrand Russell:

It is for us to grow to the stature of the cosmos, not to degrade the cosmos to the level of our feudal squabbles.

Lord Russell put his case in a long essay in *The Wall Street Journal* on the eve of *Apollo 11*'s departure for the moon:

Projects for reaching the moon . . . were not considered in a spirit of scientific detachment, or as redounding to the credit of the human race. They were regarded instead as an opportunity for a race between rival great powers. It was felt that the important thing was not that the moon should be reached, but that it should be reached by our side (whichever that may be) sooner than the other. This is paltry, and makes the whole enterprise one in which it is difficult for sane men to see much of value. . . .

I should wish to see a little more wisdom in the conduct of affairs on Earth before we extend our strident and deadly disputes to other parts. Mars and Venus shine very effectively and are a joy to behold in the night sky. I should not derive more pleasure

from their brightness if debates were being conducted in Congress as to which of the two should be admitted to statehood, it being understood that one of them favors the Republicans and the other the Democrats.

To me, Lord Russell's philosophy is unanswerable. Yet, I cannot accept the admonitory title of the essay in which his argument was presented, *Let's Stay Off the Moon*. Millions of TV-watchers all over the Earth have seen two fellow humans hopping over the moon's surface like kangaroos, taking photographs, collecting rocks, setting up scientific experiments. Appetites are whetted. Only a tragedy could stop the four more moon voyages now planned. Our objective should be to place these in the perspective from which exploration of extraterrestrial space was first projected.

The very earliest outline of scientific problems to be encountered en route to the moon was written in a spirit of utter scientific detachment, and its stated purpose was "the glory of God." The author was Johannes Kepler, a German clergyman - turned - scientist. After working as a research associate of the celebrated Danish astronomer Tycho Brahe, Kepler succeeded Brahe as science adviser to the Hapsburg Emperor Rudolph in Prague. Using Brahe's observations of Mars, Kepler

discovered how the planets move around the sun. Thus he made sense out of the Copernican theory of sun-centered astronomy.

Two of Kepler's three laws of planetary motion were published in 1609, the year before Galileo Galilei, across the Alps in Italy, wrote the first known report on how the heavens appeared through a telescope. When Galileo asked Kepler to comment on the telescopic observations, Kepler told him that during the previous summer (of 1609, that was) Kepler had put together a "geography of the moon" in readiness for the day when people would sail away from planet Earth "on the breezes of heaven."

Unfortunately, the text of the "lunar geography" was phrased as an allegory and Kepler's contemporaries could not understand it. In fact, the ensuing confusion was so thoroughgoing that Kepler's old mother endured trial as a witch on account of the book. She died from the effects of her imprisonment, and during the next twenty years her indignant son appended footnotes to the "geography" to explain what he had meant.

Read in the light of today's scientific knowledge, this manuscript is incredibly prescient. In it, Kepler foresaw the dangers of solar radiation, the need for enormous upward thrust to overcome the resistance of gravity in departing

from Earth, the necessity of placing the bodies of space travelers prone and spreading out their limbs to distribute the shock of lift-off, the absence of oxygen at high altitudes, the ability to achieve a coasting state in the rare medium beyond Earth, and the ultimate capture of the travelers by the gravitational pull of the moon.

Kepler predicted that earthly visitors to the moon would be able to distinguish the shapes of terrestrial continents as the Earth turned, fifteen times round in a single lunar day. He forecast the alternating freezing cold and broiling heat of the lunar surface. He pointed out that on the moon the earthshine would rival the brightness of the sunshine.

Without Kepler's orbital laws, the voyages of *Apollo 8*, *10*, and *11* would have been out of the question. Yet this great German intellect of three-and-a-half centuries ago is still as little appreciated today as his implacable hatred of war—no matter who waged it—is understood and emulated.

Other peace-loving advocates of space exploration followed Kepler. In the late 1800s, a Russian school teacher, Konstantin Eduardovitch Tsiolkovskiy. In 1919, the American professor Robert Goddard. In 1923, the German theorist Hermann Oberth. Later the German-American Willy Ley and the American G. Robert Pendray.

The first official American approach toward extraterrestrial space exploration was the launching of an artificial earth satellite. The objective was strictly scientific—to determine the smallest rocket and the least expenditure of fuel required to loft a small ball into orbit around the planet. The project was part of the International Geophysical Year, eighteen months of global research into Earth-sun relationships.

Other nations were invited to make satellites, too, and thus to participate in exploration beyond Earth's atmosphere. But, with a cocksureness that amounted to arrogance, the Americans assumed that they would be first to reach the new frontier. Canadian newsmen in Moscow sent home word that the Russians were working on a definite timetable, and the gist of one of these dispatches was printed in the then new *Science and Humanity* supplement of *SR*. Almost no attention was paid to this news by the American scientific community, however, and most of the country sank into profound traumatic shock when radios around the globe heard the beep-beep signal of Sputnik I—the Soviet "fellow traveler" satellite—on October 4, 1957.

The proclaimed scientific objectives of the IGY were precipitously abandoned in the scalding hurt of American pride. Extraterrestrial space explora-

tion quickly turned into a race to the moon. Military threats were conjured, and these were manipulated to induce the notion that manned spaceships were essential to national defense. When the late President John F. Kennedy eight years ago invited the American people to debate his proposal to land a man on the moon before 1970, the fear of jeopardizing the future of democracy was so deeply felt that only a few unusually brave men denied the imagined import of that objective.

Now that those other brave men—Neil Armstrong and Edwin Aldrin, Jr.—have visited the moon, we cannot logically talk about staying off the moon. Instead, we must accept the consequences of having gone there. The apparent ease with which *Apollo 11* was landed has intensified the idolatrous expectations many people had for science even before the voyage. If a moonship is only half a minute late in arriving at a destination a quarter of a million miles away from Earth, why should the Long Island Railroad maintain the rickety schedules it does? If the building of colonies on the moon requires only a formal declaration of them as national goals, why should American city dwellers continue to wait for replacement of ghettos and slums? If *Apollo 11*'s mechanical devices could operate so dependably under remote controls, why should defects in thousands of new motorcars escape detection until after they have left the factory?

Up to now, somewhere between \$25- and \$35-billion has been spent on the moon project. Most of this money has gone into accommodations for the human travelers. Most of the earthly good that has come from the expenditure cannot honestly be attributed to the presence of men in spaceships. These accomplishments could have been achieved by instruments alone.

Vice President Spiro Agnew has proposed a "simple, ambitious, optimistic goal of a manned flight to Mars by the end of this century." Such a voyage would cost many times the price that has already been paid for the moon landing. Perhaps we ought not to be so ambitious, so optimistic, or so simple. We know so little about the moon that scientists disagree over whether it was worth the trouble to get there. We ought not to repeat this adolescent performance on Mars. The basic elements of space vehicle design can be just as useful, and probably more valuable, in exploration of the terrestrial oceans. Economy suggests that we reach for the stars and for the starfish from a common exploration policy. Whatever course we take should be fixed in consultation with all the other peoples of the Earth.

Thor Heyerdahl's Voyage

Last May, in a dispatch from Gizeh, home of Egypt's great pyramids, I reported the weaving of a big reed basket in which Thor Heyerdahl, the Norwegian explorer who crossed the Pacific Ocean on a raft of balsa logs nearly a quarter-century ago, intended to sail the Atlantic from Africa to Yucatan. This flimsy craft had been christened *Ra*, after the ancient Egyptian sun god. Heyerdahl's purpose was to show that the mysterious sun-worshiping and pyramid-building civilizations of Central and South America's buried past might have originated in the Mediterranean and ridden ocean currents westward ages before either the Norsemen or Christopher Columbus found their way to the New World.

In that report, I told how three black men from the Republic of Chad—master builders of papyrus reed boats for the Lake Chad traffic—were putting together a graceful swan-shaped boat with a tail taller than its neck. One passage of the report read:

All three [of the blacks] have put on occasional shows of temperament, as genuine artists will when a patron offers unwelcome suggestions about their work. For generations past, it has been the tradition of Lake Chad reed boatmen to shape their boats like ducks, with low-slung necks and almost flat tails. Heyerdahl says that shape is fine for an inland waterway like mid-African Chad, but it just won't do for the open ocean. Since the *Ra* is going to depend on the equatorial current of the Atlantic as well as on the wind for propulsion, Heyerdahl argues that the boat must have a high tail bound tightly at the end like the tip of a tusk, so that the stern of the boat will be lifted by waves coming up from the rear before the waves can break and inundate the reed basket.

I recall that passage now because it has turned out to be prophetic.

The *Ra* sailed from the Moroccan port of Sali on May 25, after lying idle in the water there for eight days. At that point, Heyerdahl had lost more than half the time that experts on papyrus previously allotted to him before the *Ra*'s constituent reeds would rot and sink into the sea.

The earliest news that Heyerdahl sent from a portable radio transmitter on the *Ra* to George Pipal, of United Press International in New York (manager of the syndicate that is distributing Heyerdahl's personal account of the voyage to interested newspapers), were carefree lyrics about the Norseman's adventures with his eight sail-

RELIGION IN AGE OF AQUARIUS: INSTALLATION SERMON

Friends, ours can surely be recognized as an age of restlessness. ~~among~~

The young, the established and even among the seemingly busy and purposefully occupied ^{convey} ~~convey~~ a tension, a looseness, a lack of direction which finds expression in a multitude of ways. People can not wrap themselves in a mantle of indifference, can not hope to escape their problems under the guise of self-^{sufficiency} ~~sufficiency~~ and can no longer find anonymity amid the conforming multitude for the oneness of the past, the sameness of former years, the unanimity of twenty years ago finds no relevance in contemporary society. It is not only that people are restless, they are in search of fulfillment and this process of search can take a two-fold direction; the first of which is outward! People seek something good, meaningful and noble "out there"; ~~and~~ for this reason especially the young identify with films such as "Easy Rider" where the protagonists mount their motorcycles and ride into a glorious sunset, experiencing along the way all the hurts, triumphs and tragedies that come to so many ^{of us in} ~~young people of~~ our time. ~~They flock, understandably, to the~~ ^{It permitted they see} ~~play "Hair" and certainly own the record for they can feel with their contemporaries who seek to escape the confinement of the ordinary in the search for fulfillment among the different; thus, long hair, beads, headbands and colorful dress which ^{are} ~~is~~ just the opposite of the conservative charcoal gray which once marked the measure of ^{our} ~~ones~~ success. They attend such films as "Medium Cool", as "Z", as Alice's Restaurant" because with ^{their} ~~its~~ violence and mysticism ^{they} ~~it~~ capture the spirit of the time; ~~and~~ I think it is no accident that all of these films are steeped in death so that this final act becomes extremely meaningful to the young who ^{were weaned on} ~~are concerned with~~ the draft, assassination of their leaders, violence whether in Chicago or in Viet Nam. But the process of this search for fulfillment can also take ^{an inward road} ~~the road within~~ and here we come into contact with an entirely new sub-culture, ~~which is~~ as fascinating as it is often self-contradictory. This is the area of the more mature, the established if not the Establishment, of the older generation ^{who}, for example, living near the end of the 20th century buy more records of ^{17th cent} Baroque masters, ~~of the 17th century~~, than ^{did any} ~~in every~~ other generation; Telemann, Corelli and Vivaldi far~~

outdistance Bartok, Copeland & and Stravinsky. ^{On the other hand,} ~~Similarly,~~ certain points of view make their presence felt; for example, the word "student" is a dirty word; "idealistic" is a dirty word. The combination "those idealistic young ^{students} people" is just about the worst thing you can say in certain areas of our land and in certain segments of our society! It is ⁱⁿ ~~as a~~ reaction to this ~~feeling, this~~ static, ghastly state of being that we hear the young respond with words of their own: stay loose, opt out, do your own thing, say it like it is, be cool! All these are not mere phrases but abbreviated messages sending ^{warning} ~~danger~~ signals from one member of the generation to the other.

Perhaps the entire mood can be summed up best as we note the title and content of ^{The} ~~a~~ song ^{"The Age of Aquarius"} ~~which is cited time and again.~~ It has all the elements so many of the more staid abhor: it is loud, it is sung to rock music, its rhythm touches the baser instincts, it speaks of the mystical world of the Stars and Astronomy, it is derived from the musical "Hair" which most have not seen but universally condemn. ~~It is the song "The Age of Aquarius" and there are many who maintain that this restlessness of which I speak is really the Aquarius mood of this day. In short, when we hear a song such as this, so~~ rousous, sensuous and hard we automatically assume it is bad and that is precisely the reason why we are losing contact with those with whom we should be at one. Who is to say that the feeling of restlessness in us and in the young is bad? Who is to judge whether our search for fulfillment is something to be denied? Who is to assert that the search for new ^{meaning} ~~goals~~ is wrong, by definition. The young are right because they know that what they have is not the best, not even satisfactory; they know that the world they never made has little to offer with its constancy of hurt, tears, callousness and man's insensitivity to the needs of others. They are not going to sacrifice themselves for vague ideals, for meaningless warfare, for trite if not sophomoric political slogans. Stay cool, do your thing, say it like it is: ^{there are calls for help in breaking down the prison walls of inertia, indifference, blandness} ~~are not mere phrases but, in a certain sense, battlecries for unity~~ in the hope of building a better, ^{free} ~~more~~ challenging or ^{exciting} ~~world.~~ Perhaps ^{now we can} ~~then we ought to~~ understand that the song "Age of Aquarius" is sung by hippies and the like, is not a cry for rebellion or overthrow or violence.

but, on the contrary, a plea for ^{the} ~~a~~ ^{better} dawning of ~~the~~ ^a new day: "This is the dawning of the Age of Aquarius; harmony and understanding, sympathy and trust abounding; no more falsehoods or derisions; golden, living dreams of vision..."

Of course, I'm sure I need not emphasize, ^{that} what is part of society at large ~~will unfulfillingly be met~~ ^{find its parallel} within the context of the religious society. In our time of restlessness, movement if not chaos, mysticism with its affinity for the East, when the awe of faith should prove to be an inspiration to man, the statistics show, and we know, that attendance is down, young people ignore us, and adults make of their religious commitment an act of superficial engagement rather than a deep, personal acknowledgement of God's presence in their lives. Formerly, instead of true faith people at least engaged in meaningful substitutes: ~~in that~~ they embraced social action, for example, gladly mistaking ~~it~~ ^{the one} for ~~the other~~ ^{religion} but in recent years social action is no longer popular having been killed off by a drift to the right among Protestants and an era

of affluence among the Jews. The truth of the matter is that ~~since the rise~~ ^{we have become} ~~of political Zionism as an ideology there has not been a new idea in Jewry;~~ ~~the connection between the young lords of East Harlem & their demands & uses of their~~ ~~even the establishment of the State, so meaningful to us over the centuries;~~ ~~Church and our Synagogue in this area, is being unrealistic to say the least. And yet,~~ ~~has run the course of emotion and while we may idolize, sympathize and idealize~~ ~~only 1 person has approached me in years of this association & asked whether we are prepared;~~ ~~ize we have not and will not flock over there in the fulfillment of the dream;~~ ~~and, of course, we are not!~~

Consequently, we find ourselves amid a crisis of belief: young people especially

~~not only~~ ^{see us use in the Syn,} do not identify ~~but~~ feel no need to associate themselves Jewishly;

~~the spiralling rate of mixed marriages is but a minor indication of the trend~~ ~~of our time~~ while the Jewish participation in the New Left, so sympathetic with the Arab cause, presents us with a problem of major proportion. Religion has become secondary; Jews are identifying politically but with all the wrong movements and for all the wrong reasons. If a Jew wants to commit spiritual suicide ~~there is his example;~~ ^{he will find his cause;} we can not cope with it and have not found a way to solve the dilemma. As a matter of fact, those few who wish to be Jews, and

the picture is not entirely negative, have engaged in a new approach to the faith altogether. In Boston, San Francisco, New York we have the beginnings of Jewish communes; a revival of Judaism outside the Synagogue. These are

groups of young people, often led by ordained rabbis, who are totally dissatisfied with the status quo and who seek ~~to~~ find themselves in Judaism, as Jews, in a new setting. In Boston, ~~for example~~, the most prominent example, ~~this~~ a group has bought a house, asks no questions of the inhabitants, is self-sustaining and spends all of its free time in examining Jewry from the point of view of prayer. Not, of course, the usual, dogmatic utterances which we use at all times but they seek to find new ways of achieving communion with Deity, without loosening their hold on Judaism. Others spend all their time studying Judaism within the context of history; others in Bible; still others in ethics. All are experiments, all are different, all are new but all, at the same time, seek to ennoble, to sanctify, to build and revitalize. ~~It~~ ^{of fulfillment} is in consonance with the age of restlessness, of searching, with the positive Age of Aquarius!

As I said before, the Synagogue can not escape this movement, this trend, this upheaval; I spoke of Synagogue in general terms but it touches our congregation also. We have been in existence for over sixty years and we have maintained ourselves magnificently but that the winds of change are blowing in our direction can not be denied nor should they be minimized. Our young people ^{they ask questions, so should we; they no longer accept certainties, neither do I!} are restless, I am restless, I used to wish that all were peaceful and quiet but now I feel that it would be good if the young people, and the elders also, would protest, would speak out, would ~~protest~~ ^{voicely agree or object} for then at least we would know that they cared deeply enough. Look at our city, look at our neighborhood; look at our schools, look at our children; look at our sense of priorities and evaluate our sense of commitment; I think we will all be found wanting! A man must always search and seek and hope to find, or else he dies; a man must always try for fulfillment and if need be throw over the old for if ~~a person~~ ^{he} can not be himself to the fullest, his life is only half lived; a man must be a Jew out of his heart and with conviction and be able to stand before His Maker without fear if he is ever to find a measure of peace. "Harmony and understanding; sympathy and trust abounding; no more falsehoods or deceptions; golden, living dreams of visions", These are not merely the words of a song; these speak of an era of hope and good for you, for me, as men and as Jews, for all mankind.

INTRODUCT

A General

- 1 over slack summer months able to see two wonderful plays: Oklahoma! and S. Pacific
- 2 were especially wonderful bec remind us of a time we were still innocent; in those yrs could accept them at face values & enjoy them
- 3 now both approx 25 yrs old & while still delightful both have become anachronistic

B Specific

- 1 for example: in SP an officer shouts wth delight: Maybe we'll get into ths war yet! & ths in age of VN
- 2 or, racial problems abound but are overcome with th song "you've got to be taught how to hate"; and ths in our age of Black Power & Black Panthers when evn the old white liberal despairs
- 3 OKL same: clambake on 4th of July, sentimental, pride "old glory" at time when such sentiment embarrassmt and Vietcong flags held up by the ythful militants.
- 4 again in OKL it is a lily-white world, Kansas has its eternal sunshine, gd and evil are absolutes, it is all so simple in world where travel is by surrey wth fringe on top and ths in age of space travel
- 5 many other examples, these most obvious; we lv the theater happy with what we have seen but for the wrng reasons; we are dissatisfied within, unfulfilled & it is obvious that the plays do not relate to r yth

BODY

A GENERAL

- 1 make mention of ths bec our world changed also & not only in terms of the convenient examples of plays
- 2 not only that we now change frm 5729 to 5730 but the world we knew, the year we lived no longer accessible, no longer pertinent; events passed us by.
- 3 on obvious level, year gone, period ended, era obsolete but experiences go deeper than this

B EXAMPLES

- 1 the exploration of other planetary bodies can not help but have the most profound impact upon r lives
- 2 we will never be able to understand the values of new yr unless comprehend impact in last part of 5729
- 3 one of most vital dates in history of world, we will never be same again; our prayers on RH toward New Moon are obsolete as man no longer sees body as an object of worship but one on which he has walked.
- 4 we have same change in terms of Israel; its survival no longer assured; US position weakening in regard to State, no planes being sold; can overcome 3 major wars but saturation pt will be reached es-

red com. met very reluctantly

ii. (Erev R.H.)

- pecially wth guerilla forces active all over world.
our symp wth thr cause but ths no assur of victory!
- 5 Jud also faces dangers: in ths new world where all
innoc lost we playing a # game; the largest is best
while very few respect or want depth or commitment.
- 6 also, people change; yth asks not how to succeed bt
why as they reject all prior stand. & values; yth ask
not how to be Jewish but why!

C INDIVIDUAL

- 1 individ beset by patterns of change he can't possib
cope wth; turns to 5730 in hesit & trepid hoping fr
new start.
- 2 as wth plays, we try to evaluate ths setting, ths md
each yr nt for solutions or answers bt for certain
points of contact on emotionl, sensifiv, feeling level
- 3 it is solemn occ, of course, wth Bk of Life/bt joy-
ous also, hopeful & trusting; recog change about us
yet respecting ^{the} old for it is in nature of holyday
that Jew takes heart
- 4 Shofar wll sound, words of faith rejuv, melodies wll
cause heart to rejoice & nostalgia wth which view th
past brings us face to face wth some Absolutes, still
valid, to which we can moor our perspective:
- 5 life, righteousness, ~~humility~~ kindness, decency;
these we pray fr, these we embrace, these suffic to
start; & if they basis for beginning, wth all our
trials, new yr of 5730 can be gd & mean. experience

CONCLUSION

A GENERAL

- 1 in ths sett, of man's finding basis of hope & faith
in terms of future, ~~affected by~~ nostalgic experience
of ths day, extend our gd wishes to you fr New Yr.
- 2 CE, Mr. Schoeniss & I, wives, offic, membe of Brd ex-
press hope that for u, fam & friends will be gd yr;
one of hope, of contentm, fulfillment and peace.

B SPECIFIC

- 1 the nostalgic look to past, of & by itself, no long
er suffice for there are no answ, no sol, no cert
to be found there; the world of yesteryr, of yester-
day, is gone (nostalgia)
- 2 bt what we do have in context, of ths holy day is im-
petus to build anew, to refresh ourselves, to make
peace on personal, intimate level wthin, wth others,
wth Gd
- ths experience, to see ourselves in perspective of
time & place, is worth entire concept of holyday
season & may yet lead to goal we all desire: to be
inscribed in Bk of Life fr gd, health & blessing.

AMEN.

Heb Tab, Frid eve, Tish 12/69 - Erev Rosh Hashana.

2nd day ROSH HASHONO; A.M.

Friends, Well, ^{it's been done} it looks like ~~they have done it~~ to us again and, of course, by a Xian! He has charged us, he has levelled ^{an embarrassing} ~~the~~ accusation against us, and do you know where? At Hebrew Union College, at a special convocation in his honor, and he did it deliberately! ^{Thx} He resurrected that ancient charge which many of us have tried so desperately to suppress; he blurted out his belief that we Jews are somewhat superior. After all of our efforts, denials, pleadings and insistence that we are really all the same or that we are like everyone else except in the light of Philip Roth, a little bit more neurotic, he has spoiled it all and told the world we are superior. It is enough to make one blush. I am referring, of course, to an incident which occurred last April when at a Founder's Day convocation the noted British author, ~~and~~ scientist and government figure, Lord C.P. Snow actually made the type of statement to which we have already referred. In speaking to his Jewish audience, but knowing of the television and newspaper coverage which he as an important personage would surely be granted, he went into detail to compliment the Jew on his intellectual, moral and political achievements not only in recent times but in the course of history. In brief, it was Lord Snow's ~~contention~~ ^a that, in proportion to their numbers, Jews have produced ^a larger numbers of men of genius than any other people. "Take any test of achievement you like, ~~in~~ in any branch of science, mathematics, literature, music or public life, the Jewish performance has been not only disproportionate but almost ridiculously disproportionate. To use a crude criterion, run your eye down the list of Nobel Prize Winners for the last 25 years. You will find something between a third and a quarter have been Jewish names. ^{But} If we assume, as is probably sensible, that Nobel Prize winners are bound to be drawn from advanced societies then the fair statistical distribution for Jewish people would be something less than 1 in 50. And roughly the same astonishing performance turns up whatever kind of human excellence you examine. This is not arguable. The facts are plain." The author then asks why this phenomenon exists; is it because Jews ~~were~~ always number two and have had to try harder? But, he contends, even in open societies of the western world where the pressures were less severe, Jews excelled in

the same fant^astic proportion. The answer, therefore, lies in the Jewish "gene-pool" which makes us inherently superior in all the areas listed by this Xian.

Now, of course, my friends, it is delightful to be so complimented; like any young girl who is being ^{counted} ~~amazed~~ by her ~~suitor~~, the compliments are good to hear even if we know them to be untrue. We need not go to extremes either in time or place to know or recall that but three dec^ades ago the propaganda machines of the Nazi regime spouted its venom and told ~~the~~ world just the opposite! Many of us have no trouble to recall that in those years an entire literature grew up which just as scientifically proved th^at the Jew was part of a semitic racial stock which was sordid, selfish, swarthy, undersized, a parasite on civilization, ^{inferior} and was to be contrasted with the blond, tall, superman of the Aryan racial stock. The ^{stupidity} ~~extremes~~ of this literature can be seen in the fact that ^{supposedly} serious scholars ~~of the time~~ proved to the world beyond the shadow of a doubt that personalities of genius caliber like David, Solomon, the prophets, Jesus and Paul were not ^{semites at all} ~~part of the Jews~~ but were part of ^{the} blond, long-skulled "Aryan Amorites". In our time we know that there are no pure races and that the differences ^{often} within a race are ^{always} greater than the differences between races. In short, while we delight in the compliments paid us by Lord Snow and while the news stories of his wonderful accusation made the anti-semites cringe, at least for a while, we must in all honesty reject his theory for if we deny ^{that became our genes} ~~Hitler's premise~~ that we are inferior so we must deny the accusation that we are superior. One can not have the best of both worlds.

But the matter is important for us to consider; why should a responsible man such as C. P. Snow make such a statement? As ^{we} start the new year on ^{this} ~~so~~ holy occasion should we not have to ponder the same trend of thought also? Is it true that there is something about the Jew which is superior? In a sense, every man who was called to the Torah this morning, or every other occasion, believes it ^{for} ~~as~~ he recites the words of the Brocho "asher bochar bone mikol ho-amim", "who hast chosen us from all other peoples". The same phrase, as you well know, occurs also in the Biddush which we chant every Friday evening. The concept is further complicated with a multitude of other such specific re-

ferences: in Genesis, Abraham is told "in thy seed shall all the nations of the earth be blessed", and in Amos we read "You only have I known of all the families of the earth". In short, is this who we are? Is Lord Snow correct ^{but} and if so, how poorly we have lived up to our advance billing! But if he is not correct in his assessment, for reasons I have already mentioned, what then is the answer to the Jews' continued place in the front ranks of every endeavor for human ^{excellence} ~~achievement~~ especially in modern times. This we must ^{examine} ~~discover~~ for at the onset of a new year, with the page of our life clear and clean before us, we must discover the secret ingredient and embrace it for if we want this new year of 5730, and all the years to come, to be of ~~worth~~ ^{value} we want to associate ourselves with this invisible something so that we can be on a more noble level also. Jewish genius ^{if in the genes need} ~~is~~ not confined to David, Moses or Jeremiah ^{applies} but to you and me as well; what was it, then, ^{that} ~~which~~ Lord Snow meant when he used the unfortunate reference to a superior Jewish gene-pool.

^{I think} He meant that Jews react out of a different stimulus; we are not ^{superior} but we are different. The secret of our Jewishness is not in our genes but in our history for it is this history which is unique among all the peoples of the earth. The covenant, the exodus, the Ten Commandments, the wanderings, our suffering at the hands of Crusaders, popes and kings, our stiff-necked insistence on ^{survival} ~~living~~, these have all left their mark on you and me for they have given us a depth, whether we realize it or not, whether we wish to acknowledge it or not, which lies beneath our surface and will never let us be in peace. It was the German-Jewish novelist of the 1930s, Lion Feuchtwanger, who once summarized this concept best: "What is it that distinguishes Jews from all other peoples since time immemorial and up to this day? I believe that their most common characteristic is an enduring, vital awareness of a common history ... There is no other people whose spirit and evolution are so saturated with history. All the deeds of the Jewish people have been brought in the name of their history and it is by this rather than by race that they have felt and still feel themselves to be united. The God of Israel is not a nature God but one who proves Himself by His deeds...no other people has felt so deeply the flow,

the dynamics of what they experienced...this is their history."

Well, then, once we accept this first revelation of the secret and associate ourselves fully with the historical process of being a Jew, ~~new and for~~ ~~always, for ourselves and for our children~~ as, for example today ~~at the onset~~ ~~of a New Year~~ with all of the history and ~~traditional~~ ^{god with} association ~~this implies~~ ~~over~~ a period of 5730 years ~~of, for instance, at the yearly Seder~~, then we come to the second secret weapon of Jewry; it ~~is~~ also accentuates our difference, rather than our superiority. It is, very simply put, the Torah! You see, for the Jew of the past, unlike for so many pseudo-sophisticates of our time, the Torah ~~had~~ never been merely a collection of Bible stories, ~~of a~~ ~~few tales of men both good and evil, of kings and other things,~~ ^{but} Torah was and is a bold idea, a challenge, an accusation and therein, for the Jew, there in lies the difference. Judaism is a call to moral action, Judaism is alive, Judaism is ready to be of service, and to do battle, Judaism rejects "passing the buck" to God as Torah confronts each and everyone of us with the basic question: What does the Lord require of you? Then come the multitude of responses by which man, the Jew, lives: a positive ^{affirmative} reaction to the learning process, the responsibilities of the individual rather than the anonymous ~~responsibilities~~ ^{obligations} of the collective, seeing squalor ⁱⁿ of the society of which we are a part and helping to ^{alleviate it} ~~resolve its needs~~, dreaming of a world beyond this and helping man appreciate the Heavens, finding a man alone, hurt and afraid and helping him attain comfort, security and strength. ^{bec a spirit. oblig} But more than that, because of our past and the moral ^{its} ~~obligation~~ which Torah imposes, we feel with others ^{rather than "for" them, we call this highest response: D/BN} ~~which is one rung higher than feeling for them~~. That is the reason why we have always been in the forefront of liberal causes, in the battle for the rights of others, in the fight to assure a valid degree of humanity for all mankind. And we have followed this commitment in the worst as well as in the best of times, in safety and surrounded by danger, when ~~acknowledged and~~ appreciated or not, whether hailed or ignored. And this ^{response} ~~feeling of obligation~~ does not grow out of a vacuum, it did not come out of thin air, it is not, was not spawned by osmosis; indeed, it grows out of Torah,

v
out of the initial concept so vital to that which makes of the Jew a person
who walks ~~to the tune of~~ a different ^{path} drummer, who finds himself separated or
separates himself by the inner compulsion of the words: 'ו' > n' l' > >

"Thus saith the Lord!" It is in this context that the Jew is different.

This, then, is the crux of the problem raised by Lord Snow; he means well
but we would rather ^{rest} ~~base~~ our reputation for good and accomplishment on the
basis of difference than on the shaky premise of a gene-pool superiority.
The Jew can be superior only in the moral sense, if he recognizes the unique
challenge which God has placed before him: "I the Lord have called thee in
Isa 42 righteousness, and have taken hold of thy hand, and kept thee and set thee for
a covenant of the people". Indeed, on this solemn occasion let us resolve to
be a part of this moral superiority, this difference through history and Torah,
and respond ~~as one~~ not by merely acknowledging the plaudits ^{for} of the ~~crowd~~ ^{people} but
by associating ourselves with the affirmative answer of our people, from Abra-
ham to Jeremiah, to Wiesel to Dayan, to you and me: Hinei, Here I am; send me
and I will go. Thank you, Lord Snow, for your compliment but NO, thank you!
We are not inherently superior ^{because} ~~because~~ of our genes but because, God-willing,

on this day of the New Year we have chosen to reaffirm once again, ~~for our~~
for our lives to have meaning, the eternal Law of God. [Surely, Lord Snow, you re-
call the words of ~~the Psalmist~~ ^{Proverbs} and there you will find the cause of that which
sets us apart: "It is a tree of life to them that lay hold of it; its ways
are ways of pleasantness and all its paths lead to peace." R. 3:18

Amen.

Heb. Tab., Sept. 14, 1969; 2nd AM Rosh HaShono., Sunday

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Al Vorspan's Preface for TO DO JUSTLY

A famous British writer and scientist, C.P. Snow, once said that the Jewish people is a superior people because excellence is passed on through our genes. He said this is the only way to explain why the Jewish group, a tiny fraction of humanity, has contributed more than one-third of all the Nobel Prize winners of the world.

I agree with C.P. Snow that Jews are a remarkable people. We are not better, not worse, but we are different. I do not like theories of racial superiority and inferiority. Such ideas lead to dangerous prejudices and even persecution. And, of course, Mr. Snow is not a racist and was merely trying to understand why Jews are so devoted to education, so concerned with social justice and -- as a group -- so dedicated to liberal and humane ideals.

Where he went wrong, however, is that the secret of the Jews is not in our genes. It is in our history, which is unique among all the peoples of the earth. The Exodus, the Ten Commandments at Sinai, our wandering through history, our suffering at the hands of Crusaders, popes and kings, our stiff-necked insistence on living -- these have left their mark on you and on me. They have given us depths which lie beneath our surfaces.

And the secret is to be found in our religion, our living faith of Judaism. Other religions concentrate on the world to come. Judaism cares about this world. Other religions stress belief -- believe and you will be saved. Judaism is a way of life and the test of a man is not what he believes but how he lives, what he does, how he treats his fellow man. Other faiths say God is all-powerful; He alone will cure the problems of war, poverty, floods, injustice in His own good time. Judaism rejects passing the buck to God. Judaism teaches that we are co-partners with God and our task is to improve the world here and now! Other faiths are hung up with the problem of individual sin -- drinking, gambling, obscenity. Judaism lays its stress on social justice, knowing that no man can be without sin if the total society is violent, mean, cold to the poor and the different. Judaism is a call to moral action. It places on every Jew, young and old, an ancient burden: What doth the Lord require of us? Only "to do justly, to love mercy and to walk humbly with our God."

Young people today are searching for values to live by. They are lashing out at the phoniness of so much they see about them. Jewish youth are prominent among them. They want to see men love each other, respect each other, work together. They will not be satisfied with the old ways. They want change. They are sick of hate, selfishness and war. This book is dedicated to you, a young Jewish person, in the hope that you will find that the religious values which have kept the Jewish people alive and deeply human for 3,000 years will also stiffen your spine, soften your heart and inspire you to change the world for the better.

Judaism is not just a series of pretty Bible stories. It is a bold idea -- the most radical in human history -- of how man, under God, can live like a human being. Such a Judaism did not die with the prophets of old. It is as alive and timely as today's headline. The wisdom of our history and our tradition can help you -- and mankind -- to tackle today's evils of war and poverty and hate and violence. This book does not set down easy answers to these problems. There are no easy answers. It is intended to put you on the road to awareness, sensitivity and responsibility so you can make your life count for something. This book is intended to help you to help God to complete this unfinished task of creation.

M E M O R A N D U M



TO: The Religious School Educator

SUBJECT: TO DO JUSTLY, A Junior Casebook for Social Action (Experimental Edition)
by Albert Vorspan, Grade 6 (tentative price) \$2.50, ready for Fall Classes

DO 6th GRADERS HAVE SOME KNOWLEDGE OF WHAT'S GOING ON IN THE WORLD? - AND DO THEY CARE?

The National Director of Education of the UAHC made a field test - and here's what he is reporting. . .

Editor's Introduction for TO DO JUSTLY

Albert Vorspan's JEWISH VALUES AND SOCIAL CRISIS has made a great impact on the high school students in our religious schools. The issues discussed are their concerns - pressing issues seen and explained from the perspective of Jewish values. In a perfectly natural way the student comes to understand that Judaism does have something to say about the problems of our day, that it is not a 'fossilized relic'. But this book is for high school.

One of the problems of religious education is that we may be feeding our younger students too much pabulum. Perhaps they too are ready to explore the big issues of our time. Perhaps they are not as young and innocent as we may think.

It was therefore decided that the author would prepare several experimental chapters on contemporary issues for testing. These chapters were tested in twelve religious schools throughout the country, in the sixth grade. Both author and editor were dubious as to what the response to this material would be. Would children in the sixth grade actually comprehend the issues, would they be motivated by them? Do they have the intelligence to discuss them maturely and relate them to Jewish values?

The responses from the congregations involved in the testing made us realize that we have been underestimating our own students. They not only comprehended, but they were motivated to an unprecedented degree.

Before the final text is published with graphic enhancement, we wish to explore further the pedagogic methods and learning responses involved in this innovative approach to Jewish education on the intermediate level.

Rabbi Jack D. Spiro
National Director of Education

"LOOKING THINGS OVER"

The noted British author and physicist, Lord C. P. Snow, recently spoke at the Hebrew Union College-Jewish Institute of Religion in New York and pointed out during his address that in proportion to their numbers Jews have produced a larger number of men of genius than any other people. "Take any test of achievement you like—in any branch of science, mathematics, literature, music, public life," he said, "the Jewish performance has been not only disproportionate, but almost ridiculously disproportionate. To use a crude criterion, run your eye down the lists of Nobel Prize winners for the last 25 years. You will find that something between a third and a quarter have Jewish names . . ."

Lord Snow attributes this remarkable record of Jewish achievement not only to environmental factors—the fact that because of prejudice a Jew must struggle harder than someone else to make his mark—but also suggests that there may be a "Jewish genepool which produces talent on quite a different scale from say, the Anglo-Saxon genepool."

I suppose it is highly flattering to Jews to hear so eminent a person as Lord Snow speaking in such glowing terms about Jewish talent and genius and suggesting that brilliance of mind may be an inherited quality among Jews. I cannot deny that Jews very often become highly prominent in science, literature and other creative fields and that much of the revolutionary thinking in numerous areas of endeavor originated in Jewish minds. However, there is another side to the coin which, if looked at closely, will reveal that Jews may very well be the most stupid people on the face of the earth.

Much as we revere the Bible as the source-book of some of the world's greatest wisdom, the Bible itself, written by Jews, takes a rather dim view when it speaks of Jewish intelligence and sagacity. The prophets, almost without exception, excoriated the people of Israel for their stupidity and perverseness. Here they had been given the greatest set of religious ideals and doctrines ever conceived, but were constantly rejecting prophetic idealism and morality for the crude paganism of the surrounding nations. Throughout history there has been a constant battle on the part of loyal, thoughtful Jews to keep within the fold those other Jews who were constantly hankering for the fleshpots of Egypt.

In our own day we find the alienation from the greatest and most rational of all spiritual heritages to be more serious than ever before. It is true that Jews have become especially prominent in the modern arts and sciences, that proportionately more college graduates will be found among Jews than among any other group, but at the same time the degree of ignorance concerning Judaism is unprecedented.

I doubt very much that Jews have a genepool that is different from that of other people. Physically, Jews are the same as anyone else. There is, however, a tradition among Jews stemming from Biblical times, which extolls learning and teaching on a plane higher than will be found among any other people. It is this, I believe—the respect for learning and the written word, so implicit in the whole concept of Torah—which impels Jews to strive for excellence in the intellectual fields. But when the concept of Torah becomes lost to Jews, and the wellsprings of inspiration dry up, it is a certainty that the intellectualism that has always marked Jewish life will also disappear. The reason is simple to understand—there will be neither a Judaism nor a Jewish people. As such, I would suggest that the tendency so pronounced in this day and age—to throw away a great and glorious Jewish heritage going back 4,000 years, which achieved a moral and intellectual excellence unmatched by any other tradition, is an indication of stupidity rather than brilliance of mind.

Joseph Klein

April 24, 1969

Vol. XXXIX, No. 34

Iyar 6, 5729

RELIGIOUS SCHOOL**SABBATH****25, 8:15 P.M.**

Mrs. Louis Miller

PREACHER

RABBI JACK D. SPIRO

Commission on Jewish Education,

Hebrew Congregations

Teacher Certification to

MRS. MARSHALL GREENE

MRS. JORDAN ROBBINS

EM A. YOFFE

son, M. Howard Jacobson

**RABBI SPIRO GUEST
PREACHER THIS FRIDAY**

Rabbi Jack D. Spiro, Executive Director of the Joint Commission on Jewish Education of the Union of American Hebrew Congregations and Central Conference of American Rabbis will be guest preacher this Friday night at a service honoring the Religious School Faculty of the Temple.

At the service, five of our teachers will receive Teacher Certification from the Union of American Hebrew Congregations. They are Miss Esther Bass, Mrs. Marshall Greene, Mrs. Irving Kaplan, Mrs. Jordan Robbins and Mr. Graenem A. Yoffe. Our Temple is now in the forefront among Reform congregations throughout the country in the manner of teachers on the religious school staff who possess certification. Last year no fewer than 14 of our teachers were certified by the UAHC.

Rabbi Spiro succeeded our own Rabbi Schindler as National Director of the Jewish Education Commission. Prior to then he served as Rabbi of Anshe Emeth Memorial Temple in New Brunswick, N. J. for six years and before then as a chaplain in the U.S. Air Force in England. Ordained by the Hebrew Union College from which he also received a Doctor of Hebrew Letters degree, he also studied at the Hebrew University in Jerusalem.

Rabbi Spiro is co-author of *The Living Bible* and author of *A Time to Mourn*. He has also written several guides for teachers, is editor of *Compass* and on the editorial boards of *Dimensions* and the *Pedagogic Reporter*. Rabbi Spiro is a highly gifted speaker and is well known for his articles in the leading Jewish periodicals.

The congregation is cordially invited to this service honoring our Religious School Faculty.

WEDDING SERVICES**April 26****11 A.M. IN THE SANCTUARY****Readers:**

Howard Verstein, David Yoffie

Beverly Werber

Bar Mitzvah Celebrants**STEPHEN NEAL PAIGE**

Son of Mr. and Mrs. Harold Paige

JONATHAN DAVID PRICE

Son of Mr. and Mrs. Donald Price

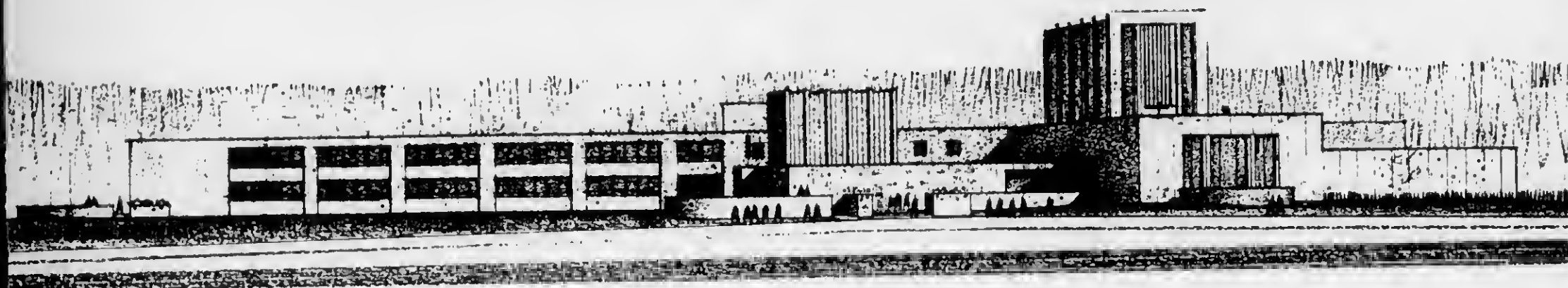
WORSHIP**Monday-Thursday at 5:45 P.M.****SCRIPTURAL READINGS**

Shema-Kedoshim

1:1—20:37

7—15

Mount Zion Temple Bulletin



114th Year

St. Paul, Minnesota

August 8, 1969

Sabbath Eve Services

Friday, August 22, at 8:15 P.M.

MICHAEL K. FEFFERMAN

Educational and Youth Director
will speak

THE ONEG SHABBAT FOLLOWING WORSHIP
SERVICES WILL BE SPONSORED BY OUR
TEMPLE SISTERHOOD.

DAILY SERVICES

Every Evening at 5:45 P.M.

Except Friday and Sunday

Sunday Morning at 9:30 A.M.

RELIGIOUS SCHOOL OPENING

*Religious School will open this year on the
following dates:*

Saturday, September 20 — Grades 8-10

Sunday, September 21 — Grades K-7

Sunday, September 28 — Grades 11 and 12

*Just a reminder to register your children in the
Religious School if you have not already
done so.*

WHAT IS REQUIRED OF YOU

I Uniqueness: Well, it looks like a Christian has done it again. He has charged us, actually hurled the accusation against us, and do you know where? It was at Hebrew Union College, at a convocation, and it was done deliberately. He resurrected that ancient charge which many of us have tried to suppress. It was C.P. Snow who blurted out his belief we Jews are somewhat superior. And after all our efforts, denials, and the insistence we are really the same, or, in the new image presented of us, we are like everyone else only, according to Phillip Roth, a little bit more neurotic.

This accusation of C.P. Snow's could conceivably force us to remember the words addressed to Abraham, "Be thou a blessing," or "In thy seed shall all the nations of the earth be blessed." It might have us recall Amos' statement, "You only have I known of all the families of the earth; Therefore I will visit upon you all your iniquities." It might even cause us to take to heart the blessing over the Torah, "Attah Bochartanu," "You have chosen us," "Mi Kol Hoamim," "from among all the peoples." This is mentioned at the time of consecration because it is the challenge for you teenagers. This is how you should be "numbered," in reference to the passage in the Torah portion read this week. What is interesting is that the Gentiles seem to know it. The question is, do we Jews? In other words, what I think the American Jewish Community ought to ask itself, or at least you teenagers should raise is: Are we only one

(Continued on page 2)

of four sociological groups in the United States—Catholic, Protestant, Jew, Negro—or is there something unique, special about us as a people? I would answer in the latter because of the following reasons: It is we who have venerated the mind and have had the inquiring capacity of a Job. It is we who have extolled the family despite frequent generation gaps going back as far as the Bible. It is we who have always emphasized the few which is so significant in a quantitative age, from the time that Abraham pleaded for merely a handful at Sodom and Gomorrah and the Prophet spoke of a remnant. It is we who have stressed the love of the stranger, that stranger who can be ideologically different from us, whose thought patterns may be dissimilar, but still we should love him or, at least, relate to him. Michener, another Gentile, puts it this way in "The Source." He claims Christianity is too personal but Judaism has always stressed the community, the involvement with one's neighbor. He points out Christians can build cathedrals and then kill millions for they are incapable of teaching men to live together, but Judaism is completely different in its emphasis upon the group and societal patterns. So what we ask of you, Confirmands, is to cast your lot with a people who, if they are not unique, at least *should be*.

II Belief: There is one other ingredient which you as Confirmands ought to be aware of at this time if you are honest about your Confirmation. This, too, is shown by Michener in "The Source." What Michener does is to trace the idea, the development of the idea of God in our tradition. It has never been anything static. It has grown. It is not that sophomoric attitude whereby man has created God in his image simply because the concept changes. On the contrary it is man who, in his finite perception of God, has changed his beliefs through the ages, from a personal, to a more rational, to a mystic proportion. The point is, there has always been *a* belief, not *the* belief in the Divine, in that which transcends our petty, finite selves. There has always been a firm attachment to that Spiritual Force which gives meaning, purpose to our lives, enabled cosmos to come out of chaos, and, most significant, has given the Jew a sense of *urgency* in his response to life. In short, it is that passionate belief, subject to different interpretations throughout history, which has *claimed us*. The question which you as Confirmands should now ask is: What did it mean to have such a faith for our forebearers, and is there some Spiritual Being or Ethical Power greater than ourselves which we can imbibe today? Is there that which can motivate us or if not, then how do we respond? Is it out of guilt, fear, or enlightened self interest? This is the question you as Confirmands should pose in you searching, your groping, if you are sincere about your attachment to Judaism.

F.C.S.

IS THE TEMPLE MENTIONED IN YOUR WILL?

The following article is taken from the bulletin of Temple Israel in Chicago. Members of this congregation should find it of interest.)

All too often the wills of lifelong members fail to contain a bequest to the Temple. How unfortunate it is when, in our final act, we do not include the most important institution of Jewish life. Generous gifts

are left to hospitals, universities and charitable organizations. Certainly, each of them performs work of significance and deserves recognition and support. Nevertheless, the Temple's role begins at the time of our birth and continues, without interruption throughout the entire course of our lives.

Every major event finds the Temple performing an important service on that occasion. The naming of a child, the education of our children, Bar Mitzvah, Confirmation, marriage, special anniversaries and funerals are times when the Temple position is one of unquestioned primacy. To the non-Jewish community, as well as to ourselves, the Temple symbolizes the distinguished home of our religion and culture. Impregnable in its strength, the Temple has survived the onslaught through the centuries. It was, and continues to be the refuge we turn to in time of sorrow and stress.

The Temple was here upon our entry into the world because our ancestors recognized and fulfilled their responsibility toward its preservation. By remembering the Temple in our wills, we can do our part to assure future generations that their religious home will be there to serve them.

HELP WANTED

In order to facilitate matters, it would be greatly appreciated by the Sisterhood volunteers of Mount Zion Temple if those sending and calling in contributions would send in their payment and not wait for statements.

IN LOVING MEMORY

Yahrzeit will be observed on Friday, August 22, for the following whose names are inscribed in the Golden Book of Memorials or on our Memorial Plaques:

NINA BARR	S. PAUL JOHNSON
ROSALIND BRONSTEIN	PAULINE WOLFF LEVI
JACK A. EDELSTEIN	REBECCA LUSSAN
ROSLIE GOODMAN FIRESTONE	SADIE ROSENHOLTZ
ALICE F. HELPERIN	ISAAC SAYGOL
MAX H. HOFFMAN	DAVID VICTOR

Other Zahrzeits to be observed Friday, August 22, are:

ANN COHEN	HARLEY RIVKIN
HETTIE COPPE	BARBARA ROITENBERG
HERMAN GELLER	HERMAN ROLLMAN
FANNIE KLAPMAN	WILLIAM I. ROSENBERG
BERTHA LISITSKY	MAURICE ROSS
DELLA MARQUISEE	IDA ROSEN RUBEN
SADIE NOLAN	MOLLIE H. SOLAN
JOSEPH ORNSTEIN	MINNIE SPIGLER
MANDEL ORENSTEIN	LUCY STEINBERG
ISADORE PAVIAN	MINNIE WISINICK

CONDOLENCE

Our deep and sincere sympathy to the families of the following who have passed away in recent days and months:

JOSEPH STEIN
HILDA LIEBERMAN
SAMUEL E. CHASE
(Brother of Mrs. Henry D. Rockowitz
and Sidney Chase)
HARRY MARCUS

Within the past several months two public statements were issued by reputable scientists ^{which} who have controversial overtones and, for me, even trouble-some implications. Both dealt with one of the oldest of scientific debates: what is more important in determining a man's intelligence: his heredit~~y~~ or his environment? And, a question closely allied with this: are there basic genetic differences between the races of men which affect their intelligence potential? I should like to refer to both of these points of view tonight & react to them with you for I believe they have profound religious implications.

In the current issue of a journal known as "The Harvard Educational Review" there appeared an article by Dr. Arthur R. Jensen, a psychologist of the U. of Calif's school of Educ. in which the central thesis was again advanced by him that heredity, man's genes, are the overwhelming and primary determinant of human intelligence. Dr. Jensen argues that "negro-White differences in IQ scores are based largely on their different heredity. He contends that in some ways the American black is intellectually inferior to the American white and suggests that the explanation lies not so much in the Negro's deprived environment as in his very genes. He argues that our federal government's widely publicized efforts for compensatory education for children of deprived minority groups--such as Head Start--are failures. He argues further that it would be better to teach specific skills to such children rather than to try to raise their IQ scores through emphasis on learning of abstract ideas. On the contrived scale of these so-called "Intelligence" tests the American black typically registers below the American white on the average about 15 IQ points. He cites various studies which show that identical black twins, reared apart, have shown evidence that their mental ability is fixed NOT by their differences in environment but by their inheritance. Dr. Jensen concludes therefore: "It is not an unreasonable hypothesis that genetic factors are strongly implicated in the average negro-white intelligence difference". Already certain racists have seized upon portions of Dr. Jensen's paper, have quoted his statements out of context, and have used these arguments as in a Va. court recently to resist the integration of schools in Greenville and Caroline

counties in that State. But there is more here than the mischief of providing questionable support for those seeking to obstruct and even destroy the efforts of improving questionable support for those opportunities, educational and social, for the black population of our ^ucountry. The greater damage is in the ~~reliance~~, almost exclusively, on so-called intell. tests for determining the potentials of any segment of our people. Dr. Robert Coles, Research Pscy at Harvard declared in response to Jensen's ~~statement~~ that "I.Q. tests are an incredibly naive and simple minded way of looking at human beings". Dr. Coles has been working with Negro children from low-income families in Boston. He said: "These youngsters have their own vibrant language and richness of thought and an I.Q. test cannot be ^ameasure of their abilities." ^{et}, he continues, such children are sent here, there and everywhere on the basis of these tests. In the last issue of Sun. Times of May 11, the governing ^{Council} ~~body~~ of the ^{Soc} ~~Society~~ for the Psychological Study of Social-Issues, some 18 scientists, unanimously challenged Dr. Jensen's thesis: "As behavioral scientists we believe that statements specifying the hereditary components of intelligence are unwarranted at the present state of scientific knowledge. We believe such statements may be seriously misinterpreted, particularly in application to social ^{psych} ~~policy~~. Decades of research have shown that there are marked difference in intelligence test scores when one compares a random sample of whites and negroes; yet the evidence points overwhelmingly to the fact that when one compares negroes and whites of comparable cultural and educational background, differences in intelligence test scores diminish markedly. The more comparable the ~~diff~~ backgrounds, the less the difference"! It should be concluded then that when such statements as Dr. Jensen's are made about genes of blacks limiting their intelligence in comparison to whites that, as was set forth in the TIME Mag. essay on this theme "Until instruments more ^{precise} ~~precise~~ than the IQ test are developed, any attempt to rank the intelligence of blacks and whites is meaningless, and is bound to be mischievous in the light of its political implications. Too little is known of the genes to justify positive statements about their contribution to the intelligence of mankind at large, much less to any divi-

sion of mankind".

It is against the background of such a conclusion about our limited understanding of genes and human intelligence that I want to project next the essence of an address to which the general press also gave considerable attention. It was made last month by the noted British author and physicist Lord C.P. Snow. He spoke at the Founder's Day exercises of our own HUC-JIR, N.Y.C. What he had to say there was for Jews at least, both intriguing and flattering but of the same questionable validity, I think, as Dr. Jensen's observations. As Dr. Jensen tended unduly to downgrade the Negro, Lord Snow tended unduly to upgrade the Jew. Before reacting to his theses, however, let me convey the essence of his words. In brief, it was Lord Snow's contention that, in proportion to their numbers, Jews have produced larger numbers of men of genius than any other people. "Take any test of achievement you like, in any branch of science, mathematics, literature, music or public life, the Jewish performance has been not only disproportionate but almost ridiculously disproportionate. To use a crude criterion, run your eye down the lists of Nobel Prize Winners for the last 25 years. You will find something between a third and a quarter have been Jewish names. If we assume, as is probably sensible, that Nobel Prize Winners are bound to be drawn from advanced societies, then the fair statistical distribution for Jewish people would be something less than 1 in 50. And roughly the same astonishing performance turns up whatever kind of human excellence you examine. This is not arguable. The facts are plain. But why is it? One answer is, of course, that the Jewish environment makes for the utmost use of talent. The very obvious truth that a Jewish person starts with two strikes against him means that he will struggle through where others don't. He then went on to say that in less oppressive societies like the US or UK one would expect the "explosion of talent in due course to lose its force". He asked, "Will that happen? Or is there something in the Jewish Gene-Pool which produces talent on quite a different scale from say the Anglo-Saxon Gene pool?" I am prepared to believe that that may be so. One would like to know more about the Jewish gene¹pool. In various places, certainly in Eastern Europe,

it must have stayed pretty undiluted or unaltered for hundreds of years. On the other hand, it seems unlikely that that was always the case. There is some evidence that a fair proportion of persons were converts to Judaism and that this process went on for some time. Anyway, I persevere with my question about why the Jewish people have made such an inexplicable large contribution to the world which, I don't need to mention, has often roused the envy of less gifted persons."

It would be less than honest if one did not confess that such observations by a ~~world wide~~ world renowned non-Jewish scientist appeal to the vanity of any Jew. To hear so eminent a person speaking in such glowing terms about Jewish talent and genius and reputed brilliance of mind as a possibly inherited quality tends to inflate the ego. The Jewish people might be forgiven if, at this stage of their history, they responded to such words as might a flattered young lady who has been over complimented by her suiter: even if it isn't so, it's nice to hear! Yet, in the absence of anything scientific, verifiable evidence we must assert that it is highly doubtful if Jews have a "genepool" that is different in any way from that of other peoples. While we cannot deny that Jews very often become highly prominent in science, lit, and other creative fields, and that much original thinking in numerous areas of endeavor came to birth in Jewish minds, physically Jews are the same as anyone else. As a matter of fact, we as Jews cannot forget that it is only a matter of some 35 years since the Nazi propaganda machine tried to popularize the notion of Jews as a race but, as such, the source of all of the world's ~~evils~~ ^{evils}! As the German dofferel then put it: Was der Jude glaubt ist einerlei, In der Rasse liegt die Schweinerei" In the Jews' faith I do not look; His race is what I cannot brook". We can not so readily forget the tragic consequences of that racial anti-semitism, the whole literature of spurious science which tried to contend that the Jew, the Semite, was part of a racial stock, sordid, selfish, swarthy and undersized, a parasite on civilization, to be contrasted with the blond, tall, civilized Aryan racial stock. The extremes to which pseudo-scientific rubbish went, was seen when Hitlerian

"scholars" even robbed the Jewish people of the genius of a David, a Solomon, the prophets, Jesus and a Paul declaring them not Jews but the products of blond, long-skulled Aryan Amorites. Although for a brief while this belief that Jews constituted a race was widespread it has been rejected since by every reputable anthropologist. Not only have they assured us, in the 1st place and categorically, that there are NO pure races but that racially the Jew is one of the least distinct of all the multitudinous groupings of men. These same anthropologists, such as Franz Boas now agree especially as regards both intelligence and moral qualities, that the differences within each race are greater than between the races. No race in and of itself is inferior or superior. The search, therefore, for explanation of capacities that seem beyond the comprehension of others, is not to be attributed to some superior breed, the right kind of genes, for as we reject a Hitler's imputing a racial INFERIORITY to the Jew so, in all honesty, must we reject a C.P. Snow's attributing a superiority.

If however one searches for a more valid explanation for a Jewish achievement some clues can be found, I believe in J. history. It was the German Jewish novelist of the 1930s, the late Lion Feuchtwanger who once wrote: "What is it that distinguished Jews from all other peoples since time immemorial and up to this day? I believe that their most distinctive characteristic is an enduring, vital awareness of a common history... There is not other people whose spirit and evolution are so saturated with history. All the deeds of the Jewish people have been wrought in the name of their history and it is by this rather than by race that they have felt and still feel themselves to be united. The God of Israel is not a nature God but one who proves Himself by His deeds... No other people has felt so deeply the flow, the dynamics of what they experienced as a community; nor has any other peoples experienced as intensively the ever enduring, the permanence within this eternal chance. The waves roll on, the river remains the same".

Clearly alligned to this sense of J. history: Chosen people concept - *לבוש ונא דע*! Greatly misunderstood Jewish view: not racial or political; not by birth, blood or racial endowment. My be of *Hineni* & my *Israel*? But other nations refused it (not kill, etc) not so much *Id* the *Id* but *Id* done *Id*.

② Men Age - "yet to come" concept requires labor of man - fulfill himself & his world. This would not other world.

③ Torah - more than just 5 Shs. Torah has been, and is, central to Judaism. If then Jews have achieved disproportionately and on a plane higher than that found among most other peoples, it has been, I believe, this RESPECT FOR LEARNING, for the written word, which has impelled the Jew to strive for excellence in the intellectual fields. If ever that concept of Torah becomes lost to the Jews, and I may say that there is grave danger that this may happen in this cynical and overly materialistic age, there is reason to believe that there will be NEITHER intellectual or moral excellence among the Jewish people. Indeed, there may be no Jewish people/.

As much, therefore, as one would like to believe Lord Snow's flattering words that the Jew is blessed with superior ~~gen~~ and innate endowments, by his unique genes, I do NOT so appraise him or his achievements. The Jew will measure up to his highest potential only so long as he recognizes the unique challenge which God sets before him, not only before the Jew but ~~verifier~~ before every human being whom He has fashioned. It is to hear as his own personal challenge the same one which came to Isaiah: "I the Lord have CALLED thee in right...light to nations..." It is to hear that challenge and to answer, as did the first of our own faith, Abraham, who responded by saying *Hineni*, Here I am". Amen.

INTRODUCTION

A GENERAL

- 1 once ths most vital S; people came to Syn in awe, they trembled before majesty, power of Deity
- 2 it was not a S like any other ordinary one; rather, day of deep soul searching, one for recital of law, one of deepest commitment
- 3 had ths place bec reminded people: still time to change before fate decided & inscribed fr gd/misfort

B SPECIFIC

- 1 today, stature and place of this S in our lives is obvious; not only here but in Syn everywhere except among the trad inclined, the orthodox
- 2 the excuses for our people as diverse as individuals who voice them: too much Syn!, too many holidays, be there KN & YK anyway; guess we have to be thankful for little things
- 3 empty pews provide own commentary

BODY

A QUESTION

- 1 all ths leads to some penetrating questions bec whether obs or not, a rel occasion to be noted & can not be casually shunted aside or ignored if we want to assoc ourselves wth Judaism *in this kind of S.*
- 2 why don't people come anymore; not superficial reasons but real ones
- 3 first answer: people do not come bec. they do not believe in essential mean of SS anymore
- 4 concept of Bk of Life, Judgement, evaluation of degree of repentance simply not valid for them; Gd is not a Judge and even if so, He is not their Judge
- 5 for these people, it is too late for us to do any convincing; tragedy only that it is from them that we so often hear plaintive cry: why happen to me?!
- 6 other, second catagory, to explain lack of concern: do not need this SS, we are not the ones who sin.
- 7 for them have story: people judged: inscribe wth "נ" the gd & evil; same letter, how differentiate? Gd: *no diff bec gd did not raise voice to prevent evil and all must suffer consequences. All share guilt.*

B LESSON

- 1 lesson: ~~that~~ all men involved in process of sin if not in commission then, as prayerbk states, by omission
- 2 not an empty phrase for the implication is stark & realistic: the silence, the casualness of concern, the disinterest, the unconcern with issues which cry out for our attention, all too obvious *but we don't care*
- 3 not concerned here with major crimes, of course; we hopefully do not fall into this type of catagory.

11 (S.S.; 1x/19/69; PM)

4 am speaking however of the very real commission re:
all too human failings; do we need to be reminded?
5 pettiness, gossip, sharp word, curt answer, distrust
of others & especially their motivations, desire for
revenge, lack of feeling

6 these are the really great sins and we are all guilty,
without exception no matter how much we may care
to pamper our own egos

C TIME

1 in the light, then, of these sins of omission & commission
what the 10 days of Penitence give us is TIME, time to
think, to consider, to evaluate, to see ourselves

2 to give us time to make amends as the 10 days give
us time for ^{recall} gestation of the mind; the little things
the slights, the tone, the mood which we tend to
forget, to remove from conscious of our minds, hearts

3 it is in this context that SS comes upon us with extra
force, in midst of these special days, to remind us
that time is short, that the Day is waiting to be in-
scribed; that it should read 'Survival, in new year'

CONCLUSION

A GENERAL

1 what SS tells then for its time and for ours, for all
people who believe in the faith of their fathers: to
heed warning vs inertia, abstention, removal! for

2 these are the greatest sins of all: default; the sin
of omission is as despicable as sin of commission & we
all share

3 it is the last chance, the emphatic reminder of 'Day'

B SPECIFIC

1 once a year people reminded of evil they do, of sins
part of their lives & yet repent; too much, too difficult,
too delicate a personal matter to confront

2 it is well for us to heed message of SS to "return"
to find our way back, to be sincere in our desire to
make amends, and find a more hopeful way of life

3 those who are not here can not be forced in their
attendance nor in their degree of devotion; we, how-
ever, can find the satisfaction in knowing that we
have made the attempt, honest, simple and sincere,

4 the way "back" is open; let us not further complicate
our lives with sin of omission for the task devolves
upon us and the time is now -- Hosea gives call to return

5 "Return O Israel unto the Lord, thy God, for thou has
stumbled in thine iniquity; take with you words & re-
turn unto the Lord; Say unto Him, forgive all iniquity
and accept that which is good... Whoso is wise, let him
understand, whose is prudent, let him know them..."

AMEN.

Heb Tab, Frid evening; 1x/19/69

DNIP 12C

ABM plus SDS equals MAD.

And how do you like what a teenager told Rabbi Maurice David, White Plains, N.Y.: "Don't sell me Judaism. When you sell, you come on too strong. I want you to live your Judaism. And then I'll look at you. And I'll know."

* * *

BOOK REVIEWS

THE TEMPTATION TO EXIST

By E. M. Cioran:

*Translated from the French
by Richard Howard.*

Introduction by Susan Sontag.
Chicago: Quadrangle Press, 1968.
222 pages. \$5.00.

Strictly speaking, this superb volume of eleven incisive philosophical essays by the 57-year-old Rumanian-born Cioran residing in France, may not qualify for review in the NYBR *Bulletin*. It is not a "Jewish book" in the conventional sense. The essays, in their thrust of ideas and in their aphoristic style, frequently remind us of Nietzsche. Schopenhauer and some of the existentialists' moods also seep through *The Temptation to Exist*. Like the plaint "Nevermore" that drones through Poe's poem, *The Raven*, "Disillusion" choruses in many of Cioran's pages, even though there are times when he sounds more like a Platonist.

Due to Lack Of Interest Tomorrow Has Been Canceled

By Irene Kampen.

168 pp. New York:

Doubleday & Co. \$3.95.

Irene Kampen should have written a television comedy instead of a memoir. The plot: 45-year-old divorcee returns to Wisconsin University, shares an apartment with hippie girl, becomes involved with campus characters, meets football-playing fraternity boy. Boy falls in love with hippie girl, way-out hippie boy is revealed to be football star who saves team when fraternity boy breaks leg. Heroine cherishes memory and fraternity pin of sensitive, slim boy friend of early college days. Reunion shows old flame to be fat, insensitive. Wiser heroine throws away fraternity pin. For gags we have: Mrs. Kampen's difficulty remembering if Herzog is written by Bellow or Bellow by Herzog, age jokes ("Were you here on campus at the same time as William Jennings Bryan, Mrs. Kampen?"), heroine's inability to tell the boys from the girls. A TV natural.

GRETA WALKER.

NEGRO G.I.'S WIFE SUES CEMETERY

Charges Burial Was Barred on Grounds of Race

Special to The New York Times

BIRMINGHAM, Ala., July 25 — The family of a 20-year-old Negro soldier who was killed in Vietnam filed a suit in Federal Court today demanding that a whites-only private cemetery provide a burial spot for the youth.

The suit, believed to be the first of its kind, is supported by the N.A.A.C.P. Legal Defense and Educational Fund, Inc.

The dead youth is Pvt. Henry Terry Jr., who volunteered for Army service last September and was killed in action in Vietnam on July 3. The suit said that Private Terry had asked that he be buried in Elmwood Cemetery, one of the city's oldest and largest burial grounds, should he be killed in action.

When his family attempted to arrange for the burial, the suit charges, it was turned down on the ground of race even though the cemetery advertises space in the public news media. Private Terry was then buried in a Negro cemetery on July 19.

The suit asked that Elmwood Cemetery be required to provide space for transferring the soldier's remains. It also is an action designed to open the cemetery to all Negroes who seek space.

The suit was brought by Private Terry's 16-year-old widow, Mrs. Margaret Faye Terry, and his mother, Mrs. Jimmie Lee Terry.

Two years ago, the family of another Negro soldier killed in Vietnam, Jimmie Lee Williams, sought to have their son buried in a public cemetery in Wetumpka, a small town near Montgomery. They were turned down on the ground that all available space had been sold. The family then arranged to have their son buried in a national cemetery, and no court action was filed.

SEOUL BEGINS DRAFT

two means that will enable it to endure in its ongoing struggle. One is faith - faith as the antithesis of despair; faith as an inoculation that was injected into the spirit, the lifeblood of the Jewish people on the day it was born; the faith of the Jewish people in its way, in the justness of its cause, in its future; faith that safeguards and immunizes against despondency, impotence, defeatism, and inaction. The second is 'fear not;' the basis and precondition of the ability to stand up to the struggle and to overcome, in all times and in all changing conditions."

As human beings, as Americans, as Jews we are constantly confronted with so many situations that seem impossible to surmount, obstacles that seem insuperable. Who among us is not overwhelmed by the impossible and has not given in to despair and hopelessness? On this day of Rosh Hashanah, let me zero in on the foremost concern of every Jewish parent today. How can we living outside of Israel retain our young people as positively identified Jews? How can we be insured that our grandchildren will cherish the faith and be identified with the people of their grandparents?

The process of alienation from the Jewish community is escalating at a frightening pace. Jews are found in growing numbers in the New Left and other Radical organizations on and off the campus. They are justly exercised over Biafra, but are unconcerned with the fate of Israel. They are rightly troubled by racial prejudice in America, but are wholly oblivious to the religious tyranny against Jews in Russia and Poland. They are correctly bothered by the suffering of the North Vietnamese, and couldn't care less about the thousands of Jews languishing in the Arab lands. They speak only about the Jewish landlord in the ghetto, and never about anti-Semites, black and white in the society. They have psychologically internalized the hatred of the oppressor, and forget their own people in their suffering and danger, and remember them only to castigate them.

According to "Fortune" magazine, among the small number of committed, identifiable radicals on most campuses, probably one-third to one-half are Jews. This past winter there was an article in "The Village Voice" written by M. Jay Rosenberg and entitled "To Uncle Tom and Other Such Jews." This is a scathing attack against the young self-hating Jews, in which he states: "It is becoming increasingly fashionable in certain left-wing circles to put down everything Jewish. Today's young American Jew desperately wants assimilation. Jewishness embarrasses him. He finds the idea of Jewish nationalism laughable. The leftist Jewish student is today's Uncle Tom. He scrapes along, demonstrating for a John Hatchett, ashamed of his identity, and obsessed with it."

How can we as concerned Jewish parents, devoted members of synagogues, handle this challenge to Jewish existence? The landing on the moon required the total involvement of skill and genius of everyone associated with the project; the capturing of our Jewish youth will not be achieved without total mobilization of all the forces at the disposal of the American Jewish community.

Dr. Timothy Leary, the foremost exponent of the "fulfillment through drugs" philosophy, noted that the number of Jewish students among his followers was very extensive. He went on to say that many of the Jewish youth have joined his movement out of rejection of the sham and hypocrisy of their parents' life, and because the spirituality of the Jewish home has been dulled. He suggested that the parents of the modern Jewish youth had lived and struggled through a severe economic depression and were over-concerned with material advantages, but that their children, "born after 1940, are not interested in joining the quest for more material things."

This was so well depicted in the motion picture "Goodbye Columbus," when the father told his prospective son-in-law that "in this world, you have to be a little bit of a goniff." All the things that are abhorrent to our sensitive young people are found in the life style of the family drawn by Philip Roth. There was crudeness, vulgarity, ostentatiousness in abundance, with no trace of concern for the fine and noble, interest in causes, or attachment to a set of ideal values or spiritual objectives in life.

In a certain sense, our young people are not less religious than their parents, but more religious. They value honesty and integrity in a society consumed by sham and hypocrisy. They point up that we talk about brotherhood, but act in self-interest; that we praise peace, but condone war; that we shout about moral standards, but acquiesce to outrageous injustices; that we proclaim our devotion to the spiritual, but pattern our lives by the material. They are in search of purpose and meaning, and thus they give their energy to the underprivileged and the alienated. They remain uncomfortable in the midst of their parental comforts. We have no right to expect Jewish identification on the part of our young people, if all they see is institutional or organizational affiliation on our part. If the ethics and values of Judaism are not integral to the life of the parents, and Jewish tradition does not pervade the home, then Judaism is doomed to become irrelevant and obsolete to the

children - a faith without fire and a creed without color. A homeless Judaism is a hopeless Judaism. The philosopher Franz Rosenzweig charged the Jewish home with failure. He wrote, "Formal religious education is of no avail in the absence of the reality of religion - a religion seen with the eye, tasted with the mouth, heard by the ear, in short, practiced physically."

The first two letters of the Hebrew alphabet spell AV, father. In truth, from our fathers, from our home, we learn the alphabet of life. The Jewish home is the basic institution of Jewish life, for it has the first chance and prime responsibility of shaping and molding the Jewish attitudes and enthusiasms of the child. If the home fails, no other agency can make up for this failure.

If we mean to insure Jewish identification among our youth, we must mobilize every force towards that end. In addition to refashioning and refurbishing the home, we must afford our children a meaningful and significant Jewish education in depth of ideas as well as length of time. If we are sincere about survival, then we must get off the Bar Mitzvah merry-go-round that leads nowhere. Our young people must be taught that in being Jewish one is truly human; that the fight against racism, war, poverty, discrimination is a struggle rooted in Jewish doctrine. We have to begin to seek new definitions for old truths, and stop answering the questions that no one is asking. Our young people are not asking "how to be Jewish," but "why be Jewish?" We owe to them as well as to ourselves, to prove that the values and ideals that they claim to seek are integral to our teaching and tradition.

The story is told of a group of sailors who were floating on a raft, rescuing themselves from a sinking ship, but they were near death with thirst because they knew that ocean water was worse than no water at all. As they drifted, they soon met a boat, and overjoyed, they asked the crew for fresh water. They were told that all they had to do was to lower their buckets and help themselves to the water around. The sailors thought they were in the midst of the ocean, when all along they were right in the middle of the Amazon River where the water is fresh. We need to teach our youth that the Torah is truly a source of Mayim Chayim, and that Judaism is not only a living faith but also a faith for living.

There is no substitute for intensive Jewish education as a guarantee for Jewish identification. A study, on the basis of a questionnaire, was made of the backgrounds of the 10,000 young people who came to the Jewish Agency to volunteer themselves for service in Israel in the last week of May 1967. The overwhelming majority came with a sound Jewish education, either from Yeshivos or Day Schools, or who were identified with Jewish interest groups through the teen years. Their Jewish loyalties were stirred and their Jewish education led them into the path of Jewish dedication.

I refuse to subscribe to the prophets of Jewish gloom and doom, for I am convinced that, just as in the technological universe, so in Jewish destiny, the impossible is possible. As Herzl declared, Im tirtzu ain zu agadah, "I dream the impossible dream." I dream of an American Jewish community, physically secure and spiritually mature. I dream of a Jewish youth, knowledgeable of their heritage and history, committed to their tradition. I dream of Jews concerned about the land of Israel, and the people of Israel, wherever they are; proud of their past, interested in their future. I dream of Jews, with open minds, gracious hearts, and noble souls, who revere God and respect the dignity of every man.

May the year Tav Shin Lamed, 5730, spell Tavo Shalvah La'olam be a harbinger of peace and tranquility to the world.

YOM KIPPUR: A.M.

Friends, over the course of the year all too many parents come to us asking help on behalf of their children, seeking guidance and counsel. While countless thousands are able to communicate with their youngsters there are others who are desperate as they find their children growing away from them, being estranged, turning to new confidants. At this point the parent follows one of two extreme measures: all things being equal he grows panicky just because his youngster has grown excessively long hair, or he acts blasé toward his hippie daughter feeling it better that she is "tuned in" than her being "turned on". Of course, what the kids want is something else entirely: they want to be left alone but want the sympathetic ear always ready and nearby so that when hurt by the experiences of life, from which no parent no matter how well intentioned, can shield them, they can return to warmth, security and love. The young people are in a state of rebellion and very few of us would blame them; after all, it is not a matter of great ^{insight} ~~insight~~ to realize that this is not the best of all worlds.

The youngster ^{today grows up} ~~who lives~~ in an ^{era} ~~era~~ which has ^{been affected by} ~~let him grow up with~~ one conflict or another affecting him for almost thirty continuous years; who finds that his ~~elders are ruled by a double standard of behavior~~ ^{he} and who knows that while he

is expected to lay down his life in Asia he is still ^{not taken seriously} ~~treated like a fresh kid~~

^{common factor} in America, this youngster ^{he is not even allowed to vote but to die} can not be expected to love or be in sympathy with all of the standards we profess as part of the Establishment. It is in this context that I would cite to you the titles of two books, recently published;

their headings are indicative of the tenor of our time. The one was called "The Temptation to Exist" and the other, even more pessimistic, "Due to lack of interest Tomorrow has been Cancelled". ~~I think that these titles say it best!~~

Now, from the general as well as from the Jewish points of view, some of ^{contemporary} the aspects of rebellion ~~we find in our time~~ ^{expressed} were best depicted in the very fine motion picture: "Good-bye Columbus", based on Philip Roth's ~~short~~ ^{part of} stories. All the things that our young people find abhorrent were ~~found in~~ the life-style of the family shown on the screen: they were crude, vulgar, ostentatious, selfish, they had no interest in causes or ^{and} attachment to values; ~~and~~ ^{they} lived in a home and ^{used goods solely} ~~life-style created only~~ for their own satisfaction. Of spirituality

there was no question for such objectives simply do not exist for them. This type of life, ^{This lack} ~~these type~~ of values ^{is} ~~are~~, of course, the great tragedy of our era, from the secular as well as from the religious points of view. As a result, the youngsters ~~not only~~ join protest movements ^{feeling an} ~~but finding no~~ outlet for their needs ^{at home but} ~~and~~ finding their parents insensitive, even callous and unresponsive to their inner drives. ^{It has been proven that} it is just the most sensitive, the best youngsters, who ~~become the leaders of these protest movements, who~~ are in the forefront of the battle against the Establishment. One need not be a ^{radical} ~~leftist~~ to be incensed at the action of a white cemetery association in Birmingham which refused the burial of a negro soldier, killed in Viet Nam. ^{They rebel while we accept this absurd reality!} ~~on the grounds of race; this in 1969.~~

We need not be surprised, therefore, that Jewish names predominate in the New Left movements or even that Timothy Leary the ^{drug} ~~1970~~ advocate has noted that the number of Jewish students in his movement was "very extensive". Also, an article some time ago in Fortune magazine, which was called to my attention, told that of the small number of truly committed, radical activists on campus from one-third to one-half are identifiable as Jews. This, of course, ~~does~~ not mean that they embrace the values, ideas, theology or customs of Judaism; it only means that they come of out a Jewish heritage. As a matter of fact, in many instances they tend to reject, if not renounce, their 5730 ~~year~~ old tradition. These youngsters are concerned with Biafra but not with Israel; they ^{personally} ~~are~~ ^{abhor} racial prejudice but the anti-semitic denunciations in Poland and Russia leave them cold; they have compassion for the suffering of the North Vietnamese but the terror of Jews in Arab lands does not affect them; they will fight for a John Hatchett but will snub the pleas of an Abba Eban; they know the meaning of a race-riot but not of pogrom; they support a black studies program no matter what the cost but are insensitive to Jewish studies; they will roundly castigate the Jewish landlord in the ghetto but not the anti-semitic either white and black, ~~who attacks their own flesh and blood~~; their heroes are Cleaver, Brown and Carmichael but they have never heard of Herzl, Halevi or Bialik. On the same level, but in a different context, they laugh at our concern with their morality when they know that we adults, their parents, pay up to \$25 per seat

much to "Curious" &

in the first 2 rows of "O Calcutta". In the light of what we can observe, it would appear to me that while they may be misdirected and disoriented and while I vehemently disassociate myself from their ^{especially their love of the idea} order of priorities, they may be just as moral as we. There is no question that they are more sensitive than we to the needs of the time. When they embrace concepts such as honesty, integrity, right, ^{pure} for them ^{there are absolutes while we accept them in context of compromise!} ~~it is not a sham~~. A colleague of mine reports that a youngster challenged him deeply with the words: "Don't sell me Judaism. I want you to live your Judaism. And when I'll look at you; and then I'll know". It appears that the crux of the matter is to be found in the words: I'll look at you and I'll know! ^{Their views may be all wrong & even, or nec., childish but} Their standards are high, their ideals are often noble and even when we disagree, they look at us and they'll know. It all comes back to our having been insensitive to their questions because of our own involvement when their need was greatest; when we thought that to make them financial secure was more important than to confront their ^{moral} ~~real~~ challenge.

To these problems there are no answers. We do know, however, that certain things ~~do~~ affect the youngsters and that they can not all be characterized as rude and moral misfits. Just the contrary, as the music festival in upstate NY has indicated; if the motivation is there, ~~and~~ the response should be forthcoming. And perhaps that is precisely what we should be doing on this solemn day, this occasion for introspection, of renewal, of looking deeply at ourselves and our relation to others. We can only be forgiven for whatever sin of omission or commission ~~which~~ burdens us if we know ourselves fully, are willing to examine our gain as well as our lack, and are ready to admit our failures to others as well as to ourselves. What we ought to do then is start at home and look at our relation to our children: what has been our motivation or lack of it, in a family torn apart, insensitive to each other's needs, the glow of warmth and love having been extinguished. Being a father or mother does not make one a parent just as having a piano does not make one a musician. Being a parent is an endless task which can not be defined except in the time for listening, understanding, helping and sharing. The director of the N.Y. State Division of Youth recently observed that many teen-agers

especially in the suburbs, felt they had to get appointments to see their parents because everyone was always on the move. It is when the youngster escapes from these drives that he will find a mutuality of concern in his peer group, be it the New Left or radical right; In short, he will have found a home.

But, finally, to make of the rebellious youth a person who appreciates his ancestry in Jewish terms, it might be well to accentuate time and again the Jewish background, the religious foundation, the moral imperatives of so many of the causes we do espouse. It might be well to remind the kids that not all parents are bad, by definition! Of course, the consciously linked Jew is in the minority but that is our fault, not theirs; with all due respect the adult can not expect his child to live a more moral life than he espouses both publicly and privately. How many of us recall the highest accolade paid to Willy Loman in "Death of a Salesman"; "he is liked, he is well liked" but the sons could not believe it because they had caught the father in a compromising situation. The student's challenge to the rabbi: "I'll look at you and I'll know" applies to us as well; to our principles, to our espousal of Judaism, to the manner we relate our highest ideals and the most noble values ~~of the faith~~ to the way we live our lives from day to day. Living a Jewish life was never meant to be a simple proposition! To be a parent, to have standards ~~as a Jew~~ and to live by them, to be motivated by our Torah and teach it to our children, to ~~take~~ ^{make} a sacred occasion such as this Day of Atonement seriously, to relate oneself to God in all humility and thankfulness, these are the aspects of life which we must ^{also} share with our children. ^{not only our material advantages.} How many of us are able to have them openly look at us, ~~and share~~ and know? In that setting it may be possible to overcome some of the difficulties of our time. At least we will be able to stand in honesty before our youngsters, and with pride we can challenge them: this is what I have done for us on a noble level, for others because my faith has inspired me, for the future because ~~of~~ the spirit of decency within demands it. Will you, son-d, share this task, can you offer as much, can you stand in respect before me as I stand in pride of achievement before you? My friends, if we can communicate with our children on this level — this Yom Kippur will have truly marked the start of a new way of life for us and all our dear ones.

Amen.

VIETNAM ONE WEEK'S DEAD

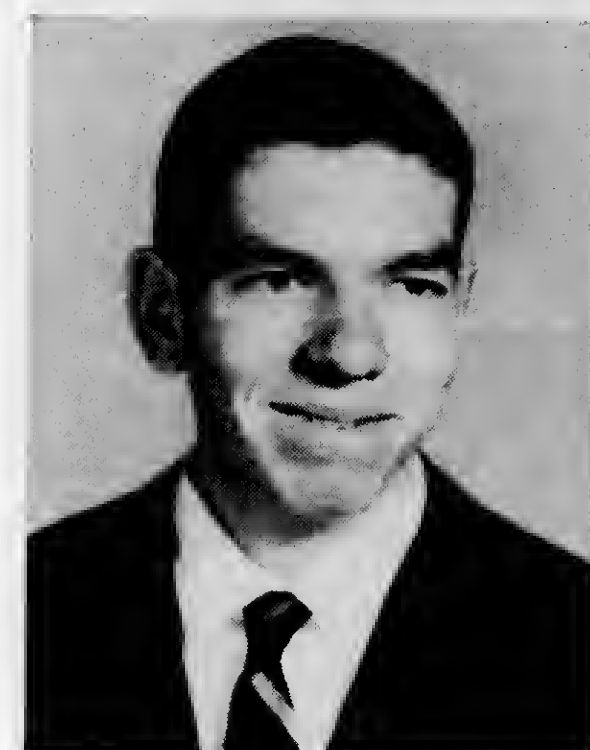
The faces shown on the next pages are the faces of American men killed—in the words of the official announcement of their deaths—"in connection with the conflict in Vietnam." The names, 242 of them, were released by the Pentagon during the week of May 28 through June 3, a span of no special significance except that it includes Memorial Day. The numbers of the dead are average for any seven-day period during this stage of the war.

It is not the intention of this article to speak for the dead. We cannot tell with any precision what they thought of the political currents which drew them across the world. From the letters of some, it is possible to tell they felt strongly that they should be in Vietnam, that they had great sympathy for the Vietnamese people and were appalled at their enormous suffering. Some had voluntarily extended their tours of combat duty; some were desperate to come home. Their families provided most of these photographs, and many expressed their own feelings that their sons and husbands died in a necessary cause. Yet in a time when the numbers of Americans killed in this war—36,000—though far less than the Vietnamese losses, have exceeded the dead in the Korean War, when the nation continues week after week to be numbed by a three-digit statistic which is translated to direct anguish in hundreds of homes all over the country, we must pause to look into the faces. More than we must know how many, we must know who. The faces of one week's dead, unknown but to families and friends, are suddenly recognized by all in this gallery of young American eyes.

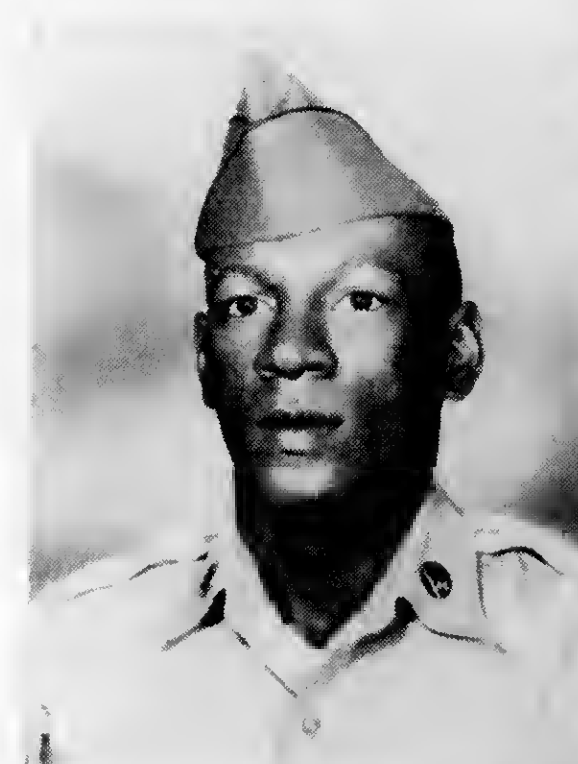
May 28 - June 3, 1969



Michael C. Volheim, 20
 Army, SP4
 Hayward, Calif.



Roy E. Clark, 23
 Army, Pfc.
 Culloden, W. Va.



Cleveland Browning, 22
 Army, Pfc.
 Miami, Fla.



Matthew T. Lozano Jr., 21
 Army, Pfc.
 San Antonio, Texas



Derrill L. Price Jr., 20
Army, SP4
El Dorado Springs, Mo.

During the week of May 28–June 3 these men were also reported killed in action.

Earl A. Godman, 21
Army, Sgt.
Baltimore, Md.

John P. Karr, 21
Army, 1st Lt.
Clearwater, Fla.

Gary K. Smith, 20
Army, Pvt.
Detroit, Mich.

James S. Luckett II, 28
Army, 1st Lt.
Columbus, Ohio

Claude R. Van Andel, 19
Army, Sgt.
Norfolk, Neb.

Charles E. McMillion, 20
Army, Pfc.
Jefferson, Ohio

Albert C. Walls Jr., 22
Army, Pfc.
Elmsford, N.Y.

Richard L. Cox, 21
Navy, HM3
Shakopee, Minn.

Valarian L. Finley, 21
Marines, L. Cpl.
Mandaree, N. Dak.

Peter R. Adams, 19
Marines, L. Cpl.
Dorchester, Mass.

Kenneth W. Smith, 20
Army, SP4
Detroit, Mich.

David T. Chapman Jr., 20
Army, SP4
Dumas, Miss.

Charles R. Jones, 29
Army, SP4
Calhoun City, Miss.

James E. Workman, 22
Army, Pfc.
Harts, W. Va.

Wesley G. Ice, 21
Army, Pfc.
Bridgeport, W. Va.

Richard N. White, 21
Army, Pfc.
Golden Valley, Minn.

James P. Duffy Jr., 20
Army, Sgt.
Brunswick, Ohio

Jack L. Johnson, 20
Marines, Pfc.
Elkhart, Ind.

John M. Stenberg, 20
Marines, Pfc.
Pasco, Wash.

Thomas J. Orr, 20
Marines, Pfc.
Garden Grove, Calif.

James B. Smith, 19
Marines, L. Cpl.
Louisville, Ky.

Robert G. Schmidt
Marines, L. Cpl.
Levittown, N.Y.

Pedro A. Rios, 40
Army, Sfc.
Mount Holly, N.J.

Gary W. Cox, 19
Army, Pfc.
East Gary, Ind.

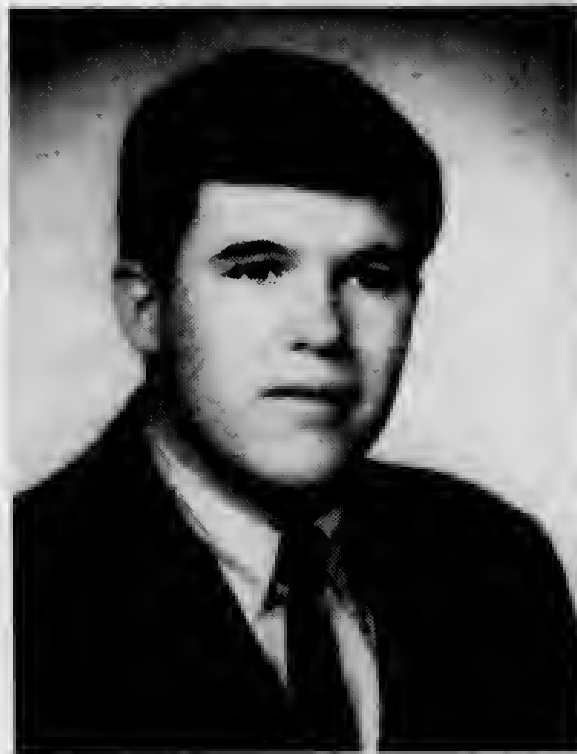
Ronnie E. Parker, 23
Army, Pfc.
Fullerton, Calif.



Farrell J. Vice, 21
Army, SP4
Abbeville, La.



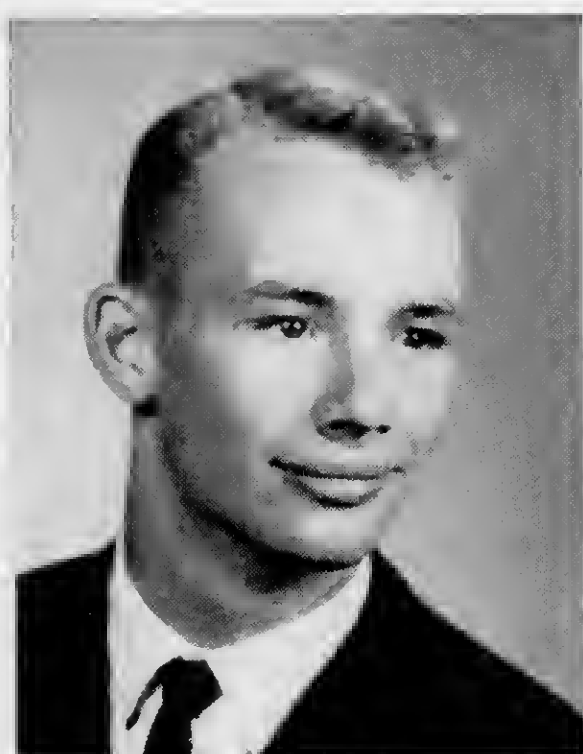
Scott E. Cochran, 18
Army, Pfc.
Eugene, Ore.



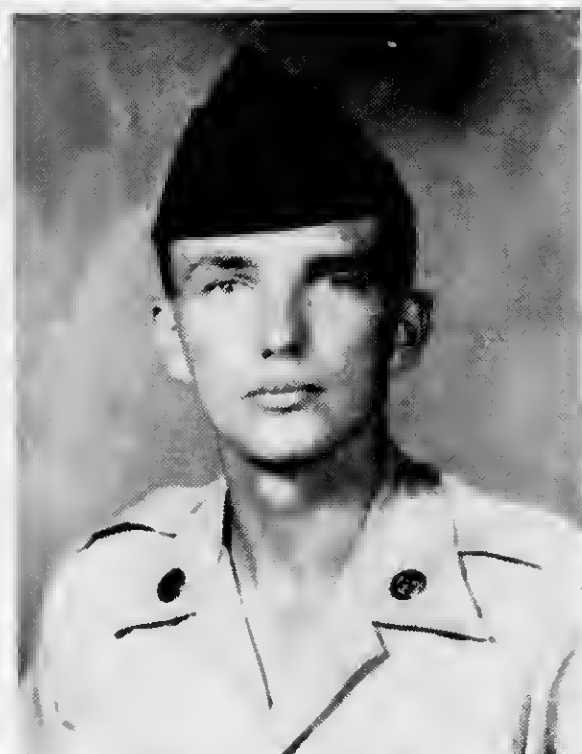
Philip L. Gamble Jr., 26
Army, 2nd Lt.
Newport, R.I.



James W. Clark, 21
Army, 1st Lt.
Reno, Nev.



Terry V. Miller, 23
Army, Pfc.
Ottumwa, Iowa



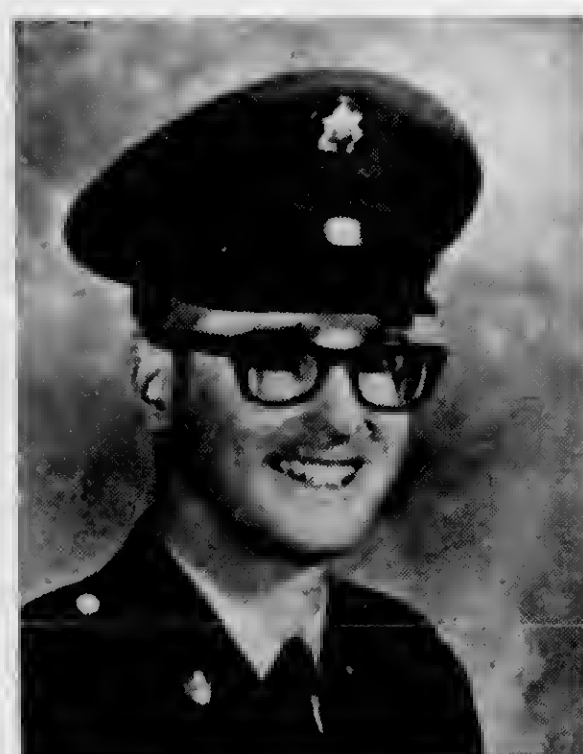
Herman L. Judy Jr., 23
Army, Pfc.
Alexandria, Va.



James Hebert III, 20
Marines, Pfc.
New Orleans, La.



Willie L. Kirkland, 20
Army, SP4
Avon Park, Fla.



Thomas A. Nebel, 20
Army, Pfc.
Keota, Iowa



Jim J. Walters, 20
Marines, Pfc.
Sioux City, Iowa



Dick E. Whitney, 22
Army, SP4
Newberg, Ore.



Robert L. Boese, 22
Army, Pfc.
Marion, Kan.

"Bring VN casualties
down to an acceptable
level!"

'I see death coming up the hill'

On the back of a picture he sent home shortly before his death near Saigon, Sgt. William Anderson, 18, of Templeton, Pa., jotted a wry note: "Plain of Reeds, May 12, 1969. Here's a picture of a 2-star general awarding me my Silver Star. I didn't do anything. They just had some extra ones." His family has a few other recent photographs of the boy, including one showing him this past February helping to put a beam into place on his town's new church. His was the first military funeral held there.

Such fragments on film, in letters, in clippings and in recollection comprise the legacies of virtually every man shown in these pages. To study the smallest portion of them, even without reference to their names, is to glimpse the scope of a much broader tragedy. Writing his family just before the time he was scheduled to return to the U.S., a California man said, "I could be standing on the doorstep on the 8th [of June]. . . . As you can see from my shakey printing, the strain of getting 'short' is getting to me, so I'll close now." The ironies and sad coincidences of time hang everywhere. One Pfc. from the 101st Airborne was killed on his 21st birthday. A waiting bride had just bought her own wedding ring. A mother got flowers ordered by her son and then learned he had died the day before they arrived. A Texan had just signed up for a second two-year tour of duty when he was killed, and his ROTC instructor back home remembered with great affection that the boy, a flag-bearer, had stumbled a lot. In the state of Oregon a soldier was buried in a grave shared by the body of his brother, who had died in Vietnam two years earlier. A lieutenant was killed serving the battalion his father had commanded two years ago. A man from Colorado noted in his last letter that the Marines preferred captured North Vietnamese mortars to their own because they were lighter and much more accurate. At four that afternoon he was killed by enemy mortar fire.

Premonitions gripped many of the men. One wrote, "I have given my life as have many others for a cause in which I firmly believe." Another, writing from Hamburger Hill, said, "You may not be able to read this. I am writing it in a hurry. I see death coming up the hill." One more, who had come home on leave from Viet-

nam in January and had told his father he did not want to go back and was considering going AWOL, wrote last month, "Everyone's dying, they're all ripped apart. Dad, there's no one left." "I wish now I had told him to jump," the boy's father recalled. "I wish I had, but I couldn't."

Such despair was not everywhere. A lieutenant, a Notre Dame graduate, wrote home in some mild annoyance that he had not been given command of a company ("I would have jumped at the chance but there are too many Capt. floating around") and then reported with a certain pleasure that he was looking forward to his new assignment, which was leader of a reconnaissance platoon. In an entirely cheerful letter to his mother a young man from Georgia wrote, "I guess by now you are having some nice weather. Do you have tomatoes in the garden? 'A' Co. found an NVA farm two days ago with bananas, tomatoes and corn. This is real good land here. You can see why the North wants it."

There is a catalogue of fact for every face. One boy had customized his 13-year-old car and planned to buy a ranch. Another man, a combat veteran of the Korean War, leaves seven children. A third had been an organist in his church and wanted to be a singer. One had been sending his pay home to contribute to his brother's college expenses. The mother of one of the dead, whose son was the third of four to serve in the Army, insists with deep pride, "We are a patriotic family willing to pay that price." An aunt who had raised her nephew said of him, "He was really and truly a conscientious objector. He told me it was a terrible thought going into the Army and winding up in Vietnam and shooting people who hadn't done anything to him. . . . Such a waste. Such a shame."

Every photograph, every face carries its own simple and powerful message. The inscription on one boy's picture to his girl reads:

To Miss Shirley Nash
We shall let no Love come between Love.
Only peace and happiness from Heaven Above.
Love always.

Perpetually yours,
Joseph

bl/wh, PR, NS, X, J
offices, and then
children (18, 19)
+ men 37 x old S/Sgt
tough, babyish
Pvt to Col
all services

there is a strong
believe every
Joe

XISKOR: YOM KIPPUR.

Friends, I am certain that all of us have different views of the war in Viet Nam; ^{some} ~~each~~ of us rejects the stated aims of that conflict, ~~or rejects them~~ while ~~still~~ others see our American involvement in ^{Asia} ~~that conflict~~ as an absolute necessity, while ^{still} others view it as the epitomy of lunacy. But all of us, I think, regardless of our views or depth of feeling had our composure shattered ^{when we} read, or heard of and then read, the June 27th issue of LIFE magazine. It was one of the most ghastly aspects of that conflict ^{for} ~~off~~ in that issue the names, facts and figures of the 242 Americans killed during the week of ^{May} ~~May~~ 28 to June 3rd were included. In studied and, of course, supreme irony this week ~~was selected because it~~ included Memorial Day! What made ~~the~~ page upon page of detail so overwhelming in its impact was the presence of pictures; 242 pictures of the dead young men of our nation so that, as the commentary to the article phrased, it, "more than we must know how many, we must know who." The faces of one week's dead, unknown ~~but~~ to families and friends, are suddenly recognized by all..." And, of course, this is the ~~crux~~ ^{crux} of the matter; we all know the type of youngster who looks out at us from the page and, again, as supreme evidence ~~and irony~~ of God's irony and man's individuality, every face is different. ^{and} every pair of eyes framed by a sullen, solemn, happy or placid facial expression represents a ^{unique} human being ^{but he} who will never attain his full measure of maturity. As we look over these pages and read the names and examine the pictures we note that there are blacks and whites, the names reflect ^{national} ~~many~~ different ~~family~~ origins, there are children depicted ^{family} ~~being no~~ more than 18 and 19 years old and there are photographs of men, 37 years old, one leaving seven children. There are the faces of the tough and the babyish, the private and the Lt. Colonel, there are the ~~pepresentatives~~ ^{representatives} of all branches of the service, there are the fat, the thin, the tall and the short but what they all have in common, what unites their individuality into one gory statistic, is that they are all dead. No matter what their place of origin they all died in Viet Nam. The issue of LIFE did much to influence the mood against that Asian conflict, it was a terrifying indictment ^{of} ~~against~~ American policy, it showed the American public 242 faces of their neighbors now no longer

er alive, ~~and~~ it gave concrete evidence of the banal attitude of some of our officials who attempt to soothe ^{their} ~~our~~ conscience with the thought that they are "bringing Viet Nam casualties down to an acceptable level".

But my friends even ^{to see} the pictures of these young dead, so shocking a confrontation in itself, is not the sole consequence of this special memorial issue. What struck me immediately is that these are youngsters, none of whom I knew, who ~~do~~ have families, parents, neighbors, friends, ~~and~~ what must be the effect of this death upon them, even if they knew each other just in passing or intimately in the sense of a parent or wife. What was not fully developed in the sparse commentary of the magazine ^{is} ~~was~~ the thought that there is a story behind every face; for us the pictures are bad enough but to those who knew them there is ~~a story~~, ^{is} a life, a personality and not merely a catalogue of facts. Therein lies the heartache, the weeping, the loneliness to follow! Was he a decent person or on the borderline, did he have a plan for the future or was he still searching, did he feel deeply about himself and his dear ones or was he without anchor, did he know why he fought and might have to die or was it incomprehensible, was he articulate or silent, was his past stormy or tranquil; we the impersonal outsider do not know but those whose life he touched, can they ever be the same again? Perhaps, in the course of years but it has been shown again and again that time ~~only~~ never heals it merely dulls the pain. How much more realistic can the grief be to mother, father, wife or child; do we need added evidence of the ^{impact} ~~futility~~ of war, the ^{quality} ~~glory~~ of battle, the loss of life? 242 of them, how they might have profited the world in life!

I think, my friends, that the parallel for us is obvious. We are gathered on this holy day for an hour of the most personal perspective, in a mood of somber and solemn observance. As when we were the magazine readers we opened the volume which confronts us, the Book of Life, ~~for us and our dear ones~~, and we see spread out before us also the names, the ages, the origins, the characteristics, the facts which pertained to our dear ones. But just as with the pictures of the young soldiers, behind every photograph or statistic there is a story, there is a personality, there is a life fully lived and it is this

aspect of memorial which truly and personally concerns and affects us. We see the picture of a man and we know his age well but he is our father and now it is a personal memory. We remember his guidance and counsel, his authority and wisdom and know that he lives with us always. There is the photograph of a woman, smiling and yet burdened by labor; ~~and we know her branch of service~~ ^{is} but she ~~becomes~~ ^{is} our mother and the tears are very real. How much she was to us always; she gave us life but that was, perhaps, the simplest of her obligations for the story of her ^{day} ~~life~~ relates to us from the moment of ~~our~~ birth to the tolling for her death. Again, the widow opens the Book of Memory and sees ^{the} ~~a~~ face of a man; it is the husband, the source of comfort, of sharing, of strength and the loneliness of ~~the past~~ sorrow is aggravated again. A man sees the picture of his wife, a woman of tender years grown older by his side and the story behind that picture is written in terms of warmth, concern, interest and love. So the pictures come alive for us, they take on flesh and blood, we relive again in our mind's eye the events of ~~the~~ past and how we related to them; thus we see brothers and sisters, dear ones and friends, even in the worst of catastrophes, the death of children both in peace and in war. The statistic becomes personal and the tragedy encompasses us totally.

And, of course, as this picture of memory applies to our dear ones in general terms so is it applicable to all ~~those~~ ^{family} of our ~~dear ones~~ who were part and parcel of this our House of God or to whom Judaism was relevant during the course of their lifetime. We think immediately of those who were taken from us by force, ^{sci. elzp 18} who died because of man's supreme inhumanity toward man, who meant so much to us and whom we honored as best as we could. ^{Now} ~~and yet~~ they lie in unmarked ^{common} graves ~~in different~~, sometimes even unidentifiable graves, on the other side of the ocean. [We can not even honor the specific resting place of ^{our} ~~that~~ picture.] And yet that is where the Synagogue fills the vacuum most ably and also in a most noble context. For you see, here we share with you the image of your loved ones who were part of this religious family, who came here and worshipped ^{among us} ~~here~~, who loved this House of God, who needed it as much as we. And those who never knew this Synagogue and whom we never knew? We

appreciate their lives through you, we see their Judaism in your devotion and
 we ~~know~~^{respect} their worth because we know what you represent. Where else, then, and
 how else to honor them ~~except~~ by your donation to this House of Worship where
 the Book of Life is open this day and where the continuity of Judaism is assur-
 ed? If those of the future want to know our stories, more than simply our fac-
 es and the facts of our existence, let them know of our devotion, our dedica-
 tion to eternal values, ~~and how~~^{that} we chose to assure ~~them in~~^{their future} honoring our depart-
 ed. What we are and what we do here shall live ~~for~~^{are} all of our efforts, our
 energies, our devotion ~~is~~ dedicated to the fulfillment of that basic premise.
 We have here a Synagogue known throughout the city for its magnificent reli-
 gious service and the concern it expresses for its membership; we have here a
 Sisterhood which does heroic work for the good of the Temple and for the commu-
 nity at large; we have here a Men's Club which has embraced adult education as
 its prime responsibility and has engaged in ~~debate~~^{profitable} the leading issues of our
 time; we have here a Parent's Association which works diligently for the good
 of the children so that they might profit and nothing is withheld from their
 educational needs; we also have a Youth Group which caters to the need, in-
 tellectual, moral and social, of our teen-agers. To support these endeavors,
 my friends, with your worthwhile contribution in memory of those who have ~~gone~~^{died}
~~before~~^{relevant} is a ~~worthwhile~~ and a rewarding undertaking. Because they are remember-
 ed here, because their names, ages, characteristics are fleshed out here in a
 spirit of giving and sacrifice, ~~and a memorial of material worth their stories~~^{the impact of their lives}
 shall never be forgotten. ~~for~~ the generosity of your gift echoes to the charity
 they have lived and fought towards Judaism and ones fellow man.

Each loss is personal, each death is unique, each tear is felt alone; still
~~because of~~^{can} this loss ~~help~~^{remain} us make others come alive. Let their memory live
 in this House of God and let the values they ~~implanted~~ be furthered here. Then
 will your dear one be remembered not only by you but by all who are touched by
 your generosity. Thus will the memory of the righteous be for ~~an~~^{eternal} blessing.

Amen.

Heb. Tab., Monday, Yom Kippur, YISKOR; Sept. 22, 1969.

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+600
+800

9041



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Vol. XXV, No. 10

DEDICATION AT INTERN



Mr. Mortimer Marcus carries Torah and Synagogue at May 4th Dedication of Torah doors. Others in procession are Rabbi William B'nai Jeshurun and Rabbi Eugene J. Cohen.

MORTIMER MARCUS GIFTS DEDICATED AT INTERNATIONAL SYNAGOGUE

In the presence of family and friends, an impressive dedication of the meaningful gifts of Mortimer and Harriet M. Marcus was held at the International Synagogue. The gifts consisted of a beautiful Sefer Torah and silver ornaments, three sets of prayer books and the entrance doors to the Synagogue.

Rabbi William Berkowitz, the spiritual leader of Congregation B'nai Jeshurun, of which Mr. Marcus is a devoted trustee, presided at the event, with the participation of Rabbi Harold H. Gordon, NYBR Executive Vice President and Secretary of the Synagogue, and Rabbi Eugene J. Cohen, the Synagogue Chaplain. Rabbi Ber-

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ly Speaking

A THEOLOGY OF REPARATIONS?

by Rabbi Kurt Klappholz

In our changing world new slogans and concepts are born each day. There is no doubt that we must take issue with some of them and face the consequences which new thoughts have upon the minds of our contemporaries. It seems that in the field of theology a new concept is engaging the thinking of a large segment of the Christian world.

Protestant theologians have responded to James Forman's Black Manifesto by incorporating the concept of reparations into their theology and into their actions. James Forman is desirous of collecting huge sums from the churches and from the synagogues of this country as compensation and redress for the enslavement of the Negroes by the White Establishment.

In the first place, the meaning of reparations as addressed to the Jewish community fully eludes our mental grasp. Before the Civil War the Jewish population of the United States was comparatively small and Jews were not slave plantation owners. It is difficult to see how Jews are joined to the Establishment. However, what goes much deeper into the matter of reparation demands is the attempt by Protestant theologians to find a theological underpinning for these reparations. That that is clearly so was amply demonstrated to the religious leaders of New York called together recently to City Hall by Mayor Lindsay in order to devise legal means to stop or to prevent intrusions into religious services by outsiders. The writer of these lines was among those invited and he was shocked to witness that after a brief period of legal presentations by the Mayor and Corporation Counsel the clergymen present suddenly shifted the discussion to the theology of reparations, a subject that was not on the agenda of the convocation.

To my great amazement, Protestant clergymen, white and black, rose to back the idea of reparations while some protested the methods adopted

(Continued on Page 4)

ception of Israel) will be overcome by the mood which gripped the Psalmist:

"Deliver me not over to the will of mine adversaries

For false witnesses have risen up against me, and such as breathe out violence;"

Our prayer — our answer — our "strategy" as rabbis and spiritual leaders must be, as it always was with religious Seers,

"Be strong, and let your heart take courage,

Yea, have hope in the Lord."

* * *

The High Holy Days and the following festivals will offer us sufficient midrashic material — as will our thoughts during the summer interval — as I pray will the changing climate of the world — to spell out the means and the ends of our search. *Kaveh el Hashem!*

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A Theology (Cont'd)

in seeking them. In the meantime the Catholic Church has been courageous in rejecting the concept of reparation with the explanation that the work for the improvement of the lot of the deprived will be done through the established church channels. This idea coincides with the position which I set forth at City Hall in outlining the view of the Jewish community on this question. I rose to state that the Jewish community categorically rejects the concept of reparations. I challenged the assembled clergy from all denominations to develop a theological foundation for this concept, since I claimed I did not know of the existence of such concept. I furthermore stated that the social philosophy of Judaism is found in the words of Leviticus "*Vechai Achichah Imach.*" I further elaborated that Judaism supports civil rights and equality before the law and that Jews have been in the forefront of civil rights movements here in the United States, and that Jews have made sacrifices in helping the deprived and the underprivileged.

While we welcome interreligious and interracial peace and harmony, we are not part of the Establishment. We are a minority and have as yet not fully attained equality in employment, in housing, in education and in other areas of life. We also do not believe that an analogy with Germany's payment of reparations to Jews and others is in place. Germany, a legally constituted Establishment, deprived Jews and others of their very right to exist. Germany systematically liquidated millions of Jews after having robbed them of their property and belongings. How any person in his sane mind can draw an analogy between Forman's demand for reparations and the restitution payments of Germany to its Jews is beyond my imagination.

Let us stop being the *Mah Yofis* singers of others and let us return to our good sense and logical reasoning. Let us not be shocked or dismayed by fantastic demands that have absolutely no basis in reality. If others feel that they have sinned, let them atone, but let us not be permitted to be maneuvered into a position which has no sense, meaning and logic.

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Also to be asked is whether, if reparations for past crimes is to be asked for, the Jew has not a right to ask for restitution from the Vatican, from national groups which stood by when we were being threatened with extinction, from church groups which never registered shock. The World Council of Churches, for example, recently went on record as favoring violence as a last resort when Negroes were menaced. The world of Christianity hardly manifested any concern or compassion when Jews were being wiped out by the myriads. On the contrary, today the church council is more inclined to favor the Arab leaders than the Israelis, who are the legatees of the remnants of European Jewry.

e ST. LOUIS CLERICS BAR REPARATIONS

Black Militants' Demands Rejected by 20 Leaders

Special to The New York Times

ST. LOUIS, July 5—Twenty St. Louis church leaders rejected this week black militants' demands for financial "reparations" but pledged themselves to work for elimination of racism and poverty.

Their position was set forth in an unusual joint statement, representing the Roman Catholic, Protestant and Jewish faiths. It proposed establishing an interracial committee of church leaders to meet regularly with representatives of the black community here.

The pastoral letter was the outgrowth of six Sunday confrontations between black militants and St. Louis area churches over the Negroes' demands for \$500-million in reparations from churches and synagogues.

Two Sundays ago, demonstrators entered the St. Louis Cathedral and said that they might spit in communion cups in future disruptions of church services if certain demands were not met.

'Threat of Sacrilege'

The four-page statement by area clergymen specifically rejected demands by militants for reparations payments. It also rejected the tactics of "the threat of sacrilege and the disruption of the worship of Almighty God" by those making the demands.

The letter said that such a method was "more harmful than helpful," and that such conduct "evokes reactions calculated not to deal with the main issues of the needs of the poor but rather mobilizes people of goodwill to divert their energies to the defense of their sacred institutions."

In the statement, the churches pledged themselves "to continue and to expand church and private funding" for programs that fight social ills. They suggested the possibility of setting up a broad coalition of community representatives to deal with racial problems.

The statement, addressed to members of churches and synagogues and to "the entire metropolitan St. Louis community," defined the role of organized religion as a "mission of reconciliation — of man to God and of brother to brother."

Signers included the city's five bishops — three Catholic, one Episcopalian and one Methodist — two rabbis and the

president of the Metropolitan Church Federation.

The group included leaders of black and white churches in the metropolitan St. Louis area.

The pastoral letter, released at a news conference, said: "We declare our guilt along with the rest of society for having failed to address ourselves with sufficient commitment to the solution of the problem of racial discrimination here in our own St. Louis community."

The statement carried the names of prominent church leaders, including:

John Cardinal Carberry; the Right Rev. George L. Cadigan, Episcopalian; Bishop Eugene M. Frank, Methodist; Rabbi Bertram Klausner of Temple B'nai

El; the Right Rev. Herman C. Scherer, Lutheran; the Rev. Dr. Paul S. McElroy, president of the Metropolitan Church Federation, and the Rev. James L. Cummings of the Christian Methodist Episcopal Church.

Negro Prisoners Separated

HUTCHINSON, Kan., July 5 (AP)—Negro prisoners at the Kansas Reformatory were moved into a separate cellblock today in the aftermath of a racial brawl involving more than 150 prisoners last night. Superintendent Joseph Noble said the Negro prisoners had requested the "temporary segregation" and were being guarded by highway patrolmen as they moved their possessions.

members are used in
ence as "antagonists" to
lenge Douglass and rebut

JEWISH UNIT LEAVES 'REPARATIONS' GROUP

The American Jewish Committee has withdrawn from the Interreligious Foundation for Community Organization, a coalition that has been seeking funds for a group that is demanding "reparations" for injustices to black Americans.

The committee was the only Jewish body in the foundation which serves as a clearinghouse for contributions to groups of the poor from religious institutions. Its membership includes 11 Protestant denominations and some Catholic representation.

Rabbi Marc Tanenbaum who had been president of the foundation since its inception two years ago said yesterday that the "overreaching reason" for the committee's withdrawal was "the incapacity of the foundation to take a clear-cut position on the revolutionary ideology and racist rhetoric of the 'Black Manifesto.'"

The "manifesto" is the principal document of the National Black Economic Development Conference, whose chief spokesman, James Forman, has been pressing the "reparation" demands.

Entertainment

Events

July 20, 1969

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

"BLACK MANIFESTO"

The recent disruption at the Interchurch Center in upper Manhattan and the abortive threat to disturb services at houses of worship in New York and elsewhere have brought the so-called "Black Manifesto" into sharp public focus.

It is evident that this Manifesto, despite the fact that it calls for the overthrow of our government, is in many respects relevant to the problem of racial justice in America. The real question is whether it can effectively advance the cause of the poor and deprived.

Certainly the Manifesto sharply dramatizes the deep dissatisfaction in the black community, and the fact that many black Americans have lost faith in our nation's ability or willingness to respond to the problems of hunger, poverty and prejudice. The depths of this emotion cannot be taken lightly.

Thus, if the Black Manifesto's revolutionary ideology and racist rhetoric is intended only to shock and arouse the American people, its authors have succeeded in their goal. Unfortunately, that is not all the Manifesto has done. It has also caused an unprecedented shrinking

* Rabbi Tanenbaum, who is National Director of the Interreligious Affairs of the American Jewish Committee, presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.

back in the white religious community, and has served to undermine the moral claims and the legitimate demands of the black militant movement.

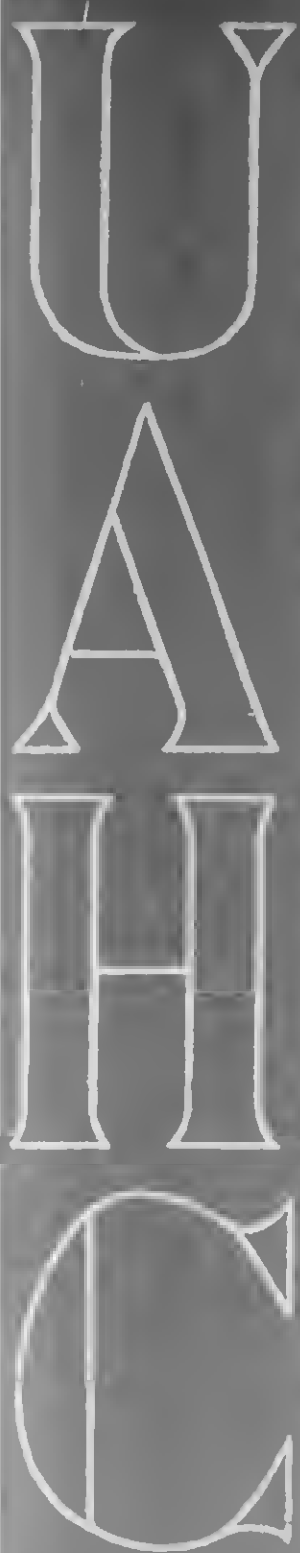
We must not allow the sensationalism of the Black Manifesto to confuse the great issues for which many dedicated men and women, black and white, are fighting. The very life and soul of this nation are at stake in this struggle for social justice, and the majority of Americans, Jew and Christian alike, must face up to having done far too little towards its realization.

The central issue that the Black Manifesto should have raised, but tragically did not, is a clear one: the re-ordering of our national priorities. Right now our Christian and Jewish communities should be pressing the Administration to allocate thirty billion dollars and more from the Vietnam War and the defense budget to rebuild our decaying cities, and to provide adequate health, education, housing and other essential services for the millions of Americans who are denied them.

We must not let ourselves be distracted by ill-considered calls for violence and terror by any group, black or white. Social reform is never simple or uncomplicated.

The best answer to the irrational appeals to violence in the Black Manifesto would be a White Manifesto -- promulgated by responsible and influential Christians and Jews of America, committing themselves to concrete actions to transform racial justice from a pious promise to a full reality as soon as is humanly possible.

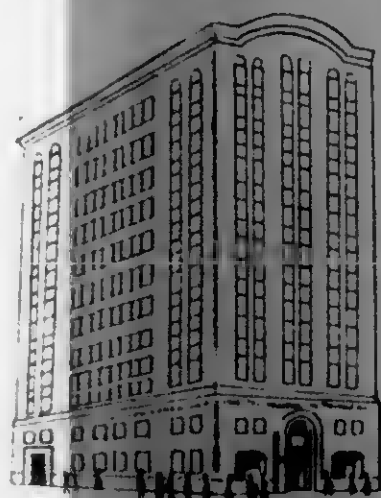
Certainly the American moon landing defines for us what is humanly possible, when the will and the wherewithal are at hand.



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To: Commission on Social Action; Social Action Chairmen;
Commission on Interfaith Activities; Rabbis;
UAHC Board of Trustees; UAHC Executive Staff

From: Albert Vorspan, Director

Date: June 6, 1969

Subject: JAMES FORMAN'S DEMANDS FOR REPARATIONS -- AND OTHER
URGENT MATTERS

The organized Jewish community, through the National Jewish Community Relations Advisory Council and the Synagogue Council of America, has developed a joint policy on the James Forman demand for reparations from churches and synagogues. The full text of the NCRAC-SCA statement is attached, as is the original Black Manifesto issued by Forman.

In addition, a subcommittee of these organizations has met to evolve detailed guidelines for recommended response in the event Mr. Forman or his representatives should seek to disrupt a synagogue service. So that you may have the thinking of the NCRAC agencies on this matter without delay, I am attaching herewith the memorandum prepared by the subcommittee.

As you probably know, Mr. Forman was expected to appear at Temple Emanu-El of New York City on May 9. The temple leadership proceeded in accordance with its own carefully considered guidelines which, in general, correspond to the attached. Mr. Forman did not show up. Representatives of the Jewish Defense League, armed with baseball bats and lead pipes, did appear however against the express wishes of the congregation, to "protect" the synagogue. This elicited a vigorous protest by Rabbi Maurice Eisendrath, UAHC president, which was made public in connection with the May Board meeting. See attached.

You will also be pleased to know that the UAHC Board, by overwhelming votes, reaffirmed the UAHC commitment to racial justice and urban affairs; authorized the appointment of a high-level emergency task force to explore ways and means of strengthening Reform Judaism's role in America's urban crisis; and condemned the proposed deployment of an ABM weapons system, calling instead for a shift of American priorities to the major tasks of social reconstruction in the United States. The texts of these resolutions will be sent to you shortly.

R E L I G I O U S N E W S S E R V I C E

DOMESTIC SERVICE

-24-

MONDAY, MAY 12, 1969

IFCO PRESIDENT, EXECUTIVE DIFFER ON STAND:
RABBI HITS MANIFESTO'S IDEOLOGY, RHETORIC

By Religious News Service (5-12-69)

NEW YORK (RNS) -- The president of the Interreligious Foundation for Community Organization (IFCO) differed significantly with the Foundation's executive director on what IFCO's official position is vis-a-vis the Black Manifesto.

The disagreement -- or "difference of interpretation" -- between Rabbi Marc Tanenbaum, the president, and the Rev. Lucius Walker, Jr., the black American Baptist clergyman who is IFCO's chief salaried executive, poses, the rabbi agreed, a rather serious internal crisis within IFCO.

Rabbi Tanenbaum states that the board did not support the "principle" of the manifesto; Mr. Walker has indicated otherwise.

The rabbi also expressed strong personal disagreement with the Black Manifesto, charging that its acceptance is "an invitation to national suicide," and that the document has a "revolutionary ideology" and "racist rhetoric."

IFCO sponsored (with \$50,000) the Detroit meeting which adopted the Black Manifesto -- a document calling for \$500 million in "reparations" from white churches and synagogues for their role in "exploiting" blacks, and urging "total disruption" or "seizure" of selected church and synagogue property or services if the demands are not met.

The Detroit conference, by adopting the manifesto, created on-going and as an autonomous organization the National Black Economic Development Conference (NBEDC).

Mr. Walker, was chairman of the Detroit meeting. Chief spokesman for the NBEDC and Black Manifesto in New York has been James Forman, whose presentation of the manifesto demands to religious bodies in the city has aroused national interest and controversy.

On May 6, the IFCO board of directors -- composed of representatives both from major denominational agencies and from local community organization efforts -- met to determine IFCO's position regarding the manifesto.

(more)

R E L I G I O U S N E W S S E R V I C E

DOMESTIC SERVICE

-25-

MONDAY, MAY 12, 1969

Mr. Walker, speaking for the board at a press conference, said it had unanimously decided to endorse "in principle and in programmatic aspects" the manifesto and all other documents of the Detroit meeting. Mr. Walker deferred comment on whether IFCO endorsed the tactics advocated by the manifesto.

However, Rabbi Marc Tanenbaum, director of interreligious affairs for the American Jewish Committee and IFCO's president, stated here that IFCO's board had "voted to include in the minutes of the meeting that it does not support 'the tactics of disrupting churches and synagogues.'"

"With regard to the Black Manifesto," said Rabbi Tanenbaum, "the IFCO board did not take a position on the ideological principles or rhetoric, but voted to consider support for 'the programmatic aspects of the manifesto and the other Conference resolutions.'"

Rabbi Tanenbaum said he was "quite unhappy and disturbed at present developments which make it appear IFCO becomes daily and publicly implicated in endorsing and supporting policies and programs of the Black Manifesto.

"This is something we will have to clarify as an agency."

Although the rabbi also said white board members had shown "some positive sentiment" in support of his own position, he agreed that that sentiment had "not been translated into formal voting action."

He said his interpretation of the action taken was based upon discussions with both black and white board members after the May 6 meeting. Rabbi Tanenbaum was not present when the vote was taken by the board.

Rabbi Tanenbaum revealed that before the IFCO directors met on May 6, the white and black members of the board had caucused separately. He also stressed his personal disagreement with the manifesto.

He told Religious News Service that he had urged the white caucus and the IFCO board "to repudiate both the revolutionary ideology and the racist rhetoric of the Black Manifesto, which reads like a page out of Marxist-Leninist doctrine and the handbooks of Mao Tse-tung and Che Guevara for revolution by terror and violence.

"That manifesto calls for the use of force and the power of a gun to bring down the government, for armed confrontation and long years of sustained guerrilla warfare inside this country, and for black domination of America.

(more)

R E L I G I O U S N E W S S E R V I C E

DOMESTIC SERVICE

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MONDAY, MAY 12, 1969

"To accept this manifesto as the ideological framework for programs in economic development in the United States is to accept an invitation to national suicide."

Mr. Walker has been a supporter of the manifesto from the outset. Before the IFCO board meeting, he had called the Detroit Conference "a historical first for black people in this day and age because it signified a break from civil rightism to self-determination of the black community to obtain control over ghetto resources."

He also made clear he personally supported the manifesto, and said he would work to gain official IFCO approval of it.

Mr. Walker was named in the manifesto as a member of the NBEDC's steering committee, but the IFCO directors voted May 6 to "suggest" that no IFCO staff member serve on that steering committee.

That suggestion, and the board's decision that no church money given to IFCO would be used for the operation of NBEDC unless so designated, were cited by Rabbi Tanenbaum in defense of his interpretation of IFCO's role.

But the rabbi also stressed that despite his criticism of the manifesto, "so are we critical equally of our own failures to have responded adequately to the great moral crisis which racial justice presents to our churches and synagogues and to our nation."

IFCO was founded more than two years ago as an ecumenical channel and clearing house for Churches to use in meeting the needs of ghetto and poor people. To date, IFCO has been an avenue through which churches have contributed more than \$1.2 million to community organization efforts. Ten major religious agencies belong to IFCO.

"IFCO has made considerable progress during two years of existence as a vehicle of great potential service," the rabbi concluded. "It has become a unique instrument to serve -- on an interfaith basis -- the cause of effective social change through reform of our system by democratic means.

"These present events have tended to deflect from that achievement and have clouded IFCO's future potential. I regret that very much."

THE "BLACK MANIFESTO" OF THE BLACK ECONOMIC DEVELOPMENT CONFERENCE

A Policy Statement Issued by the
Synagogue Council of America
and the
National Jewish Community Relations Advisory Council

May 12, 1969

Public attention has been focused on the disruption of religious services by spokesmen for a newly created Black Economic Development Conference. The threat that such disruptions and the demands made by the Conference will be repeated and enlarged leads the Synagogue Council of America and the National Jewish Community Relations Advisory Council to issue the following statement for the consideration and guidance of synagogues and other Jewish communal institutions.

The "Black Manifesto" issued by the Black Economic Development Conference proposes:

- to disrupt divine worship services in churches and synagogues and "the total disruption of selected church-sponsored agencies";
- to seize churches and synagogues and hold them in ransom for half a billion dollars "reparations" for 200 years of slavery;
- to seize "office telephones and printing apparatus of all church-related agencies and to hold these in trusteeship until our demands are met;
- to resort to violence and force, if necessary, to achieve these goals.

Two separate issues have been raised by the "Black Manifesto": one by the substance of the demands, the other by the tactics employed to advance them. We find the demands and the tactics objectionable on both moral and practical grounds.

I. The Demands

It is evident that much remains to be done if the racial discrimination that has shamed our American past is to be wiped out. We believe that it is entirely in order for our religious and communal institutions -- no less than other segments of our society -- to be challenged, both from within and from without, to face up to their own shortcomings and responsibilities. The gap between principle and performance is lamentably large; we have fallen short of our responsibilities in working for racial and economic justice.

We submit, on the other hand, that the demands for reparations by the Black Economic Development Conference is not an answer to the inequities and injustices of our society. It is clear that even if these demands were met in full, these inequities and injustices would not be rectified. To that end, a far more reliable guide for priorities is to be found in the Kerner Commission Report, the "Freedom Budget" of the A. Philip Randolph Institute and in the National Urban League's "Domestic Marshall Plan".

What is required is massive government action in the areas of employment, housing, education, health and welfare. To say this is not to shirk personal or organizational responsibility, for such action can come about only if we as citizens declare and press our determination to pay the substantial costs that are involved. It is for this reason that the Synagogue Council of America and the NJCRAC urged their constituents to support the Kerner Commission's far-reaching recommendations and to make known to congressmen their support of the taxes that will be necessary to finance the crucial measures advocated by the Commission.

We recognize that developments in the intervening months, including congressional ~~cutbacks of funds~~ for a whole range of domestic programs dealing with poverty and the urban crisis, are hardly calculated to inspire confidence in the seriousness of the national commitment and in the social effectiveness of religious and communal institutions. This is all the more reason why we must not permit public attention to be diverted by misguided demands from the real tasks and challenges that must occupy our energies and commitments.

We, therefore, urge congregations and communal institutions to:

- redouble their efforts to effect restorations of state and federal budget cuts in the areas indicated above (i.e., employment, housing, education, health and welfare), and indicate their support of higher taxes, if necessary, adequately to finance these measures;
- strengthen communication with local black communities, both on the clergy and lay levels, and to contribute to the support of indigenous self-help projects.

The Synagogue Council of America, through its newly established division of urban affairs, the National Jewish Community Relations Advisory Council and their national constituent agencies are prepared to assist synagogues and communal institutions in the implementation of these goals.

II. The Tactics

The tactics resorted to by spokesmen for the Black Economic Development Conference in advancing their demands must also receive our serious attention, for these tactics involve disruption of divine services, demands for "ransom" and threats of violence.

We recognize that Americans can no longer speak of "violence" and "extremism" without the terrible knowledge that their most destructive manifestation in American life is to be found in the violence done to the lives, the hopes and aspirations of our Negro citizens. It is equally true, however, that even in pursuit of desirable ends, violence does not contribute to the fashioning of a better society; violence only breeds more violence, and nourishes repression, not justice. 11

We further express our conviction that the values by which men's actions and goals are judged are not subject to the exigencies of time, and certainly not to those of race. The "revolution" in our cities and on our campuses does not create its own morality. The exegesis which enables some religious leaders to suspend Biblical injunctions against violence, arson and murder and to invest these with a special grace when committed in the name of the "revolution" has no sanction in Jewish tradition.

If we speak up at this time, it is not only to clarify our position in regard to the demands and the tactics of the Black Economic Development Conference, but to urge that reprehensible actions not be permitted to divert our attention from the hard tasks which require our efforts and resources if our moral and religious professions are to be taken seriously. By implementing the specific actions outlined above, synagogues and communal institutions will give tangible expression of their commitment to the elimination of the poverty, degradation and hopelessness that still afflict the lives of so many of our fellow citizens.

B L A C K M A N I F E S T O

A Black Manifesto to the white Christian churches and the Jewish synagogues in the United States of America and all other racist institutions.

We the Black people assembled in Detroit, Michigan for the National Black Economic Development Conference are fully aware that we have been forced to come together because racist white America has exploited our resources, our minds, our bodies, our labor. For centuries we have been forced to live as colonized people inside the United States, victimized by the most vicious, racist system in the world. We have helped to build the most industrial country in the world.

We are, therefore, demanding the white Christian churches and Jewish synagogues, which are part and parcel of the system of capitalism, that it begin to pay reparations to Black people in this country. We are demanding 500,000,000 dollars from the Christian white churches and the Jewish synagogues. This total comes to 15 dollars per nigger. This is a low estimate for we maintain there are probably more than 30,000,000 Black people in this country. 15 dollars a nigger is not a large sum of money and we know that the churches and synagogues have a tremendous wealth and its membership, white America, has profited and still exploits Black people. We are also not unaware that the exploitation of colored peoples around the world is aided and abetted by the white Christian churches and synagogues. This demand for \$500,000,000 is not an idle resolution or empty words. Fifteen dollars for every Black brother and sister in the United States is only a beginning of the reparations due us as people who have been exploited and degraded, brutalized, killed and persecuted. Underneath all of this exploitation, the racism of this country has produced a psychological effect upon us that we are beginning to shake off. We are no longer afraid to demand our full rights as a people in this decadent society.

We are demanding \$500,000,000 to be spent in the following way:

1. We call for the establishment of a Southern land bank to help our brothers and sisters who have to leave their land because of racist pressure, a people who want to establish cooperative farms, but who have no funds. We have seen too many farmers evicted from their homes because they have dared to defy the white racism of this country. We need money for land. We must fight for massive sums of money for this Southern land bank. We call for \$200,000,000 to implement this program.
2. We call for the establishment of four major publishing and printing industries in the United States to be funded with ten million dollars each. These publishing houses are to be located in Detroit, Atlanta, Los Angeles and New York. They will help to generate capital for further cooperative investments in the Black community, provide jobs and an alternative to the white dominated and controlled printing field.
3. We call for the establishment of four cable T.V. networks to be located in Detroit, Chicago, Cleveland and Washington, D. C. These cable T.V. networks will provide an alternative to the racist propaganda that fills the current television networks. Each of these T.V. cable networks will be funded by ten million dollars each.
4. We call for a research skills center which will provide futuristic research on the problems of Black people. This center must be funded with no less than 30 million dollars.
5. We call for the establishment of a training center for the teaching of skills in community organization, photography, movie making, television making and repair, radio building and repair and all other skills needed in communication. This training center shall be funded with no less than ten million dollars.

6. We recognize the role of the National Welfare Rights Organization and we intend to work with them. We call for ten million dollars to assist in the organization of welfare recipients. We want to organize the welfare workers in this country so that they may demand more money from the government and better administration of the welfare system of this country.

7. We call for \$20,000,000 to establish a National Black Labor Strike and Defense Fund.

8. We call for the establishment of a Black University to be funded with \$130,000,000 to be located in the South.

9. We call for the establishment of the United Black Appeal. This operation will be funded with no less than \$20,000,000. The United Black Appeal is charged with producing more capital for the establishment of cooperative businesses in the United States and in Africa, our Motherland. The United Black Appeal is one of the most important demands that we are making, for we know that it can generate and raise funds throughout the United States. We recognize that IFCO has incorporated the name of the United Black Appeal and we plan to work closely with it in implementing the United Black Appeal.

10. We demand that IFCO allocate all unused funds in the planning budget to implement the demands of this conference.

In order to win our demands, we are aware that we will have to have massive support, therefore:

(1) We call upon all Black people throughout the United States to consider themselves as members of the National Black Economic Development Conference and to act in unity to help force the racist white Christian churches and Jewish synagogues to implement these demands.

(2) We call upon all the concerned Black people across the country to contact Black workers, Black women, Black students and the Black unemployed, community groups, welfare organizations, teachers organizations, church leaders and organizations, explaining how these demands are vital to the Black community of the United States. Pressure by whatever means necessary should be applied to the white power structure of the racist white Christian churches and Jewish synagogues. All Black people should act boldly in confronting our white oppressors and demanding this modest reparation of 15 dollars per Black man.

(3) Delegates and members of the National Black Economic Development Conference are urged to call press conferences in the cities and to attempt to get as many Black organizations as possible to support the demands of the conference. The quick use of the press in the local areas will heighten the tension and these demands must be attempted to be won in a short period of time, although we are prepared for protracted and long range struggle.

(4) We call for the total disruption of church-sponsored agencies operating anywhere in the United States and the world. Black workers, Black women, Black students and the Black unemployed are encouraged to seize the offices, telephones and printing apparatus of all church-sponsored agencies and to hold these in trusteeship until our demands are met.

Brothers and sisters, we no longer are shuffling our feet and scratching our heads. We are tall, black and proud.

And we say to the white Christian churches and Jewish synagogues, to the government of this country and to all the white racist imperialists who compose it, there is only one thing left that you can do to further degrade Black people and that is to kill us. But we have been dying too long for this country. We have died in every war. We are dying in Vietnam today fighting the wrong enemy. M

The new Black man wants to live and to live means that we must not become static or merely believe in self-defense. We must boldly go out and attack the white western world at its power centers. The white Christian churches and the Jewish synagogues are another form of government in this country and they are used by the government of this country to exploit the people of Latin America, Asia and Africa, but the day is soon coming to an end. Therefore, brothers and sisters, the demands we make upon the white Christian churches and the Jewish synagogues are small demands. They represent 15 dollars per Black person in these United States. We can legitimately demand this from the church power structure. We must demand more from the United States government.

But to win our demands from the church which is linked up with the United States government, we must not forget that it will ultimately be by force and power that we will win.

We are not threatening the churches. We are saying that we know the churches came with the military might of the colonizers and have been sustained by the military might of the colonizers. Hence, if the churches in colonial territories were established by military might, we know deep within our hearts that we must be prepared to use force to get our demands. We are not saying that this is the road we want to take. It is not, but let us be very clear that we are not opposed to force and we are not opposed to violence. We were captured in Africa by violence. We were kept in bondage and political servitude and forced to work as slaves by the military machinery and the Christian church working hand in hand.

Our demands are negotiable, but they cannot be minimized, they can only be increased and the church is asked to come up with larger sums of money than we are asking. Our slogans are all roads must lead to revolution, unite with whomever you can unite, neutralize wherever possible, fight our enemies relentlessly. Victory to the people! Life and good health to mankind! Resistance to domination by the white Christian churches and the Jewish synagogues and their racist membership! Revolutionary Black Power and we shall win without a doubt!

Duplicated by the Commission on Social Action, UAHC, for the information of its congregations and social action committees.

PROPOSED STATEMENT TO BE ISSUED BY MEMBER
GROUPS OF IFCO

READ BY RABBI MARC H. TANENBAUM, IFCO PRESIDENT, TO WHITE CAUCUS
OF IFCO, MAY 6, 1969

We, the Christian and Jewish member agencies of the Inter-religious Foundation for Community Organization (IFCO), remain steadfastly committed to the original purposes for which IFCO was established by its founders. Those purposes, as enunciated in IFCO's Constitution and By-Laws, authorized the building of a coalition of black and white leaders dedicated to overcoming racial injustices in America through collaborative development of serious and responsible programs of economic self-determination, leadership training, and community organization on the part of the poor and deprived peoples of this nation.

The achievements of IFCO have been impressive during the brief two years of its existence. However, when compared to the magnitude of the problems of pervasive racism in our nation and the widespread social injustices that our minority communities suffer, that achievement of IFCO and its member groups can only be regarded as far from adequate. It is for this reason that as responsible Christians and Jews that we seek to be receptive to every proposal that would advance in serious and realistic ways the overcoming of the deep social injustices that deface our society.

We are now being asked to consider a series of proposals for funding of programs outlined in the "Manifesto" presented by Mr. James Forman at the National Black Economic Development Conference.

A careful reading of the full text of the "Manifesto to the White Christian Churches and Jewish Synagogues" reveals that these proposals are set in an ideological framework that creates serious problems of conscience for all who are committed to social reform through the democratic process. The ideological preamble of the Manifesto calls for "the use of force and the power of the gun" to "bring this government down", for "armed confrontation and long years of sustained guerilla warfare inside this country," for "black domination" of America, for state socialism through revolutionary seizure of state power. Both the ideology and the rhetoric of this document read like a page out of Marxist-Leninist doctrine and the handbooks of Mao and Che Guevara for revolution by terror and violence. To accept this Manifesto as the ideological framework for programs in economic development in the United States is to accept an invitation to national suicide. Lenin declared:

"It is the height of stupidity and absurdly utopian to suppose that the passage from capitalism to socialism is possible without compulsion and dictatorship."

The Christian and Jewish members of IFCO must not and cannot be placed in a position that requires them to underwrite the establishment of a movement whose ideological objectives point toward "revolution by terror and violence." We make clear our continued support of the original purposes of IFCO, but at the same time reject firmly and decisively the effort to impose on IFCO's program from the outside revolutionary ideologies, racist theories and submission to blackmail.

We also urge that appropriate steps be taken to assure that the rights of freedom of assembly and of worship are not compromised by those who are embarked on a program of seizure or intimidation of churches and synagogues. That tactic of disrupting churches and synagogues does not have the sanction or the support of IFCO's board or its member agencies and denominations.

As we are critical of these approaches in the Manifesto, so are we critical of our own failures to have responded adequately to the great moral crisis which racial justice presents to our churches and synagogues and to our nation. These reflections on the events of these days must compel us to respond more determinedly than in the past to press every constructive means within the democratic process to make this system more responsive to the legitimate demands which the poor and the deprived place on our conscience.

NATIONAL JEWISH COMMUNITY RELATIONS ADVISORY COUNCIL

Suggested Guidelines for Communities
for Dealing with James Forman, His Representatives,
or Attempts by Other Extremists to Disrupt
Synagogues or Other Jewish Communal Agencies

1. Synagogue and agency leadership should prepare themselves in advance for any contingency. Rabbis and executives should confer with their leadership on the issues of confrontation that the presence of Forman or other extremists generates, outline procedures that will be followed and obtain consent for those procedures. This will minimize internal disagreement within the synagogue or agency should the disruption occur.
2. If the synagogue or agency should be advised in advance that Forman or others plan disruption, the police should be contacted and advised of the synagogue's strategy. It is recommended that there be a discreet police presence, not a massive demonstration of police force, outside the synagogue. Everything possible should be done to discourage Jewish vigilantes from "protecting" the synagogue.
3. If Forman or others interrupt the services and demand the right to speak, it is suggested that the rabbi announce immediately that it is the policy of the synagogue not to permit any interruption during a sacred service, but that he can address the congregation at the conclusion of the service to those who wish to remain in the synagogue to hear him. *W. J. ...*
4. If he persists in demanding the right to speak immediately, the rabbi should ask the ushers to escort him out peacefully until the end of the service. No physical force or intemperate language should be used, nor should the police be called in. If he refuses, the ushers should not force the issue. The rabbi then should reiterate the policy of the synagogue and add that, inasmuch as the synagogue is a house of God, it will not contribute to violence and disturbance there. In allowing the person to speak, however, the synagogue reserves the right to take court action against him, as disruption of religious services is a violation of the state's penal statutes. *2*
5. After the completion of Forman's, or any other, presentation, during or after the service, the rabbi should not comment on the presentation, nor enter into any dialogue on the subject of reparations, or in any way indicate that the congregation will consider the "demands" or negotiate the issues. Inasmuch as press and television will undoubtedly cover such a confrontation, the rabbi should immediately issue a brief public statement to the media. The following is a suggested statement:

"We do not consider the disruption of a sacred service an acceptable means to deal with the profound problems which America faces. Moreover, we believe that this type of confrontation is a sensational device which merely deflects the nation from the urgent problems which do call upon all of us -- churches, synagogues, government and private citizens -- for vigorous and effective resolution."
6. The synagogue or agency may choose to obtain an injunction barring the return of Forman or other extremists.

These guidelines are focussed only on the present situation. Further revisions will be forthcoming if the situation warrants.

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Commission on Social Action
U.A.H.C.

We cannot avoid comment on the recent demand for reparations made by James Forman on behalf of the National Black Economic Conference through a seizure of the pulpit of Riverside Church. We have given careful consideration to the demand and the context within which it was made.

There are three elements to be considered:

- 1) The content of the demand.
- 2) The method of presentation.
- 3) The threat of coercive enforcement.

Elements "2" and "3" are, in our opinion most consequential. It seems obvious that Mr. Forman was desirous of making a dramatic presentation. While we do not challenge his right to express his views we cannot ignore the fact that his method of presentation was to seize a pulpit and interrupt a worship service. Seemingly, to his mind, interference with the constitutional right of freedom of worship was to be sacrificed and subordinate to his desire to create a setting which would obtain for him maximum exposure from mass media. We so cherish our freedom of worship that we must roundly condemn this frontal assault on its sanctity.

As an added element Mr. Forman coupled his demands

with a threat of coercive enforcement which strikes at the foundations of society. Mr. Forman would seem to vindicate his position not by arguing that his cause is just but by threatening harm to those who would not accede. We condemn and abhor such an approach.

Turning to the content of the demand we find elements with which we can agree. We recognize that there are too many in this nation who are the victims of prejudice, hate and lack of opportunity. The demand for reparation, however, would have us turn and look to the past. We cannot undo the past. No one can. We can only shape the future. Insofar as the demand would have us focus on the injustices of the past, we believe that it is ill-conceived. That we must shape our future so as to provide decency for all our citizens and indeed, for the citizens of the entire world, is a premise to which we wholeheartedly subscribe.

We are also deeply troubled by the fact that the demand is grounded on a claim of entitlement by reason of race. We believe that those in need are entitled to ask their brothers to share not because of the race of the needy but because of the humanity of the needy.

That much remains to be done, we agree. That it should

be done through the medium of lawless intimidation, racism and at the expense of sacrificing basic use of human rights, we reject.

We subscribe to the principle that every human being carries with him a continuous burden of obligation to help his fellow man. This is the burden of mankind without reference to whether individual man is a member of an organized religious body or not. It is the role of the religious bodies to continually re-assert that obligation. But it is the role of the religious bodies also to condemn irresponsibility, coercion and assaults on human dignity. Insofar as the demand of James Forman and the method of presenting and implementing the demand violates these concepts, we condemn it.

2nd Day Succos: A.M., Sunday.

Friends, on this occasion of the Succos festival it is well for us to examine, with more than casual interest, the place and the meaning of the Sanctuary in our time. We speak ^{this} ~~today~~ of a little hut, of an unstable fixture we carried with us on our sojourns through the wilderness; the Succoh, a frail abode of the body and spirit has become a symbol of our permanence in a time of radical change. ~~and in an age of great affluence.~~ The tent of meeting and safety has remained with us only in terms of memory; the frail booth ~~today~~ has become the great Temple, the Synagogue, the modern Houses of Worship which so often are our sources of pride and joy. A farcry from the Succoh, indeed. In our rush to be modern, to imitate the other cultures in which we lived over the centuries, to produce for our own well being and ego-satisfaction the type of edifice so reminiscent of the Gentile faiths, we collected huge sums and built majestic Temples not for the glory of God but for the glory of man. The end result was a complete upheaval in terms of our association with Judaism; we were so involved ⁱⁿ ~~with~~ paying for these creations that the mood of religiosity dissapeared. It is no secret that we have learned to pay but forgotten how to pray; that while some go to a Succoh for the sake of curiosity, they will totally ignore a Synagogue; that while in ancient times the Succoh served to guide and sustain us, in our day it has become an empty shell. The experiences of our people have undergone radical change and upheaval; what is so obvious in terms of our youth is just a clear for adults.

This element of change has become noticeable also within the confines of the Synagogue; not only as an institution but as a focus for our personal religiosity. Within the Jewish community a sub-culture has developed which seeks to do away with the Synagogue and sees in this proposal no contradiction in terms. An official body of rabbis recently included in its papers the idea that the Synagogue is "archaic" and, ^{honestly} ~~of course~~, we all know that for most of the year it is an empty building. Still, it seems somewhat incongruous to me than an official publication of a major religious organization can publish the statement of a research expert, who asserts:

part: "We have no evidence, on the ^a basis of every bit of information we can gather, that the synagogue will be around forty years from now". This misunderstanding of the role of the Sanctuary extends even further: namely, to the role of the rabbi. I can personally vouch for this radical change in roles and emphasis. ~~in values.~~ For example, ever since my name was linked with some of the ~~prob~~ ^{as} ~~parts~~ ^{parts} of urban problems, ever since some of my remarks have been published in the newspapers, I have received offers to speak on this subject especially from different communities in our metropolitan area. Of course, what is overlooked is the fact that I really know very little in this area of concern but in the area of Judaism, as a rabbi, in terms of the various interpretations of our faith, ~~there no one is~~ ^{very few are} interested in what I might have to say. Today it is far more glamorous to be an ^{ignorant} urban expert even ~~without knowledge~~ ^{than to be a knowledgeable rabbi.} ~~than to be a rabbi~~ ^{unversed in Judaism.}

[Of course, my experience is not unique in this matter. The newest thing for young rabbinic students so inclined is to spend several of their student summers in the "inner city", speaking to, catering to, ^{negotiating; helping to ease tensions} explaining to ~~negro groups~~ ^{the merchants} that Jews are really pretty decent people whose stores should not be looted or fire-bombed! What this has to do with Judaism is beyond my comprehension; would it not be better for the rabbinic student to seek out ^{his own} the unaffiliated ~~of his own~~ ^{relating} faith and spend his energy, time and effort asking them to ~~join~~ a Temple? Such mundane efforts, of course, are not published ^{cited} while the inner city volunteer writes lengthy articles extolling his own virtues.]

All this is part of the picture of upheaval and change in structure, which I have attempted to indicate to you. We have moved from the concept of Synagogue as a central place for the Jew to the concept of the community, [much as the Protestant has already done and as the Negro attempts to do as his one and only concept of survival.] We have said: Judaism through the Synagogue is dead while through the community it may yet live again. The evidence, at first glance, seems to support this view: after all, no one goes to the religious service anymore but all quasi-Jews belong to fraternal organizations, to Zionist clubs, to community centers, to sports organizations and defense leagues, to mention just a few of the more obvious. In short, Jews as Jews belong to everything

except the Synagogue. It has been ~~wisely~~ said that if Jews would devote their loyalty to the Sanctuary in the same measure as they do to fraternal organizations, our religious life would rank as the finest of the ages. What the new emphasis on the community rather than the Synagogue has done is to permit Jews to be Jews without going to the Temple or, to phrase it more honestly, the new concept ~~has taken cognizance of reality and~~ has given respectability to the non-observant Jew! We are Jews but no longer worship our God; we have given approval to the ignorant Jews' excuse, "I am not religious". In short, we now no longer see the contradiction when the patronizing member of our community tells the Negro to assert his identity while he, as the Jew, ignores his own. If we are to depend on the Jewish community for survival, it is a sad frame of reference indeed; most organizations and community groups are too concerned with public relations and self-perpetuation to be of any help in a moment of real crisis.

Of course, the concept of community has been a part of our tradition through the ages! There was such a community in Canaan, in the desert, in the ghetto society; ^{later} ~~that~~ the community became the congregation and was the very first to do its part for the sick, the stricken, the bereaved, the needy. But we must also remember and note well that the earliest community of the semites was linked due to the Bris, the covenant with Abraham; in short, ~~that~~ we were a cohesive community, an entity, a group not merely because of a common need but because of a ^{link to} ~~command by~~ God. Moses, had the Burning Bush, the sojourners found Mt. Sinai, in Canaan there were the anointed kings, later there was the priesthood; all of which is to say that in every age when community was dominant it was not a secular institution but, quite the contrary, an arrangement based on religion, on faith, on specific Judaism, on God. ^{Herein} ~~On this point~~ lies the difference. The community of the past and the concept of today's community are not at all the same; ~~and~~ we must never forget this or else we are on the way to tragedy. [Unfortunately, this rush for a new concept to be embraced willy-nilly, without too

too much ~~thought~~ for the consequences, is merely symptomatic of our continuing inability to come to grips with the real agenda before us: in our apparent preference to engage in battles with external enemies we evade those issues which drive at our heart and soul, and affect our very survival.

My friends, we will preserve Judaism and revitalize the Synagogue as a House of Worship only when our ~~own~~ drive for self-adulation, our own need for personal escape in the superficial and ostentatious shall have been overcome. When we are ready to share, to be unselfish, to surrender our private needs for the good of all, when there is room in our hearts to laugh and weep, to rejoice and despair, to reject and accept because the instance touches us and affects our lives as Jews, then we will return to the Synagogue. ^{why? Bec} ~~for~~ then we shall have need of it, or more correctly: then we shall have rediscovered our need of God. We have tried everything else in the past: from the simple Oneg Shabbot to the elaborate Sabbath reception, we have given special attendance awards, we have tried Fine Arts exhibitions and hired TV personalities, we have written ^{conducted} original services ~~good for once a year~~ but ^{none has} ~~it has not~~ brought us our people on a regular basis, from week to week. None of these sophisticated advertising ^{devices} ~~gimmicks~~ have done the job intended; perhaps, again, because the emphasis has shifted so violently in our era of change and upheaval. Once upon a time we held together because we were the underdogs, the oppressed, the objects of prejudice and bigotry but this plight no longer holds true. Today, they are the ones who ^{bear} ~~have inherited~~ the stigma of our time and they are the ones who have produced a Malcolm X, a James Baldwin, a Martin Luther King. It is an obvious point that as soon as we were no longer forced to be the suffering servant and no longer felt the need for cohesion in the face of a common enemy, as soon as the way to a better life opened and we became central factors in the contemporary affluent ~~society~~ ^{we} ~~in rejection of~~ ^{ed} our ~~hidden self-image~~ ^{association with the past}.

^{Now} ~~A~~ we not only resented those who were ^{presently} ~~now~~ the objects of concern, but we turned away from the crisis at hand. ^{As emancipated moderns} ~~Now~~, you see, we have made it a point of honor to identify with the assimilated, with the accepted, with the majority! Today we are Americans, not Jews; today we are whites, not Jews; today the

Williamsburgh Chossid embarrasses us because we are like the Anglo-Saxons, and who needs a Synagogue when we are become so "up-to-date"!

My friends, on this occasion of Succos when the entire history and tradition of the Synagogue stands before the mind's eye and confronts us with the past, we must make ^{the} vows anew that our Houses of Worship shall not be relegated to second place, shall not be cast aside and shall not become "archaic". It is not our place to accept the religious negligence of our time but to fight it: with action, with attendance, with concern for if we neglect the Synagogue God will escape us. On the basis of community alone, Judaism can never survive; rather, it needs this core of religion, this aspect of awe, this sense of Presence with which the Jew can personally identify in a Sanctuary, ^{a Succoh} he can call his spiritual home. The pessimists proclaim that Judaism via the Synagogue is dead; I say, the community is disinterested because of its own irrelevant strivings. Come back, build with us, identify and use this occasion of the basic House of God for a resolve that because of you, our faith, our heritage, our Sanctuary shall be ennobled and sustained. It is a task which can stretch over the years to come but the time is now, the appeal is to you and yours. I hope that in your heart you can identify with this plea so that in a very real sense because of you the Synagogue and Judaism shall not merely survive and prosper but like the Succoh, for all its frailty, prevail and conquer.

Amen.

Heb. Tab., Sunday A.M., 2nd day SUCCOS; Sept. 28, 1969.

NEW PROBLEMS FOR OUR COMMUNITY.

Friends, it has always been my contention that neither as individuals nor as a congregation can we isolate ourselves from the issues ^{of} ~~which affect~~ life all about us; we do not live in ^{a vacuum} ~~isolation~~ either as Jews or as human beings. We might perhaps be able to allow ourselves the luxury of non-involvement were we to live in a perfect society or in a neighborhood with few if any major problems but, as is obvious, such is not the case. Our Temple and congregational ties are in an area which is beset by problems; those who can not see them or refuse to recognize ~~them~~ are living in a dream world. Our ~~presence~~ ^{attitude} here finds its reflection in such vital ~~but casual~~ areas as Synagogue attendance for both the Sabbath and holydays and is a factor ~~as well~~ in such basic congregational activities as our Bazaar. Everything that happens in this community, especially between 155th and 181 Streets, affects us as a congregation and the general rationalizations ^{non-involvement} ~~for inactivity~~: that we are Jews while the majority ~~of them~~ is Xian or that ^{most} ~~the majority~~ of our people do not live here, are the final grasping for straws of the drowning, insensitive and uncommitted individual. Such attitudes simply have no place within the context of the situations ~~in~~ which we find ourselves. ~~in our time~~. Robberies, muggings, murder, unsanitary conditions, poor educational facilities, a militant approach to the school situation, no telephone for emergency use and ^{the use of} ~~even~~ narcotics ~~use by our children~~ are all part of the pattern. As an institution and an organization we have been extraordinarily lucky over the past ten years for the issues of controversy come not only from sources which are obvious but from totally unexpected areas of concern as well.

Let us, for example, consider an issue which has torn this community apart and which, by implication if not in direct relationship, is of great concern to us. I am referring to the controversy which has been building rapidly at J.H.S. 164, located at 164 Street and Edgecomb Ave. This school, now some 40 years old, has been characterized by the problems of change for at least 30 years, ~~a time~~ when I attended classes there from the 7th through the 9th grades ~~and~~ our student body was predominantly white but ^{Negro students} ~~had an in-~~ ^{creasing bloc of Negro students coming in} ~~creasing bloc of Negro students coming in~~ and relations between the two

~~were never~~
 groups ~~was not~~ always the best. Our problems, however, were minor in comparison to what the school is experiencing at this time. In the first place it must be born in mind that we are part of District 6, an area which extends from mid-Harlem ~~all the way~~ north to 218th Street, which has more than 26 schools ~~under its jurisdiction~~ with more than 36,000 students ^{under its jurisdiction.} ~~as its responsibility.~~
 The controversy could have arisen anywhere, as it did at JHS 52 last year in Inwood or somewhere else next week; we are now concerned with JHS 164 where the student body of 1100, with ~~more than~~ ^{over} 300 ^{more} registered than fire and health laws allow, being on a double shift of classes. ~~so that~~ ^{The local} children, mostly of broken homes or working parents, are out on the street without adult supervision either the entire morning or most of the afternoon. The parents are protesting this arrangement vigorously but their central issue is not the overcrowding but the principal, a Mr. Altman who, unfortunately ~~for him~~, is both white and Jewish. As the president of the local PTA has openly declared, "he does not relate to our children". The parents want someone who is black and this puts them into conflict with the local school board which is predominantly black but is accused of not representing the wishes of the community. The local PTA wants to replace Mr. Altman with the ~~local~~ gym teacher ^{but} while the board has suggested another Negro, who ~~also happens to be~~ ^{is, at least,} licensed for the supervisory position. All this, of course, is only theoretical since the ~~issue~~ ^{legality} is not being controlled by the local ~~authorities~~ ^{school board} or even by the Board of Education but by a group of six Black Panthers on the one hand, and a ~~smaller but~~ ^{successfully} larger group of policemen on the other. The Black Panthers are ^{intimidating} the parents so that a student boycott of the school is largely effective and this from a group of youngsters who can ill afford to skip the learning process. The police, on the other hand, have been subjected to vile abuse and most white policemen have been judiciously withdrawn in order to avoid a ~~further~~ ^{bloody} confrontation. The issue has deeper and fuller implication, of course. In a sense it is directly tied to Mayor Lindsay's effort for reelection for these are the forces of community control which he has helped to unleash except here with one vital difference: ~~that~~ ^{now} he is backing the properly elected ~~and~~ appoint-

ed and qualified officialsⁱⁱⁱ ~~which~~ ^{something} he did not do during the heat of the Ocean Hill- Brownsville controversy last year. While this has placated the white liberal it has antagonized the minority groups who are in consultation with Congressman Powell in search of an alternate candidate. But at least for the time being we have established the principle that a group of Black Power advocates can not dictate the policy for a public school^{or institution}, either here or anywhere else in the city. The point of issue is not only the school but ^{that} if these extremists succeed, they can then dictate policy ~~anywhere and~~ on every level of community concern. ~~and~~ It is this calamity we must work to avoid.

But while we ~~are~~ ^{may be aware of} familiar with the problems of the school situation ~~there~~ ^{are} other danger spots, arising out of the most unlikely place: the Columbia-Presbyterian Hospital, or as ^{it is} more commonly known: the Medical Center. It is the next target of the community-control activists and ~~these aspects of the~~ ^{their actions} situation will affect us very directly and on a very personal level. ~~or~~ If agitation is to be a visible factor the ~~fine~~ ^{best} doctors will start to disassociate themselves and the better class patients will no longer seek admission; all this to the detriment not only of the hospital but to the neighborhood and our own people who want to be admitted there. The issue of contention is the full scale building program in which Medical Center is involved; those who have passed by recently know that ^{hundreds of} millions of dollars are involved in the new doctors' building, the double addition to Babies' Hospital, the garage, the new addition now ~~being~~ begun for the Vanderbilt Clinic. The militant ~~anti~~ faction, first of all, rages at the demolition of perfectly sound buildings in the neighborhood in order to make way for present or contemplated additions to the Medical Center complex. They note, quite correctly ~~also~~, that two lots where buildings were razed two years ago at 168 & Audubon Ave are still empty. Also, the buildings which we ^{re} torn down ~~only~~ during the past summer at 169 Str. and Ft. Washington Ave displaced 140 families. ^{The} ~~in~~ large apartments ^{in these buildings} which could easily have been renovated inside to make more room for low and middle income families. In short, the activists consider this demolition the height of folly. But the matter goes further, as minutes of meetings with Mr. Augustus

Infant mort per 1000 only 2% lower than city
 Referral " per 10,000 more than double "
 TB per 100,000 8% higher than "

Long, President of the Hospital, indicate.

What the activists demand is more concern and consideration for the needs of the local population, ^{they don't mean Jews! they refer to} especially in terms of out-patient services, emergency needs, ^{they contend are} clinic facilities all of which ^{is} far more vital than the building of garage space and luxurious office buildings for the physicians. All this is tied to the high accident rate in this area, the above average infant mortality rate, the poor post and pre natal care, and the exceptionally long waiting periods for emergency services. ^x And, finally, while ambulance response time has been sharply cut it still is not as effective as it might be in high accident ^{localities} areas such as ours, especially in the area east of Broadway. In short, we are confronted herewith a question of priorities for services; with the local activists seeking greater financial help and medical ^{assistance} services for the community, ^{best} and the doctors ^{relate best to their} primarily concerned with the patients at Harkness! ^{Elim. distinctions betw private & non-p. patients, elim "double stand" of med care, 1st to be eliminated.} The activists, of course, have a point which can not be fully denied but the other side's point of view is just as valid: doctors must have proper facilities and examination rooms in order to function, ^{in example,} and if there are no facilities for parking they will simply not ^{be able to} get to their patients. But all this is of no ^{real concern} consequence to the militant for his doctor lives in residence and a knife or bullet wound can be identified on the spot. He is concerned with the hurt, we are concerned with the illness. ~~But all this is superficial~~ ^{But there are} although it can break out into the open at any time, the other factors which can cause the situation to explode ^{at any time; for instance,} are the accusations of racism: that all low paid personnel is Negro and PR ^{while none} but none of these people are employed as doctors ^{or} and in high administrative positions. ^{Also} that there is no narcotics center ^{at the hospital although, they accuse, drugs are} in our area while narcotics is being funnelled to blacks and PRicans in order to keep them ~~down and~~ at the mercy of the Establishment. ^{! Finally,} and, lastly, ^{in supreme irony} that while there are some spanish speaking ^{individuals} forces on these activists' committees, they are not of the "grass roots" ^{and consequently,} movement and, again, do not reflect accurately and adequately the wishes of the community. We are, therefore, witness to a situation ^{shortly} which could be explosive in nature, ^{shortly and} a single incident, real or imagined, could divide the community on an issue which is

of primary concern to us from the purely physical as well as the mental health aspects of our lives. To have picket lines, for example, at the hospital could ~~affect~~ ^{touch} every concern of this community and would ~~devastate~~ ^{damage} whatever little good feeling ^{is} left among the local population. Such a confrontation would devastate the area of which we are an integral part.

These then, my friends, are but two obvious ~~areas~~ ^{spheres} of concern for us in our immediate neighborhood. ~~and whether we are sick or well the incidents at the hospital will affect us; whether we have children at 164 or not, the school confrontation will touch us, as more and more middle class families leave the city much to our collective detriment.~~ Judaism has no answers to these problems but it does have an attitude: namely, to be aware, to be concerned, to be a part of this ~~process~~ ^{choosing} of priority so that the well being of all peoples, we included, be assured and protected. The sin of omission, of unconcern, is ~~the sum of our guilt~~ ^{the worst we can commit} for while we may wish to ignore the events of the present they will not ~~go away~~ ^{vanish} just because we may wish ~~them gone~~ ^{it}. To hide ~~the~~ ^{ones} mouth, eyes and ears under ones own protective bushel of illusion will be of no avail when the pressures of reality come to the point of confrontation. To avoid such a catastrophe must be our goal as we familiarize ourselves with what is and what may yet be, for the building of a better, more liveable community must be an issue of prime concern to us all. Our physical homes stand in relation to our spiritual homes; if the one is in danger the other is burdened ~~and~~ ^{but} if the one is healthy and of meaning and relevance, ^{then} the other can not help but be a source of ~~peace~~ ^{strength} and stability to our families ~~lives~~ ^{lives}.

Amen.

Heb. Tab., Friday evening, October 17, 1969.

FLASH

CHILDBIRTH DEATH RATE HIGHER IN HEIGHTS Esther Bendiner

On Tuesday evening, September 23rd, in response to a call from the Medical Committee of RENA and the Coalition for Community Health, a large group of people gathered for a planning session at RENA headquarters. One conclusion is to hold a community-wide meeting to explore the health needs of Washington Heights, where we have a higher death rate in connection with childbirth than in the city as a whole and the TB rate here is also higher than the city average.

Sept 25, 1969

Board Replaces P.S. 164 Head An Hour After Black Ultimatum

By GENE CURRIVAN

An hour after a group of parents, along with members of the Black Panther organization, entered Public School 164 in Washington Heights yesterday and threatened to remove the acting principal, he was told by the local school board that he was being replaced.

Cheers of "We won" rang out in the auditorium, where the group had locked itself in, awaiting the resignation of the acting principal, Irwin Altman. They were told that Mr. Altman, who is white, was being replaced by John C. Stover, a Negro teacher.

Assistant Superintendent Irving Anker said Mr. Altman had been advised to remain at the school until the Board of Education received official notification that a majority of the local board had approved the change. Mr. Altman said he felt "fairly certain" there would be approval.

Climax of Boycott

The removal was the climax of a boycott that started Sept. 8, when the parents picketed the school, at Edgecombe Avenue and 164th Street, demanding a black principal and the end of double sessions. More than 75 per cent of the pupils had stayed away, many of them complaining that they had been intimidated by Black Panthers on the street outside the school.

It was a double victory for the parents, as Mr. Stover was ordered in his notice of appointment to "successfully redirect the program" to obviate double sessions.

While about 50 parents and Black Panthers milled about in front of the school yesterday morning, Mrs. Leatrice Johnson, president of the Parent Teacher Association, entered Mr. Altman's office to deliver an ultimatum.

She told him that the P.T.A. had met Tuesday night and decided that he should appear at a meeting planned for 1 P.M. yesterday in the Washington Heights Neighborhood City Hall, 3958 Broadway. He was told to be prepared to submit his resignation at the meeting.

Mr. Altman said he was warned that if he refused, the parents would enter the school and remove him physically. The parents have contended that "he doesn't relate to our children." The school is almost 100 per cent black and Puerto Rican.

Auditorium Occupied

After a telephone call to the Board of Education, Mr. Altman said he had been advised not to attend the meeting.

Mrs. Johnson reported back to her group in front of the building, and at 1:30 P.M. about 30 parents and six Panthers walked into the auditorium of the school. The police did not stop them, but when one policeman walked into the auditorium, he was told, "We want no white people in here, except Mr. Altman." He withdrew for further orders.

Meanwhile, Mr. Altman was sitting in a third-floor room, surrounded by policemen, while awaiting developments. Within an hour he received a telephone call from the acting assistant superintendent, Edwin Haas, informing him of his transfer, effective Monday, and his replacement.

Mr. Stover has been a health and education teacher at the school for 11 years. Mr. Altman was assistant principal from 1963 to this fall, when he was named acting principal. The regular principal, Mrs. Louise M. Housman, is on sabbatical leave.

RESIGNATION HITS SCHOOL DISTRICT 6

Board Lacks Legal Quorum
to Name Acting Principal

By LEONARD BUDER

A member of the local school board involved in the controversy over Junior High School 164 resigned yesterday, depriving the panel of the legal strength to appoint a new acting principal for the school or to take any other official actions.

Her resignation left the board with four members, one short of the minimum needed to take official actions.

The new development dashed whatever hopes had existed that the local school board for District 6 in Manhattan would be able to agree immediately on a qualified acting principal and resolve the dispute that has led to a parent boycott of the school and raised threats of possible violence.

Some parents and community activists have been demanding the appointment of a black acting principal for the predominantly black Washington Heights junior high school. The school has been the scene of demonstrations and picketing, but no serious trouble, since the fall term began on Sept. 8.

Officials at city Board of Education headquarters said that the resignation would prevent the local board from acting on the J.H.S. 164 appointment. But they could not immediately say what impact it would have on other school matters in District 6.

26 Schools in District

The district, which has 26 schools and 36,000 pupils, covers Central Harlem, Washington Heights and Inwood.

Local school boards in the city normally have nine members, but the District 6 board had been operating with five members because of unfilled vacancies.

Under the regulations, actions taken by a local board must be approved by a majority of at least five members, even if the board has vacancies.

The board member who resigned yesterday was Mrs. Clara M. George. In a telegram sent to the city board, Mrs. George said:

"Due to pressing responsibilities, I find it impossible to continue as Local Board Member of District 6 effective Thursday, Sept. 25, 1969."

Mrs. George, who could not be reached for comment yesterday, was the only one of the local board's five members who did not formally approve the appointment of John C. Stover, a black teacher, as acting principal of J.H.S. 164.

The present acting principal, Irwin M. Altman, who is white, had asked to be transferred to another school because of his "tenuous situation" and "the clamor of certain elements within the P.T.A. and the community for me to be removed as chief executive officer."

Approval Voided

Last Wednesday, the day before the effective date of Mrs. George's resignation, the four other members of the local board voted to appoint Mr. Stover.

However, Dr. Nathan Brown, the Acting Superintendent of city schools, informed the board that the appointment was not valid unless approved by five members.

Kenneth Josey, the chairman of the local board, said subsequently that Mrs. George had indicated that she would not support Mr. Stover. No reasons have made public for her stand.

Dr. Brown, however, has questioned the selection of Mr. Stover, who holds only a teaching license.

He has noted that there are four experienced supervisors on the staff at J.H.S. 164 and an acting assistant principal, Donald Tippet, "who is licensed and is awaiting appointment and who happens to be black."

On Monday Dr. Brown announced he had taken over jurisdiction of the school, which is at 401 West 164th Street, until the local board—by vote of five members—selected a properly qualified person to head the school.

Of the four remaining members of the board, three—Mr. Josey, the Rev. John J. Hicks and Mrs. Daphne Tillman—are black, as is Mrs. George. The other member is Rabbi Jacob Goldberg.

The latest development came on a day when the atmosphere of the 40-year-old seriously overcrowded school was relatively tranquil. For a few hours during the morning, about a dozen pickets walked in orderly fashion behind wooden barricades on the sidewalk on the Edgecomb Avenue side of the school.

Attendance rose from 360 the preceding day to more than 500. But this was still considerably less than half of the 1,300 students enrolled in the four-story building.

There were indications of resentment against Mayor Lindsay by Democrats in the area who were either working for him or refusing to support his Democratic opponent, Controller Mario A. Procaccino.

David Dinkins, Democratic district leader of the 71st Assembly District, which extends along much of the West Side from 139th to 182d Street, said the Mayor's decision to send policemen to the school was "to his detriment."

Overcrowding Is the Key In Dispute Over J.H.S. 164

By MICHAEL STERN

When pupils of Junior High School 164 began the new term four weeks ago, half of them found that they had to rise before dawn to get to their first class at 7:15 A.M. The other half had to dawdle through the morning, waiting for their school day to begin at 11:30 with a lunch period.

Overcrowding at the Washington Heights school is at the heart of the dispute in which parents are conducting a boycott to force the appointment of a new acting principal and to end the double session.

Last year the red brick school at 164th Street and Edgecombe Avenue had 1,100 pupils, 300 more than it was built to hold. It managed by crowding 38 or 39 pupils into classes, five or six more than allowed under the Board of Education's contract with the United Federation of Teachers.

200 Pupils Added

This year, after the register had grown by 200 pupils over the summer, the school split the enrollment into two sessions and shortened each class period from 45 to 35 minutes.

"That really means only 25 minutes by the time they take attendance and get organized," an irate member of the Parent-Teachers Association said yesterday.

She was seconded by Mrs. Leatrice Johnson, president of the association and leader of the boycott, who said: "We want a full-time education for our children."

Irwin Altman, the acting principal whose ouster the P.T.A. is seeking, said he was not happy with the double session either. "But given the overcrowding we have here," he said, "it is the best educational policy for the school. This is the feeling of the faculty and some of the parents."

Objections Explained

John C. Stover, the veteran health education teacher whom the parents want appointed in Mr. Altman's place, explained why parents objected to the double session:

"Many of these children come from homes with working mothers. The children who come at 7:15 are free at 12:15 and often there is no one at home to look after them. Who is going to see that they do their homework?"

"The ones who come at 11:30 have been playing on their own all morning. Many of them just never get here. The whole system encourages absenteeism and low achievement."

In place of the double session some of the parents are

proposing an overlapping-session plan that would run from 8:10 to 3:30, but only if Mr. Stover were the principal.

"We'd be bulging at the seams, but we'd be better off that way," Mr. Stover said.

Although they are on opposite sides in the dispute, Mr. Altman and Mr. Stover still consider themselves friends and are agreed on many of the neighborhood problems that plague the school.

Area Rich in Poverty

The enrollment, reflecting the racial make-up of the area between Edgecombe Avenue and Riverside Drive, is 80 per cent black and 20 per cent Spanish-speaking. It is the kind of neighborhood whose poverty shows in the protruding ribs of dogs scavenging among overflowing garbage cans, in windows bare of curtains, in idle men whiling away the afternoons on stoops and curbsides, in the scuffed shoes and hand-me-down clothes of the children.

Less obvious, but of greater concern to parents and teachers, is the narcotics traffic centered on Amsterdam Avenue and the prostitution, thievery and general lawlessness it spawns.

"It's a tough neighborhood to grow up in," Mr. Stover said. "Children like these are hard to educate. There are disciplinary problems here. But good teachers who know how to identify with the children's problems can get them to behave and to learn."

Few Go to Prestige Schools

The low achievement level of the school's pupils shows in the high schools they graduate to. Few enter the prestige schools like Stuyvesant and Bronx Science; most go on to Brandeis, Benjamin Franklin and George Washington.

It also shows in below-grade reading levels. Mr. Altman said many of the school's pupils arrived for sixth-grade instruction with third-grade or fourth-grade reading ability. "We have a good record of raising those levels," he said, "but we are not miracle workers."

Recalling the parents' demand that every pupil should read at his grade level, Mr. Altman said:

"I agree. And every child should come from a good home, and have two parents, and get enough to eat, and have the tools and equipment he needs to study, and a quiet place to work. The school can provide a lot of what the child needs, but not everything."

Tel: 566-5090

544-69

For Release

Sunday, September 14, 1969

Mayor John V. Lindsay today reported the following improvements in the emergency ambulance service as a result of the joint efforts of his Office and the Department of Hospitals:

- average response time was reduced by 35%
- fraction of calls reached within ten minutes was increased by 45%

The Mayor said:

"These findings are based on detailed analysis of 9,594 emergency ambulance calls made immediately before and after deploying six ambulances at dispersed, curbside stations in high-demand areas of the Bronx and Queens, as recommended by Dr. Savas after our computer-based study. The findings show how much more effective these six ambulances are when they are stationed at curbside instead of in the hospital garages. It is worth noting that there was no deterioration of service in the area near the hospital garages from which those ambulances were drawn. Furthermore, we can confidently predict substantial additional improvements as soon as the Department of Hospitals is able to assume full responsibility for dispatching ambulances.

"This greatly increased effectiveness was achieved without any increase in cost, but through a more rational use of existing resources instead. Our systems analysis led to a totally reorganized, scientifically redesigned, and centralized--but dispersed--system of operation, within the existing budget.

"The Department of Hospitals is now dispersing ambulances among curbside stations throughout the City as rapidly as is prudently possible. So far, fifteen of the City's 110 ambulances have been dispersed in this manner. When the redeployment is as complete as it should be the average Citywide improvement will be large, although probably not quite so spectacular as the dramatic gains cited above.

"These results, of such great personal significance to New Yorkers, are the logical culmination of a classical systems analysis study which has attracted nationwide interest among all those who believe that systems analysis and management science methods can contribute to the improvement of our cities. Steve Savas guided this project systematically and scientifically from data collection to mathematical models to computer simulation to cost/effectiveness analysis through PERT project control to real-world experimentation and finally to full-scale implementation by Hospitals, under Dr. Holloway's direction. (It is this last step, implementation, which distinguishes this project from many systems studies in both the public and private sectors.) The U.S. Department of Transportation was sufficiently impressed by the unique analytical methods used by Steve and his staff in this project that they awarded us a grant of \$150,000 to "package" them for use in other urban areas; GIST (Geographic Information System) is an outgrowth of this grant. (This grant also financed the extensive computerized analysis of the data on the 9,594 calls referred to above.) In addition, we were recently awarded another grant of \$165,000--also under the National Highway Safety Act--to help finance the implementation of our findings.

"The Department of Hospitals is to be commended for being open to new ideas, accepting them, and implementing them with vigor and creativity. We will continue our assistance and help them to install the management controls needed to operate their new system most effectively."

CITIZENS COMMITTEE OF WASHINGTON HEIGHTS, 615 WEST 164

This Committee was formed in the belief that expansion of the Columbia Presbyterian Medical Center must take place in a way that does not harm our community. On May 8 we met with Augustus Long, President of the Hospital. RESULT: 1) We obtained from Mr. Long the statement that no further destruction of rent controlled apartments owned by the Hospital would take place for five years. 2) Mr. Long agreed to the Hospital's participation in an ongoing Hospital-Community Committee which would serve as a vehicle for communication.

We ask all community residents and groups to help us by attending our planning meetings, adding their names to our mailing list, and giving us suggestions. Please call:

FRANK AND CAROL LEONARD, SW 5 6980

GEORGE AND ELLEN SPELLMAN, WA 3 1067

BACKGROUND: When we first organized, we tested community sentiment by asking for the signatures of those concerned about the Medical Center's expansion. We obtained 600 signatures in one morning. We consulted the community organizer at the Neighborhood City Hall. We then sent a statement of our aims to every organization in the immediate area, asking for help and support.

One of our main concerns in starting the Committee was the threat to so many sound, rent-controlled buildings in the area. Because of the severe housing shortage in the city, we felt that most of those forced to relocate could not find decent housing at comparable rents elsewhere. For the large population of senior citizens, relocation would mean higher rents at a time in their life when they could least afford it, and the destruction of relationships with other area residents at a time when they are most needed.

Two rent controlled buildings at Audubon Avenue and 168th Street were destroyed when there was no immediate need for the property where they had stood. (The lots are still vacant two years after demolition.) The homes of 140 families in the block bounded by 169th Street, Haven Avenue and Fort Washington Avenue are now in the process of being demolished.

We arranged to meet with Augustus Long because we felt a vital first step was to establish communication between the Medical Center and the Community. The May 8 meeting was useful. The ongoing Hospital-Community Committee can be still more useful as a vehicle for making the voice of the Community heard. Add your voice to ours. Please call us.

WASHINGTON HEIGHTS - WEST HARLEM - INWOOD
COMMUNITY MENTAL HEALTH COUNCIL

Mr. William H. Hatcher, Chairman
626 Riverside Drive
New York, New York 10030

WASHINGTON HEIGHTS - WEST HARLEM - INWOOD
COMMUNITY MENTAL HEALTH COUNCIL

MEETING

DISTRICT HEALTH CENTER (Downstairs)
600 WEST 168TH STREET
NEW YORK, NEW YORK

TUESDAY, OCTOBER 7, 1969 - 8 P.M.

AGENDA

1. Reopening of Nominations for the Advisory Committee
11. Dr. Mamie Phipps Clark, Executive Director, Northside
Center for Child Development, Speaker.

REMINDER:

According to the action of the Council on May 20, 1969, voting members of the Council must live within the catchment area.

If you have not already done so, please bring proof of your residency to this next meeting.

The following kinds of documents will serve as proofs: Voters Registration Cards; Drivers License; Public Utility Bill; Student Library Card.

Winifred Winikus

WINIFRED WINIKUS
Secretary

William Hatcher

WILLIAM H. HATCHER
Chairman

WASHINGTON HEIGHTS - WEST HARLEM - INWOOD
COMMUNITY MENTAL HEALTH COUNCIL

September 16, 1969

MINUTES

CHANGE OF MEETING PLACE:

Due to the door being locked at the District Health Center, the Council meeting was moved to the board room at Babies Hospital. This was arranged by Dr. Langford. As a result of the delay in making new arrangements, the meeting did not get under way until 8:40 P.M.

ADOPTION OF RULES:

Mr. Hatcher, Chairman, stated arrangements were made to use the District Health Center only for the next four meetings. The Chairman raised the question of whether to vote on the rules this meeting or to hold over. Miss Conger stated she was interested in getting the rules adopted as soon as possible. It was moved, seconded and unanimously approved that the rules be adopted.

INCORPORATION PAPERS:

The Chairman said we had received an approval letter on Council incorporation papers from the New York State Education Department. We are now awaiting the approval of a Supreme Court Judge and Attorney General's office but this is a formality. We are requesting \$120,000 for the first six months through the Community Mental Health Board. We have also applied for Foundation funds from the Rockefeller and Ford Foundations.

NOMINATIONS TO ADVISORY COMMITTEE:

Positive replies were received from:

Philip A. Beach, M.D.
Vera B. Douthit
Ann M. Earle
Rev. John H. Gill
Maynard D. Hardwick

Christopher A. Johnson, M.D.
Stuart L. Keill, M.D.
Richard Kunnes, M.D.
Father Robert Douglas Reid
John W. Rosenberger, M.D.

Father Reid's acceptance letter expressed belief we should now be ready to move ahead. Father Gill stated he was not familiar with the Council and could not make a decision until informed concerning it. Dr. Kunnes and Mrs. Douthit expressed doubt regarding their eligibility since they were not residents of the community. The other responses were positive. Father Reid asked that the person who had nominated Father Gill (Miss Conger) explain the Council to him.

EDUCATIONAL TASK FORCE:

The Chairman then submitted a report on the Educational Task Force, mentioning the twelve-week training course and the subsequent five-week program under the direction of Mrs. Bulger forming a Big Sisters group. Senior citizen services, teen-age services and others are planned. Getting funds for the workers is still a problem.

Dr. Guerriero was asked to submit his summary and evaluation concerning the Educational Workshop Graduation. Sixty-three out of seventy questionnaires unqualifiedly supported the quality of the director's leadership and expressed interest in more workshops. Dr. Guerriero summarized the reports on racism in employment practices and their relationship to mental health of the individual and the community.

The topic of narcotics and the impression of most participants that the authorities

were perpetuating the use of narcotics was brought up. The causes of narcotics use and the participants feeling of this being a way of whites keeping blacks down was raised. The participants reaction, Dr. Guerriero said, to both black and white professionals was that they should be more open to the community people. He added there was a strong feeling that changes "in the system" needed to be made if community mental health is to be achieved. The concept of "normalcy" held by the younger participants was more flexible than that of older ones. The participants felt that fighting back against an unequitable system was mentally healthier than knuckling under. The black participants were critical of other blacks who on "making it" forgot their brothers in the ghetto and they made a plea that this not occur. Unanimity on the desirability of community control of mental health facilities existed. Changes in the schools and in the teachers models provided for ghetto children were felt to be needed.

These Minutes taken by Mary Conger
(Secretary pro-tem)

Minutes continued by regular secretary.

REPORT FROM CHAIRMAN:

Following Dr. Guerriero's report, Mr. Hatcher reported that he, Mrs. Bowen and Miss Winikus had spent several days at the Woodlawn Mental Health Center in Chicago and described the program there indicating his enthusiasm for certain aspects of this.

PROGRESS OF COUNCIL:

Mr. Carl Campbell requested general information with regard to the present status of the Council and future plans. The Chairman responded to this question with a brief history of the Council. He mentioned that the Council had come into active participation in this community about a year ago when interested persons had learned that it would require four and one-half years to construct a mental health center. Mr. Hatcher said he had inquired about interim services from Columbia University and stated that he was told none were being planned. The people who had formed the nucleus of the Council were interested in immediate services in store fronts and not a building. The current plan as he sees it should include the prompt institution of services through store front resources and a "feed back" on needs that were being met or not met. Subsequent planning might include a mental health center building but this would depend on how effectively services were being rendered.

Mr. Hatcher said that the initial board of directors for the Council would include the nine people who had signed the original incorporation papers. When the community becomes more fully informed, his hope is for an election and two representatives from each health district within the catchment area being elected to the permanent board of directors.

INCORPORATION PAPERS:

Mr. Hatcher indicated that he had just received notification of the approval of the Council charter. He did not have a copy of the papers with him tonight but the papers will be read at the next meeting. Mr. Goldberg then questioned why it had been decided to apply for a charter through the State Education Department instead of the Department of Social Services. Mr. Hatcher said that he had discovered this would be more expeditious. Mr. Goldberg wanted to know whether services, for example, store front services, would have to be approved through the Department of Social Services and whether it would not therefore be necessary to have the charter go through the process all over again. Mr. Hatcher replied that the Council was not prohibited from giving educational referral and escort services but that it was true that the approval of the Department of Social Services would be required when medical and psychiatric

services were instituted. He further elucidated that city "tax levy" funds were involved in the current financing operation.

FURTHER HISTORY OF COUNCIL:

To question, Mr. Hatcher gave further information about the history of the Council indicating that addiction services in particular were inadequate in this area and had spurred the growth of our organization. He said that the Board of Directors would eventually hire a Program Director who must be a psychiatrist and that the charter for the organization would have to be amended through the Social Services Department as noted above. The present charter notes that "nothing contained in the certificate shall be construed as authorizing the corporation to engage in the practice of medicine."

ANNOUNCEMENT OF HEALTH MEETING IN WASHINGTON HEIGHTS:

Mr. McFarlane announced a health meeting which will include a Coalition of groups for community health in Washington Heights. This will be held sometime in October at the RENA Hall, 558 West 158th Street. He requested that two members of the Council be delegated to attend this meeting.

FURTHER DISCUSSION FROM THE CHAIR:

Mr. Hatcher was asked further questions about the nature of the charter, and how it was changed. He responded that the new charter does not place such an emphasis on things that the Council can not do. The difficulty apparently, with the initial version seemed to revolve around what might be read into it. In answer to Mr. Goldberg's question about the relationship to existing health agencies in the community, Mr. Hatcher said the Council was "a coordinating body". He further explained that it was not possible to mandate other existing agencies to work with the Council.

Mr. Hatcher then said that he had been in touch with Dr. Mora who had stated his wish to be a member of the Council Advisory Committee. There was no immediate response to this but Mrs. Juana Lopez then raised a question about the current nominees on the Advisory Committee. She pointed out the absence of Spanish-speaking people in the group. Her feeling was supported by a second Mrs. Lopez who also raised the same question, indicating that Puerto Ricans constituted a large group in this community. Father Reid then described his eagerness to get representation from the Puerto Rican group and the difficulties he had encountered in this. Miss Nelson also described efforts to get people of Puerto Rican background to participate in a school situation, indicating that this had been extremely difficult. Mrs. Bowen remarked that she had taken the suggested list of Puerto Rican persons given to her by Mrs. Lopez and had personally supervised mailings to these people but their attendance at Council meetings was not consistent. Both Mrs. Lopezes nevertheless insisted that Puerto Ricans were not represented on the Council and they felt this was a great lack and that further efforts had to be made to bridge this gap. Mr. Hatcher spoke of his desire to achieve better communication with representative Puerto Ricans and described the fact that he was in close touch with Dr. Elena Padilla who had actually written the first draft of the Council proposal. He stated that he consulted with her consistently and felt that she could speak with authority for her group. Mrs. Lopez nevertheless felt that more grass roots Puerto Rican participants should be sought out. Mr. Markowitz suggested that both Mrs. Lopezes should constitute a committee of two people who would select five persons from the Puerto Rican group to represent them on the Advisory Committee.

NOMINATIONS TO BE REOPENED:

It was then moved, seconded and passed that at the next meeting the nominations for Advisory Committee would be reopened and the five names of people who would be willing to participate from the Puerto Rican community would be included in the nominations.

Meeting Adjourned.

Respectfully submitted,
Winifred Winikus
Winifred Winikus, Secretary

FACT SHEET ABOUT HEALTH AND POPULATION OF WASHINGTON HEIGHTS

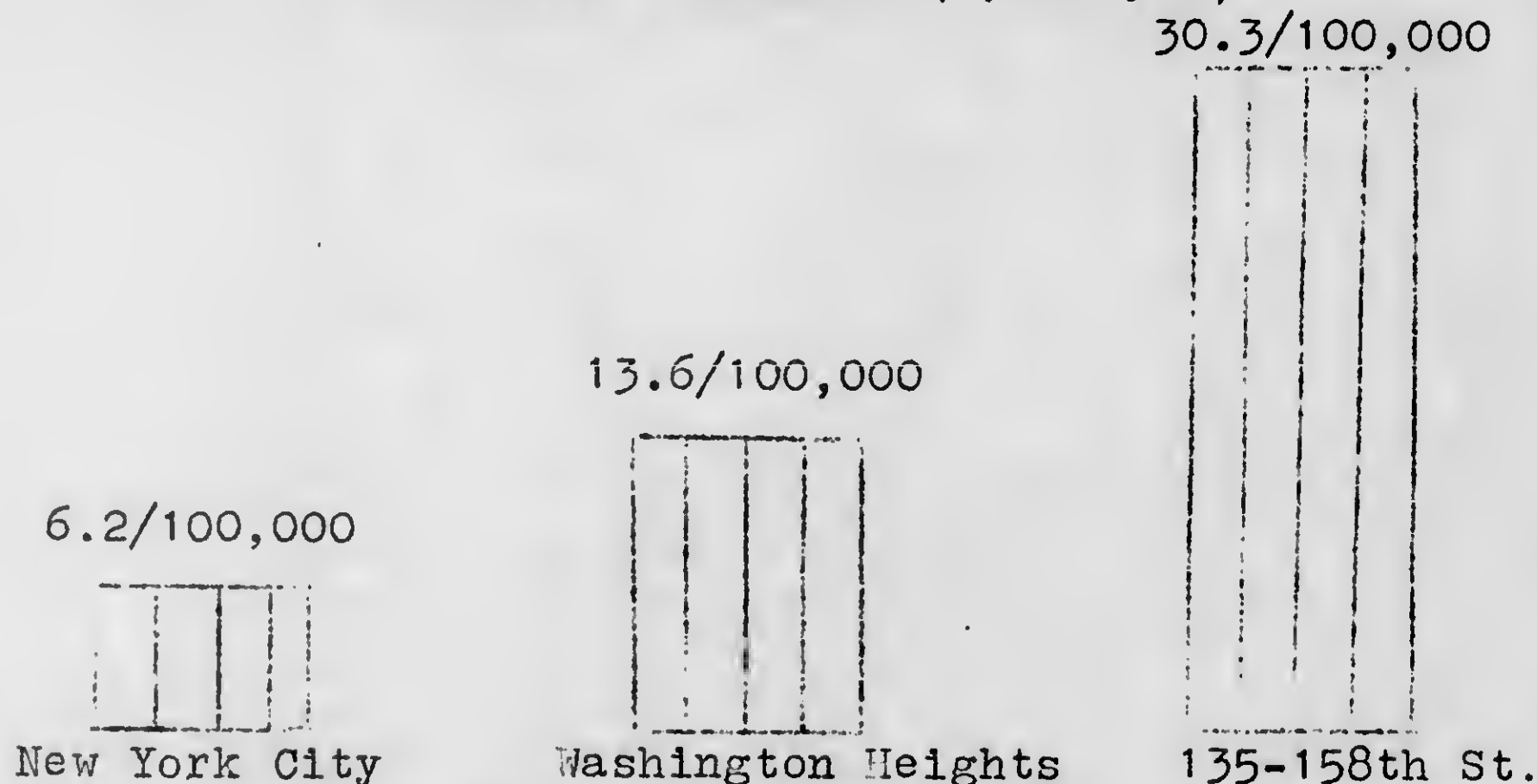
	BY ZONE (1965)		
	North (180- 217th St.)	Central (150- 180th St.)	South (135- 150th St.)
Population (261,000)	42%	38.5%	19.5%
Median Family Income	\$6,163	\$5,189	\$4,164
Median Adult Education	12.3 yrs.	11.9 yrs.	11.2 yrs.
Percent Non-white	5.3%	29.7%	60.2%
Percent Sp. Speaking	6.2%	17.6%	18.6%

	BY ETHNIC GROUP (1965)			
	Negro	Sp. Speaking	Jewish	Other
Population (estimated)	26.4%	13.1%	19.9%	40.6%
Median Family Income	\$4,789	\$4,917	\$6,146	\$5,731
% without health insurance	39.4%	38.9%	6.6%	23.2%
% calling MD when sick	54.1%	47.8%	85.9%	72.2%
% using clinic when sick	38.7%	45.8%	8.6%	23.2%

The Washington Heights area has a mixed population of ethnic and racial groups. To a large extent income and education vary with these groups, as do patterns of utilization of health services. We also see that ethnic and racial composition vary along geographic lines, with the Spanish speaking and Negro groups predominating in the Central and Southern portions of Washington Heights. As we look at the health statistics, we should keep these ethnic and geographical variations in mind.

	HEALTH STATISTICS (1966)				Some neigh- borhoods in Wash. Hts.
	Wash. Hts.	135- 158 St.	NYC	Kips Bay District	
Birth rate per 1000	15.4	17.4	19.1	9.8	
% births under 2501 gm.	10.8%	13.5%	10.4%	8.0%	19.0%
Late or no prenatal care	20.8%		22.0%	10.5%	
Infant mortality per 1000	22.9	27.0	24.9	16.4	40
Maternal mortality per 10,000 (1962-66 avg)	13.6	30.3	6.2	4.4	35
Fetal deaths per 1000 births (1963)	194	198	134	131	314
TB rate per 100,000	53.3		45.5	22.4	

MATERNAL MORTALITY (1962-1966)



THESE FIGURES INDICATE THAT WASHINGTON HEIGHTS COMPARES POORLY WITH THE CITY AS A WHOLE IN SOME CRITICAL MEASURES OF HEALTH CONDITIONS (especially maternal mortality, fetal deaths, and TB rate). In all of these measures, LOWER WASHINGTON HEIGHTS COMPARES EVEN LESS WELL AND SOME NEIGHBORHOODS SHOW HORRIBLE STATISTICS. The figures for the Kips Bay district are given for comparison to show sort of statistics are attainable in a Manhattan health district the size of Washington Heights.

FACT SHEET ABOUT NEIGHBORHOOD HEALTH PROGRAMS

Columbia-Presbyterian Medical Center has both a good and bad reputation. It has a good reputation for the many excellent physicians on its staff and for the high quality of the specialized care it provides. At the same time, it is notorious for its lack of concern with community health and its lack of innovation in improving health care delivery. This is particularly serious for the people who live in Washington Heights because the Medical Center is the only major health resource from 135th to 185th Street. As more and more local doctors move out of our community and retire from practice, this problem has become increasingly serious.

The following programs are examples of what can be done when teaching and research institutions also make a commitment to community health

A. Satellite Health Centers

Beth Israel Hospital in Manhattan, working with the Lower East Side Health Council, helped develop and now serves as the back-up hospital for the Gouveneur Health Center.

Montefiore Hospital in the Bronx, through its Social Medicine Dept., planned and sponsors the Neighborhood Medical Care Demonstration in the South Bronx. This center provides comprehensive care for a neighborhood of 40,000.

St. Lukes Hospital in Manhattan sponsors a program similar to that in the South Bronx.

Yale Medical Center, working with a parents group, sponsors the Hill Child Health Center, a federal Children and Youth program.

Mass. General Hospital and Harvard Medical School, through federal and foundation support, sponsor health centers in Charlestown, Cambridge and Roxbury. Harvard, together with Beth Israel and Peter Bent Brigham hospitals is about to begin a comprehensive care program for 30,000 people in Boston.

Johns Hopkins Medical School just received a large federal grant to develop comprehensive health services in East Baltimore, an area near the school with inadequate medical facilities.

Approximately half of the sixty health centers planned or funded from federal sources have medical schools and teaching hospitals as their back-up facilities. Columbia and Presbyterian Hospital could do the same in Washington Heights.

B. Double Standard of Care

Stanford Medical Center makes no distinction between private and non-private patients. All have appointments in the same area and receive the same treatment.

Tufts-New England, Beth Israel (Boston), Yale, Case-Western Reserve, and other Medical Centers have made commitments to eliminate the double standard of care. Columbia-Presbyterian could do it too.

C. Preventive and Environmental Health

Kaiser Foundation, which has more than 1 million subscribers on the West Coast, Brookdale Hospital in Brooklyn, and Meharry Medical School all run multiphasic screening centers to give preventive exams to people of their neighborhood every year.

Roosevelt Hospital, Beth Israel, and many others train neighborhood to be social and environmental health aides in their communities.

Mass. General made arrangements to send physicians to the schools in its neighborhood for preventive and early diagnostic exams.

Columbia-Presbyterian could provide these services in Washington Heights using federal funds now available!

D. Job Training and Health Careers

Albert Einstein and Mt. Sinai Medical Schools both will provide staff and support for health science education in community colleges aimed at training nearby residents for careers in health. Both programs will allow maximum upward mobility, including admission to medical school.

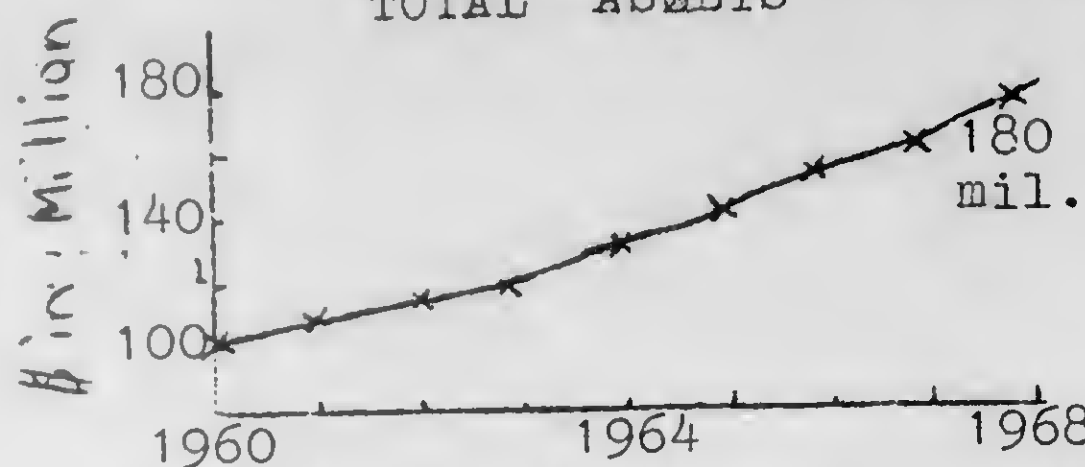
Colorado, Duke, and Yale medical schools are training physician assistants and/or nurse practitioners to help relieve the doctor shortage.

These and other programs can and must be started here if the community demands them. These services are not a privilege. Columbia-Presbyterian needs Washington Heights (using patients from there for teaching purposes) and it now runs to a large extent on public funds. It is the people's right to have more of those funds used to meet their needs.

FACT SHEET ABOUT PRESBYTERIAN HOSPITAL FINANCES AND OPERATION

The hospital is getting bigger and richer

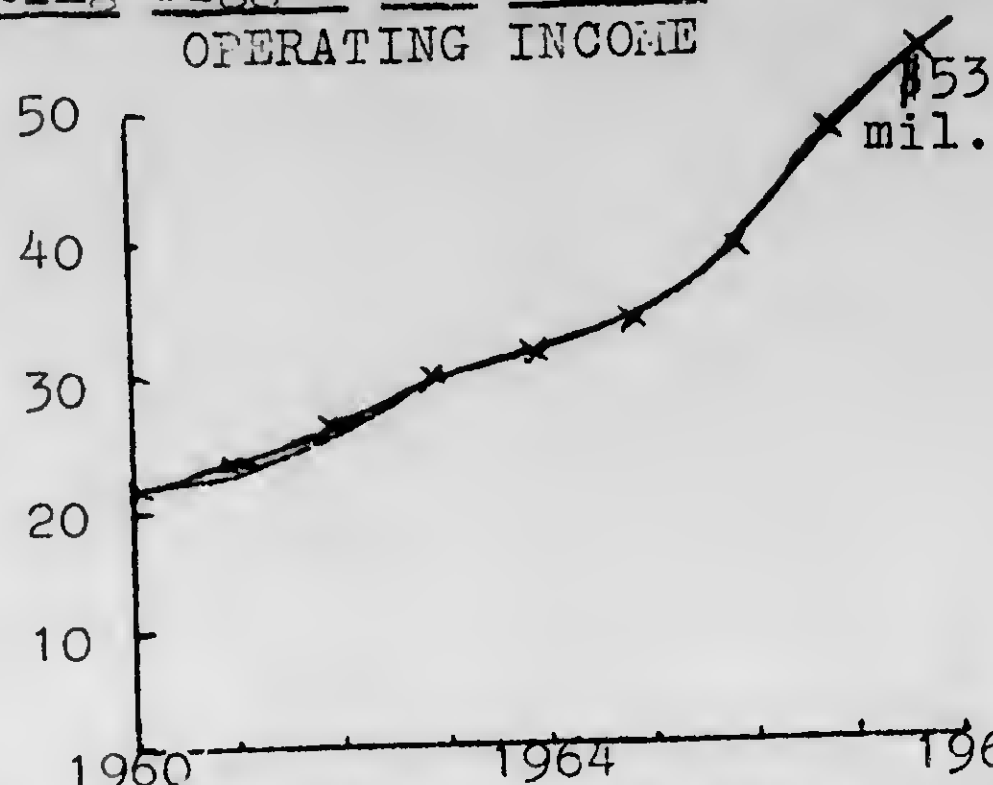
TOTAL ASSETS



Presbyterian's assets are now over \$180, making it one of the richest hospitals in the world.

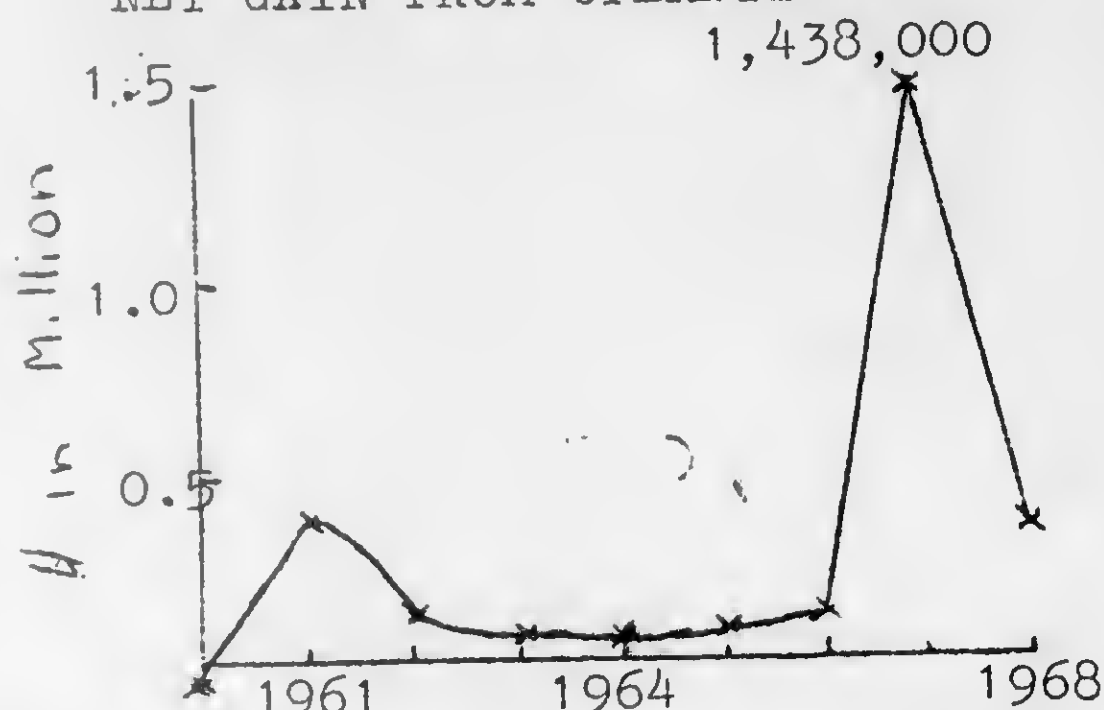
These assets have increased at an average of 10% a year since 1960. They have increased \$41 mil. since 1965 when government funds began coming in at a faster rate.

OPERATING INCOME



The hospital's operating income reached \$53 mil. in 1968, about 2½ times the 1960 figure.

NET GAIN FROM OPERATIONS



These figures represent profit the hospital has made without even using most of its investment income or contributions.

The hospital has made a net gain in all of the last 10 years except one. Is it really a non-profit institution?

In the past 10 years the hospital has spent \$31.5 million on new property and buildings. It has accumulated \$20.5 mil. in its fund for building and replacement.

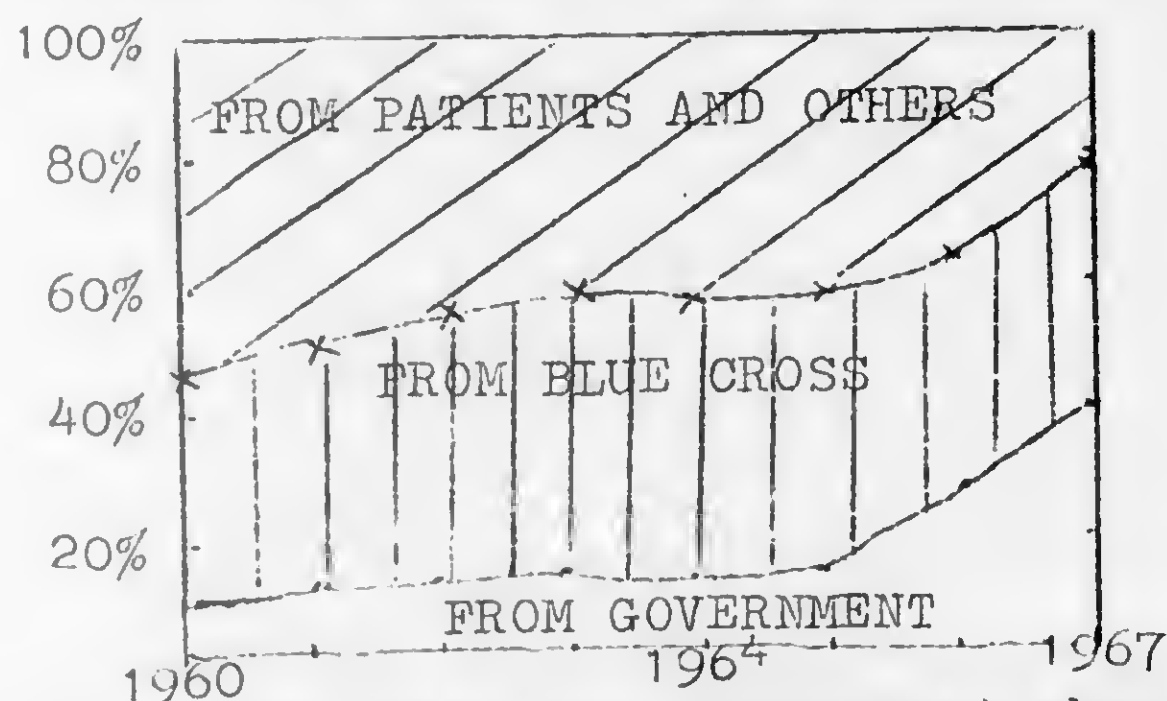
What have they built? A private office building, parking lot, service bldg, Eye Inst. Research Annex, Babies Hosp. annex (offices and labs); and a new Babies Hosp. bldg., dormitories, and library have now been begun. Yet a plea just went out for \$5 mil. for a new emergency room to replace a 40 yr old one. Why is this a "1st priority" now? Why is a new clinic still a long range project.

In the past 3 years income from investments has exceeded \$5 mil. a year but only about 11% has been used for patient services.

During the 1958-67 period, the charge per patient day has risen 160% (from \$29.43 to \$76.98).

The hospital is getting more and more public money

SOURCE OF INCOME FROM PATIENT CARE



In recent years the government share of payment has increased enormously. The private share has decreased rapidly. These trends will continue. In a few years there will be little difference economically between Presbyterian and a municipal hospital.

Traditionally voluntary hospitals, such as Presbyterian, retained autonomy from public control because they received a large part of their income from contributions & charges to private patients. Income from contributions has dropped from 5.4 to 1.2% of total since 1950. That from private patients from 49 to 29% (62 to 51.5 including Blue Cross).

In other words, the government share has increased rapidly but there has been no corresponding increase in public control.

What has happened to services in this time? From 1959-67 clinic visits dropped 6.7% while private ambulatory visits increased 12%. Ward patient days have fallen 12% while private and semiprivate days have risen 9.6% (1958-67).

CONCLUSION: THERE IS A CONTRADICTION BETWEEN THE WAY PRESBYTERIAN HOSPITAL IS FINANCED AND THE WAY IT IS CONTROLLED AND OPERATED. AS A RESULT THE MEDICAL CENTER HAS GOTTEN LARGER AND MORE WEALTHY, BUT THE PUBLIC HAS NOT BENEFITED. THIS COULD NOT HAPPEN IF THE HOSPITAL WERE MORE PUBLICALLY ACCOUNTABLE.

This fact sheet was assembled from the Presbyterian Hospital Summary of Annual Results. It should be a public document, but it is carefully guarded. Anyone interested in further information should request one from the Comptroller's Office.

For Community Health in Washington Heights -

The level of health, according to the usual health indicators, is deplorably low in Washington Heights. The community is becoming increasingly aware of and determined to improve this situation. The following programs and program areas have all been instituted elsewhere and need to be implemented in this area.

These programs are not offered in criticism of individuals who provide care at the Medical Center. Rather they are directed at the institution and its attitudes and policies which result in the limited services provided to people who live in Washington Heights.

I. VANDERBILT CLINIC AND PRESBYTERIAN HOSPITAL SHOULD SERVE AS A COMMUNITY HEALTH CENTER UNDER A COMMUNITY POLICY-MAKING BOARD

Vanderbilt Clinic and Presbyterian Hospital must acknowledge that they serve as a community health center, as well as a teaching center. They should recognize that health is not a commodity - it is a necessity, and when health problems exist, they must be solved. The majority of these facilities' funds come from public sources, and the center is, in effect, the city hospital for this area.

The programs which are needed will require the Medical Center to change its financial and philosophical priorities so that a commitment to the health of Washington Heights comes first. In order to correctly determine the needs and to ensure that they are acted upon, there must be a Community Board with a meaningful supervisory voice in the operation of the Clinic and Presbyterian Hospital. The final nature and role of such a board cannot be defined at present, but it is obvious that the decision-making power must be made more accountable to the public.

The following services, as a minimum, are needed. Many of them can best be provided through neighborhood health centers with centralized services such as Vanderbilt and Presbyterian as back-up facilities. Such a plan would take a load off already existing and crowded facilities and would make health care more accessible to the people in the area. These services are already provided in neighborhood based facilities in other parts of the country:

1. More extensive pre-natal and infant care, including midwives and health education programs that are urgently needed to decrease infant and maternal mortality rates in this area.
2. Well-baby, pediatric and adult health clinics which will provide examinations and multiphasic screening as well as early diagnostic support for all members of the community; this would include training of health aides to see that all people know about the facilities.
3. An extensive home care program to ensure closer follow-up, to prevent needless hospitalization in chronic disease problems, and to facilitate prevention.
4. Services to provide support and co-ordination with already existing services and practitioners in the area; this might include construction of group practice units for local physicians with referral access to the Medical Center hospitals, liaison with the school health program, and co-operation with other health and mental health groups.
5. Social and legal services to correct housing and other environmental conditions which are detrimental to the health of people in the community.
6. Services to treat and rehabilitate alcoholics and narcotics addicts.

II. THE PRESENT DOUBLE STANDARD OF CARE MUST BE ELIMINATED

A single, dignified high standard of care must apply to all patients of the Medical Center, and especially the ambulatory services. The patients and their health problems must come first, not the institution, its budget, or its personnel. Specifically, some proposals are:

1. The new Emergency Facilities must be started immediately. We have heard for too long that it is the first priority only to see many other structures built first. If money is short, then stop the other construction.
2. Planning for the new clinic must be started immediately, but in conjunction and consultation with a community board.
3. New hospital beds must be built to take care of the influx of patients that can be expected if Presbyterian Hospital makes a true commitment to serve the health needs of the community.
4. There must be an appointment system for all clinics.
5. Clinics must be open at hours when working patients can attend without taking time off from jobs.
6. Continuity of care for individuals and families should be implemented wherever possible.
7. Education and training should involve ward, semi-private and private patients equally; wards should be eliminated quickly.
8. Waiting rooms in Vanderbilt Clinic should be made as comfortable as those in the Atchley Pavilion for private patients.
9. There should be Spanish-speaking interpreters at all clinics and on all floors of the hospital.
10. There should be a nursery to take care of children whose parents are waiting in the clinics.

III. THE MEDICAL CENTER SHOULD INCREASE TRAINING AND CONTINUING EDUCATION

Since the Medical Center is the largest employment and training resource in this area, it should make every effort to improve the community through employment and by offering continuing training so that employees can advance up career ladders rapidly.

1. The hospital should expand its present training programs. It should offer its resources to a community college for the training of medical and paramedical personnel.
2. The medical school should make a commitment to prepare residents of this community for medical school and other health professional training programs and then accept those it has so prepared.
3. The workers at the Medical Center, as members of the community and as people familiar with the operation of its services, should be given a voice in the decision-making.
4. Students and personnel should be trained in community health.

IV. THE MEDICAL CENTER SHOULD ACT MORE OPENLY AND RESPONSIBLY IN ITS LAND PURCHASES AND CONSTRUCTION PROJECTS.

Since Presbyterian Hospital, and to a lesser extent Columbia University, are the largest landowners in this area, they should display more responsibility in the utilization of their real estate.

1. The community, through a representative board, should approve all land purchases and decisions on the use of already acquired land. The local planning board, with whom the Medical Center now consults, is politically appointed and not representative.
2. All residents displaced by expansion of the Medical Center must be relocated in equivalent housing. If none is available, the Hospital should erect housing before beginning construction.
3. If any community resources are taken over, such as parks, the athletic facilities in the Armory, or the Audubon Ballroom, equivalent facilities should be built in this area.

THESE GOALS CAN BE ACHIEVED ONLY IF EVERYONE WORKS FOR THEM TOGETHER. THIS MEANS COMMUNITY GROUPS, COMMUNITY PEOPLE, MEDICAL CENTER STAFF AND STUDENTS. COLUMBIA-PRESBYTERIAN SHOULD BE THE PEOPLE'S HOSPITAL AND IT IS UP TO US TO MAKE IT THAT WAY.

If you would like to discuss these issues or help work for all or any of them, please call evenings (LO8-9858, 781-9389, or 568-7980) or contact Committee or Community Health in Washington Heights, c/o 894 Riverside Dr. Apt. 6B, N.Y., N.Y. 10032

SHEMINI ATZERES: YISKOR (1969)

Friends, this season of the year presents a study in contrasts. Surely, you have already noticed the obvious difference between the mood ^{at} ~~and~~ services of Yom Kippur and this season of Succos; the one solemn and deeply introspective while this holiday is far more lighthearted and joyous. The former is a holyday while this is a holiday; Yom Kippur deals with the spirit while this occasion, in its emphasis on harvest, emphasizes the needs of the body. But we find this aspect of contrast within this holiday occasion also: in its most obvious instance, we have here a frail structure, the Succoh, which is in essential contrast to our strong, vigorous and enduring tradition, ~~both in terms of Judaism as well as this holiday.~~ Then we take the diverse parts of the Lulav: the myrtle, willow and palm and they are bound together into one element of essential unity; or, the Esrog while sweet-tasting is part of the sour citrus fruit~~x~~. One can go on to find other examples of this contrast, if slightly different in emphasis: we use the symbol of our wandering in the desert in the permanent abodes of the spirit we have built for us in our time; and while we are Jews in "exile" this ceremony of the Lulav and Esrog gained its greatest emphasis in Jerusalem during the time of the Great Temple.

But in the context of this highlighting the differences we come to the greatest contrast of all: that between life and death. It is part and parcel of the holy-and holiday season that at the moment when we search for the meaning of life most extensively we are brought face to face with the end of life. It is, of course, no accident. As in actuality, so in Judaism, life and death are intertwined, are inseparable, must be considered as one; ~~and~~ the individual who ignores this basic teaching or does not take it into account as he arranges life and his priorities for living is beyond logical comprehension. On Yom Kippur when we ask for life we have Yiskor and, conversely, when we ^{speak} ~~ask~~ ~~of death~~, ^{The emphasis is on living.} ~~for our own life we remember our dead.~~ Today, the season of joy brings us to the mention of ^{sorrow} ~~death~~ but, again, this moment of solemn and sad memorial should lead us to a fuller and more noble ^{existence} ~~life~~. It is the same when we think of our loved ones now no longer at our side; we know they are gone from us forever & we live with this realization but they are with us still wherever we are, what

ever we touch, however we feel we can not escape their memory and spiritual presence, nor would we want to! And, again conversely, at the moment we speak of their death we know they inspire us to life and in most instances we are the better because they lived. Is not this the sentiment for a mother who gave of herself to the fullest so that we might live; can we not say the same for a father who in life was at our side and in death provided the inspiration; what of a husband who gave of his energy, devotion, warmth and love and even though he is gone that feeling still lives and envelops and charms and gives us peace. What of the wife whose tenderness, compassion and consideration caused ~~us~~ ^{the husband} so much joy and contentment; now, while missed, she retains that special place ~~in~~ ^{our heart and she} will always be with us as alive, although dead. The study of contrasts goes on and on; there are brothers and sisters, loved ones and friends, those we lost here and those who fell victim to the holocaust overseas: all are part of our life and they continue ~~on as~~ ^{in us} alive but ~~(are not)~~ ^{we know they are} gone.

It is the same in terms of the Synagogue, the study of contrasts is extended. Here we are surrounded by columns of stone which are silent, immobile, impersonal. But yet they are for us the most exalted of all earthly creations: the House of God. What have we seen, heard, experienced and lived here! Our loved ones found here a haven of the spirit, they were exalted and at peace; ~~and~~ these silent walls surrounded them in a spirit of wellbeing and spirituality which added warmth, loveliness and fulfillment to their lives. It is for this reason that we ask you to continue to support us in the worthy work done here; that as we give in memory of the departed our contribution is not for the dead but for the continuation of life. The purpose of memorial is not to be morbid but to take heart, to learn the lesson of yesteryear and apply it to tomorrow, to recognize what the past has meant but to approach the future with joy and with love. This is our task here as Jews, as human beings, as loved ones who mourn. Help us to live now and always by giving from your heart so that the faith and heritage of Judaism as it is lived here shall prevail and conquer. In that spirit the mood of solemnity today will merge well with Simchas Torah tomorrow. Life and Death; ^{sub. begin, past, future} these are the experiences of mankind. (Ushers....)

Heb Tab; Sat AOT - 2/4/69 - YISKOR - Shevini Atzeres AOT.

POST ELECTION COMMENTARY

INTRODUCTION

A GENERAL

- 1 it is very conscious move on my part to spk on elec after the event for variety of reasons
- 2 am not a political commentator & when do spk of an elect. campaign like to relate more to issues than persons * parties
- 3 more than that, most of u knew of my predilection for Mr. Lindsay; did not want to be accused of using pulpit for purely pol purposes.

B SPECIFIC

- 1 now that result in, we cast our vote fr man of our choice & are ready to accept verdict of people, is time to say few things
- 2 especially since I was appaled at reasons given ^{by Jews} fr voting against the Mayor; reasons which were not only irrational but the worst type of bigotry!

BODY

A ANTI NEGRO

- 1 one of most respected indiv voiced opinion that he vs Mayor bec of what he had done for Negroes, giving them too much & usually at our expense. Even if this legit reason (which I doubt)
- in same breath: am voting fr Garelik & Beame because we Jews must stick together. *but, reverse the logic:*
- 3 in short, had Lindsay done ~~so~~ much for Jews at the expense of the Negro, in the eyes of our friend he would have been a wonderful Mayor & let the Negro take the consequences.
- 4 ths type of election thinking is purely negative & wholly unworthy of us if carried to logical concls. It is cert. no way to elect M. for 8 mill, incl Jw

B COMMENTARY

- 1 if we want commentary can only repeat what said by experts: Lindsay did not so much win as Proc lost
- 2 also, his victory reversed trend for conservative strngth in such cities as LA & Minneap or even in NJ where Republ vict coupld wth reject to lowert voting age to 18.

C VIET NAM

- 1 certain things do stand out for us to see, as far as Lindsay is concerned; foremost: his tie of Viet Nam to affairs of city made an impact
- 2 the Pres. empty speech on elect eve certainly had no effect on voters of N.Y.C. *and his was sentiment here this city is no silent majority.*
- 3 seems obvious to me that in ths respect, as well as in others, Lindsay showed grt courage, a quality of his which has not received attention it desrvs

D COURAGE

depth of vision +

- 1 it has always seemed to me that as far as his attitude is concerned, grt similarity to JFKs "Profiles in Courage" *is - a - Negro quest*
- 2 it may be that some stores burned in NY but whole neighborhoods not pt to torch and while some say or imply that police lax re looters, perhaps end justifies the means accord to Lindsay philosophy. *city in fact; no Newark riot*
- 3 surely those of us who saw him here know he tall man & for him to walk thru strts of Harlem no mean feat bec easy target for assassin bt he kept himself visible
- 4 when he was asked to serve as Vice-Chrman of Kerner Report: Natl Advisory Commission on Civil Disorders Lindsay knew of what he spoke bec. he was in midst.

E JEWS

- 1 ought also to remember that it tk grt courage to go face to face wth Jew. audience frm day to day. No pleasure to face hostile crowds wth thr vituperatn & villification bt he kept at it, tk risk, was willing to cope wth abuse & prevailed
- 2 of course, it was political thing to do bt not easy Jews make up 28% of vote; 32 % in act. voting prop. & he won them over in Q as well as in Manh in suff numbers to win handsomely. *bec had courage to face them daily*
- 3 I have been accused of forgetting all too soon the ghastly meetings of schl boards, much of which came to fore bec. of Lindsay's handling of schl crisis; I have NOT forgotten
- 4 I only hope that two aspects take hold: a) that frm his mistakes he has learned more in view of 4 yrs to come *and b)*
- 5 that he will remember frm now on that there is such a thing as Jewish bloc voting (ADL etc notwithstanding) and that ~~we have~~ *there is* fr want of better name, J Power
- 6 of course, results indic also that 8 of 10 blacks voted for him & that in selecting process Negro fr superior than in past/bt Jewish Power a factor to be reckoned wth & hopefully ths some balance in yrs to come.

CONCLUSION

A GENERAL

- 1 am not pol forecaster, nor comment, etc & have no special insights except some dealings wth Lindsay
- 2 did & do believe that sign of his learning process is a humility not found in him heretofore, *as* evid. by his admission of mistakes & his expression of gratitude toward Liberal Party when fortunes low
- 3 these aspects of his personality a sign of courage and style and future greatness & while I would nt

give him third chance, glad he was given the second one *to make our city a better place to live.*

SPECIFIC

- 1 it is easy to criticize & had there been a better choice perhaps he would have lost
- 2 but who can vote for a man who will say: my heart is as black as yours.
- 3 surely, Lindsay made mistakes & he unleashed forces of terrible consequence in our city but hopefully he will seek to control them in the future as he has recently ~~indicated~~ *begin as close to us as 1964.*
- 4 after all, the future of the city belongs to us all and we must vote for that which is good rather than for that "which is good for the Jews"
- 5 one would hope that in 1970s and in our modern world such age-old chauvenism had played its role.

AMEN. *that we can now come together to build ourselves a city of inter opp. & harmony.*

Heb. Tab., Friday evening, November 7, 1969

7057224

PHARAOH THE DREAMER.

INTRODUCTION

A GENERAL

- 1 the fact that indivy dream, has been part of man's consciousness throughout the ages
- 2 it was only in more recent decades, ~~that~~ through the pioneer work of Sigmund Freud, that we realized how important these dreams were in our understanding of ourselves
- 3 we know that our dreams reflect a vital part of ourselves; the interpreter of dreams of ancient times fulfilled same role as psychoanalyst does today.

B SPECIFIC

- 1 only diff between dreams of indiv in Biblical times & our day is that our science of interpretation far advanced
- 2 we know that man sleeps in stages and that a simple trend of thought, as man sinks ever deeper into the realm of the unconscious so that the subconscious can come to the foreground, this gentle sleep can lead to nightmare.
- 3 this very same thought, by a strange coincidence, was mentioned in grt detail only last Sunday in the NY TIMES in an article by Edwin Diamond. *May 21/7*
- 4 he cited that as early as the 16th cent. a MD had listed the basic 52 leading diseases of children and he noted that the affliction of nightmares was 9th on that list.
- 5 he stated, and even partially cited this concept in the title of his article, that "the most terrifying psychological experience known to man" = nightmare

BODY

A DESCRIPTIONS

- 1 the point of emphasis in his article, aside from the purely scientific, was in realm of psychological
- 2 he stated that nightmares bring with them a state of intense, inner terror; as these dreams affect children so do they touch adults for they bring taboos to the foreground of our sleeping psyche which had better be sublimated and repressed.
- 3 as a matter of fact, when a local hospital wanted volunteers for dream sequence experiments and advertised for those who experienced "frequent & intense nightmares", more than 200 people applied.
- 4 they were of all ages, creeds, races, etc.

B PHARAOH.

- 1 it is with these concepts in mind that perhaps we can better understand the trend of our Torah portion for this week
- 2 Pharaoh of Egypt is the dreamer, Joseph is the Dr.

- Freud of yesteryear, at the banks of the Nile
- 3 but, while on the one hand the explanations were released only last Sunday in the article, the situation is precisely the same occurring several thousand years ago.
 - 4 note the language of the Torah in two specific examples: a) when the gift of interpreting dreams first comes to the notice of the Egyptian fellow-prisoners the butler and baker, ^{they} walk about the prison with sad faces
 - 5 Joseph, in the best counselling manner, asks the basic question: why are you sad? and he is told the stories of the two men. In other words, he knows, ^{sees} they are disturbed, and they show it.
 - 6 later, when he is brought before Pharaoh and is asked whether he can solve the riddle of the dreams, what is his answer? in the second insight into the nature of dreams, Joseph states: it is not for me to give the answer ^[Pharaoh's real answer; "peace" = psych answer]
 - 7 God will give Pharaoh an answer of peace! Note, again, that peace of mind plays so vital a role. Joseph again fulfills the counselling role.

C DREAM

- 1 but we must take a final look at the dream itself; it deals with two subjects but the idea in both instances is one & the same. There is the original dream sequence and then the second one for emphasis; one might say: the nightmare
- 2 Ph dreams and sees 7 ^{lean} cows who are followed by 7 ^{fat} cows; strange as it might appear, the 7 lean eat up the 7 fat
- 3 at that pt Ph wakes up in fright but goes back to sleep and then the second dream: 7 ^{lean} stalks of corn or grain are followed by 7 ^{fat} stalks and the lean eat up the fat.
- 4 Ph is perplexed, depressed, troubled; he calls on his wise men who can't answer, then Joseph & interpret.

CONCLUSION

A Fear

- 1 the answer of 7 gd years followed by 7 lean yrs part of biblical story but wonder what modern psych would have stated; the problems of Ph loom ever larger
- 2 for example, seems probable that he was in real fear ^{have emotion?} he was grt man, powerful, authority, almost a Gd but he could not understand simple picture story which came to him in night. ^{it was a nightmare}
- 3 this part of modern psych ^{he} also: man afraid of unknown with a fear that gnaws, undermines and debilitates us

- 4 as long as man has something on mind, can't be at peace. *It unbalances him! He suffers bec of anxiety.*
- 5 second aspect of situation: grt man, gd-like, symbol to whom all bow down in fear & awe can't have his *dream* wish fulfilled, is powerless, is frustrated. How well modern words fit ancient situations also!
- 6 what to do? sends for a boy, a prisoner who points to an answer; what kind of answer? one of peace & the lesson obvious: need someone else, can't exist alone, need to rely on others
- 7 as ths valid for Ph so for us for in loneliness we combine all the essentials of nightmares: are afraid bec we alone and can't share thought of our terror.

B SPECIFIC

- 1 for Ph, then, as for us, nightmare presented a terrible dilemma: he was in fear, he could not understand and he needed the help of an inferior being.
- 2 "the most terrible psychological experience known to man", as the author of our modern article said; how much the more so for the Ph of yesteryear.
- 3 frn this we learn that the *complexities* of Ph were the precursors of our modern ways: why are you sad and Gd will bring an answ of peace; these are the essentials
- 4 for if man is to lose the sadness of his life he must hopefully live in peace.
- 5 may the insight of this lesson: that we need one another in order to lose our fear, be source of blessing to us all.

Amen.

Heb. Tab., Friday evening, Dec. 12, 1969.

important to us; which is a terrible thing to say about anyone, anything!

3 but think with me, how often we are exactly like that in our actions.

4 we speak in glib terms, make general promises, involve others on the basis of intention but we are not concerned, we forget; while to other it might be of meaning, to us not very important

5 can say: we speak in terms of the "outskirts of the mind" but within, we forget as did the butler to J.

CONCLUSION *(he's a no concern, because we don't really care!)*

A GENERAL

1 we can see, then, how a simple phrase has its implications for our time

2 "he forgot him" was a casual act for butler but for J. it meant the very depth of despair; almost a hopelessness of being forgotten for ever

3 this idea of being alone, of treating others casually is the lesson of the T and it applies also to us, to you and me, with no exceptions.

B SPECIFIC

1 The T. teaches us, therefore, that forgetfulness is not really an accident; rather, it depends on our view of people, life and things.

2 it teaches us, secondly, that concern for our fellow man is our most vital commodity and, conversely, the sin of omission, of nothingness, of pushing out of one's mind can lead to dire personal, psychic consequences

3 this, it would appear, is sufficient for one Sabbath in the hope that it may help us understand ourselves better in the days to come for as we know ourselves we shall be at peace with others.

AMEN.

Heb. Tab., Sat. A.M., Dec. 13, 1969.

6
d d

Chapt 41 - 44:17

p. 50 - 56

interp of Ph dream

8 + brothers

IR 3: 16 - end

wisdom of Sol

p. 406

THE SIN OF FORGETFULNESS.

INTRODUCTION

A GENERAL

- 1 in T. portion for ths ~~Am~~ ^{learn}, we read a very small ~~line~~ ^{very} as part of the cont story of Joseph but one with many implications
- 2 J. had interp dreams to fellow prisoners in E. and his interp came true but when chief butler redemmed
- 3 "he did not remember Joseph, but forgot him" 40:23

B Specific

- 1 ths especially cruel line and ~~just tossed off~~ ^{almost neglected} in T. but it has been ignored too long
- 2 Why ignored, bec. we see nothing wrong with it. We too have our encounters a thousand times a day, even people who do gd for us, but when ^{partic} circumstance or situation ended, we forget them
- 3 since we the same, can understand butler; while we symp wth J., we not entirely wthout guilt either.

BODY

A PROBLEM

- 1 what problem with all this; why a matter of issue?
- 2 must remember that ths not 1st but third betrayal already encountered by J. First by hs brothers, th sec by Potiph wife and now ths
- 3 all ths, in my eyes, represents a sin of ommission. We know butler meant no harm, was not ill conceived bt he simply "forgot" as T. tells us
- 4 bt in ths he committed a terrible wrong: his hurt of the spirit as deep as hurt of body; his sin of ommission rep a "nothing", an emptiness of concern, for which there is really no excuse.

B ACCIDENT?

- 1 we must now ask some other questions. Was ths phrs of T ascribing action ^{in my mind} to butler, an accident?
- 2 if so, forgetfulness was and still does represent a bad management of the mind; a repression
- 3 some psych even would state that it represents a sub-conscious wish to deny, an irresponsible gesture wth malice aforethought deep in our mind - ^{in other words:}
- 4 ~~for~~ butler did not really forget; on contrary, he remembered and by so doing, he made himself forget as wth so many of us: those who help us are those we must frequently spurn. ^{bec of our ~~own~~ ^{own} ~~self~~ ^{self} ~~dislike~~ ^{dislike}}

C CONCERN?

- 1 a second matter comes to the forefront. Does the action in our ^{True} situation indicate only a lack of concern? ^{no more than}
- 2 if so, the implications are even more demeaning. We may express little concern bt that really means th the man, the situation, the circumstance not really

Review of "CURRENT REFORM RESPONSA" Sol. Freehof

Friends, from the very beginning our liberal movement has tended to downgrade, if not actually negate, the ^{principle of} law in Judaism, ^{we have} and has seen fit to emphasize the ethical and moral imperatives of our faith in its place. Law was not welcome and in our drive for emancipation both in Europe and then America we looked askance at Talmud, Halacha and Shulchan Aruch. We preferred instead the concept of Isaiah, Micah, Amos who told us to live better lives on the principle of social justice and personal ethics, ^{They} but ~~who~~ swept away the demanding and pertinent laws of ritual, ~~as the most prominent example.~~ While this change of emphasis was accepted generally by the reformers ~~the~~ trouble began when it became apparent that in willingly lessening the influence of Law, we also lost the ~~sense of~~ discipline so essential to any faith. The ethical emphasis proved to be deficient ~~since~~ it had to be rooted in something more substantial than the beautiful words of the prophets; also, if the liberal wing of Judaism was to change, the reason for the change had ~~not~~ ^{to} be documented & made public ~~only to be found but made obvious~~ in a series of pertinent explanations. It is, of course, not the first time that in the course of history Jews and Judaism met such a challenge! ^{new circumstances} In earlier years when change came part of the ~~met head-on. The established tradition & change challenged. The folk~~ ~~process of life or when different circumstances met different communities~~ a way had to be found to reconcile a new way of life with the old way of Law; we called this search ~~for a legal basis for a different manner of living once~~ ^{Sh & Tesh} Judaism, the process of Responsa. A community would ask a pertinent question of a leading Talmudic authority and he would ~~reply in~~ answer, basing his reasoning on the tradition of Torah. This was called the Responsa and his decision was final. In our modern society with ^{The} ever changing ways of our world and ^{an evolving} ~~the outlook of~~ Judaism we have ^{different} ~~the same~~ problems. Matters of urgency come to the fore and ^{The} a question of Jewish Law enters into ~~the~~ dispute; ^{The problem can touch us on many different levels of concern.} ~~so that we can all learn to live by the decision rendered.~~ Over the past two decades one of the great scholars of our movement, Rabbi Solomon Freehof of Pittsburgh has answered such questions; the book we wish to discuss this Sabbath evening is the third in this series of modern Responsa and is called "Current Reform Responsa". He deals with more than sixty problems of in-

terest to us, including whether one can conduct a Seder without wine, whether it would be proper to have a seeing-eye dog at services, whether a layman can conduct a conversion ceremony, what the traditional attitude would be toward the burial of pets, the wearing of ~~the~~ wig by ladies for purposes of beauty and, most modern of all, the attitude toward Cryobiology, the freezing of bodies for purposes of later thawing and life. These, of course, are not arbitrary topics but reflect ^{actual} questions ~~of actual concern which were~~ asked by rabbis and laymen ^{over the past several years} ~~in this country of this great scholar~~.

Now, while all questions are of interest, I want to discuss ³ ~~four~~ of them with you; ^{two of} ~~those~~ which are of concern to us ^{which} ~~reflect~~ a more unusual problem. The first ^{issue} ~~question~~ concerns something you see here this evening and which has been before us ever since Rosh HaShono; namely, the white covers on the Torahs ^{and} on the pulpit and, in some instances, the white of an Ark covering. Where does this custom originate and what does white imply? ^{Our book indicates} ~~It is shown in our volume~~ that there is no evidence anywhere in legal literature that white should be or need be a dominant color for these High Holydays! The analogy is usually drawn ^{to} with the white kittel (so-called in Eastern-Europe) or Sargenes (so-called in Western Europe) which is associated with the shroud worn by the deceased and supposedly worn by us on these Days of Awe as a sign of our own humility before God, the great Judge, who will inscribe us in the Book, for life or death. This is the theory most widely accepted and best known. However, the problem is complicated by the fact that in the Mishna for Rosh HaShono we are told that man must come before the Judge dressed in the somber color of ~~black~~ ^{now} ~~and that~~ ^{becomes} white is a color of joy which we wear in the confidence that God will pardon us for our sins over the past year. And of course we all know that white is the color of a bride but even here it is difficult to know whether this custom originated as one of joy at marriage or whether the bride wears white as a sign of self-^{affliction} ~~denial~~ since it is the custom for groom and bride to fast on their wedding day. Consequently, the wedding day is a fast day, ~~also~~, similar to Yom Kippur, ~~and~~ the interpretation of white for the bride is arbitrary. White for Torah covers is also arbitrary and ^{no Law is} ~~is not~~ to be found in our

legal literature, no matter how much we take this custom for granted.

Let us consider another matter which also has relevance to us, particularly to so many ~~of us~~ of our congregational family. The question is asked whether it is permissible to erect a Cenotaph, a monument over an empty grave. The question arose in a mid-western city where a group of European Jews wanted to buy a grave, erect a tombstone over it and ~~inscribe~~ ^{inscribe} it with the names of their departed who were lost in the time of the holocaust! The question and answer are not as obvious as one might suppose at first hearing; nowhere in Jewish ^{literature} literature is there a reference to a tombstone over a grave where there is no body. The question reflects added complexities: does one need proof of death, can one say Kaddish there, and what would be the purpose of such a monument? The answer is extremely interesting: in ancient times the body of the dead was usually available; and one mourned if someone died away from home if there was a witness to ^{the} death, or from the moment the family gave up all hope. But in modern times, due to war, ship and plane catastrophes such circumstances occur ^{with ever greater frequency} ~~more frequently~~, and therefore, the question relates not only to those who died under the Nazi persecution. The answer is found in the thought that a cenotaph is not only for the purpose of identifying the dead but also to comfort ^{the survivor} the living, to direct ~~him~~ where he can go and pray. In that context, to remember the deceased in so concrete a manner has a positive value for if a man wishes to say Kaddish and wants to direct his prayers to a specific place of memorial, then the Cenotaph is acceptable, especially if it ^{is} erected on sanctified soil. The matter is not ~~considered~~ ^{is} superstitious, nor an empty expression but one of real advantage if not to the dead, then ^{certainly} to the living.

There is a third instance of a question which is not ~~really~~ of personal interest ~~to us~~ but has ramifications for us and ~~the~~ future generations, ~~which might be of interest~~. It concerns the use of blood, for transfusion or for plasma, taken from a dead person. This evidently has been a practice in the Soviet Union for over 35 years and the question ^{of} ~~as to~~ the legality of this practice in terms of ^{Jewish law} ~~Judaism~~ was asked of Dr. Freehof by a Long Island physician. It is a subject which delves not only into medical but into Jewish ^{law} ~~law~~.

in a most delicate manner. The issue of blood transfusions is not discussed in this context; there is no question that it is permitted since this involves taking the blood from one living person and giving it to another. We are ^{con-} ~~in-~~ ^{cerned with the} ~~involved in the matter of taking the~~ blood ^{from} of a dead person, a Jew, and giving

^{in J. Law} it to a patient. There are two aspects to this case: in the first instance, blood is considered an integral part of the human body and should therefore be buried with the dead. The second aspect of the matter lies in the concept that ~~in Jewish Law~~ the individual is prohibited from deriving any benefit at all from the dead; it is but one more aspect of the problem where orthodox Jews refuse to be part of a bone bank, for example, or will not deed their cornea to an eye bank. All this is tied to the traditional concept that when the Messiah comes he will resurrect the dead and for them to take on a full and meaningful life again, ^{The body} ~~the dead~~ must be whole ~~in body~~ in order to function properly. It is for this reason, of course, that orthodox Judaism prohibits cremation. But we are also a humanitarian faith, not only a religion of and by the Law. In this instance and in several other matters of Law and life, the decision-maker refers us to Lev. 18:5 which contains the famous phrase: ^{וידא'ן} "Observe My Commandments...and live by them". To "live by them" makes all the difference: Law is not to inhibit man or to strangle him but to allow him to live. Therefore, in the very broadest of interpretations especially in as delicate a matter as this, the Law is stretched. ^{may} ~~and whatever is~~ possible should be done so that the patient ~~will~~ live, even if it means using the blood of the dead. The Law is interpreted to the extent that in order to save life it is permissible to break the Sabbath, to eat on Yom Kippur, to eat forbidden foods and even to mix milk and meat. On that basis, the blood of the dead may be used; especially in our time where plasma ^{can be stored for} ~~may be used even after~~ a period of five years and the recipient can not know whether the donor is dead or alive. At the same time, of course, it has always been understood that the blood was given when the donor was alive; ~~and that~~ blood from the dead can be given to a patient only in the most extreme case where for the moment, life and death actually hang in the balance. Judaism frowns on using the blood or any part

of a dead person but will make the proper allowance if life can be preserved.

These are but three cases cited in this latest volume by Dr. Solomon Freehof, "Current Reform Responsa". Some of the other cases which we could have discussed but for which the time is not available are: Can a Criminal Contribute to a Synagogue?, Can Torah scrolls be kept in Jail?, can a Jew marry a member of the Ethical Culture Society or is this a mixed marriage?, Is it proper to greet mourners with the word Shalom? As we have already stated, there are more than sixty cases discussed in this volume and they reflect the problems, opinions and questions of both laymen and rabbis, who write from every part of the world. It gives us a picture of what takes place in the Temples of our movement, the issues which arise, the answers which must be forthcoming not on an arbitrary level but on the basis of sound and meaningful reason. It is this task which our volume fulfills admirably for Dr. Freehof is a most stimulating scholar, a fine writer and brilliant in his analysis of the many ramifications of a single, seemingly simple question. This, of course, is not a "popular" book but one available to you all, ~~and it is one which~~ you will surely enjoy reading for in style and language it is not for the scholar alone but for all Jews interested in the ^{process} ~~manner~~ of adapting Jewish law to the needs of our modern age. Dr. Freehof has done us great service and has added to the ever evolving history and tradition which is part of a living faith. As the rabbis said of the disputations between Hillel and Shammai so should they speak of our modern Responsa: "These and these are the words of the Living God."

ו"ן ו"ן ו"ן ו"ן ו"ן ו"ן

Amen.

Heb. Tab., Friday evening, October 3, 1969. Erev Shemini Atzeres.

Review of Freehof's "CURRENT REFORM RESPONSA".

IN SEARCH OF RIGHTEOUS MEN.

My friends, we Jews really do not ^{appreciate} ~~know~~ how fortunate we are, especially in one very vital ^{context.} ~~sense.~~ I am referring to our literature for to read the Bible is truly one of the grand experiences for man. This is not to say that every chapter and verse of the Bible is on a high literary level or has great spiritual contribution to make to modern man but, rather, ~~simply to remind you~~ that in the Torah, in the Prophets, the Psalms, the ~~many~~ writings which make up the totality of our basic sacred literature, the wealth of wisdom and the depth of insight ^{are} ~~is~~ enormous. It is for this reason that we are fortunate but, unfortunately, I know as well as you that most of our ^{adult} ~~people~~ never read these words. We come into contact with them as children in a religious school setting but even with good teachers we are not quite able ~~then~~ to fully understand the meaning and beauty of the words. As students, especially in college, the youngsters read the words, comprehend the content and feel for the ~~poetry~~ ^{poetry} but then they are at a stage in life where the religious ~~content~~ commitment is not even noticed by them. In each case, we can say that half an understanding is better than none but it is still a pity that so few of our people truly know the text of the Bible.

Take, for example, the Torah portion for this Sabbath, Vayeroh. It is taken from the Book of Genesis, it contains about four chapters and is very easy reading especially for the layman, ^{pages} ~~but~~ these few ~~lines~~ have so much to offer in terms of language and content that one could spend a year discussing all of the ramifications. The highlights are the birth of Isaac, the sinful cities of Sodom and Gemorrah, Lot and his wife who turns into a pillar of salt and, finally, the story of Abraham's test of faith ^{as} ~~when~~ he is asked to render his son Isaac as a sacrifice to God. ^a ~~To repeat, there are sufficient number of incidents occurring in these four chapters that we could speak of them for a year.~~ But let us this evening ^{so} ~~deal with only one aspect of~~ ^{concentrate only on} the story of Sodom and Gemorrah and even here we note an unusual number of ramifications; for, you see, the important fact is not that these two cities, noted for their sinful inhabitants, will be destroyed but that Abraham argues with God so they might be spared. In this unusual act we find the heart of the matter. In the first

place, Abraham is drawn into the controversy not as a mere spectator but is told in advance what will happen so that ~~he~~ he can remember the incident, tell of it to his children and teach them the vital lesson: ~~that~~ he who does not obey the way of God will perish but ~~that~~ he who ~~will~~ listens, will be rewarded. The lesson, I might emphasize, does not apply to Abraham but to his children for as a father he is to educate as well as to provide. It is a ~~lesson which~~ ^{thought which} should not be lost on our generation! The second factor we must keep in mind is ~~that~~ while God knew of the sinful actions of the inhabitants of Sodom and Gemorrah before His final decision to destroy, he went down to see for Himself. Why should God who knows everything need to do something like ~~this~~ ^{that}? To indicate for that time as well as for ours that the principle of life and death should not be considered lightly. Of course, He knew but destruction does ~~not~~ come easily to the Creator of the Universe. Again, who would say that ~~this~~ ^{that} lesson is not applicable to our time? The implications are endless.

But, of course, the essence of the matter is the confrontation between Abraham and God. All else, while important, is secondary to this great exchange of views. It is, strange to say, Abraham who poses the basic question: just because it appears that all men in these ~~cities~~ ^{are} are all men evil? We know that evil has a corrosive potential but must it touch ~~all~~ ^{everyone}? Is it true that the individual is always swallowed up in the actions of the community? And, finally, and even more subtly, is there not a difference between the man who is evil but not cruel, ^{or} between the man who wants to disassociate himself from evil ~~but can not~~ ^{to it} and he who becomes immune, just as there is a difference between the individual who is good and the man who is also compassionate, merciful and gentle. This is the great question which Abraham brings before Deity and it is, in my view, one of the most sublime examples of religiosity in our ancient text; it is before the Akeidoh story, it is the first time that a human being transcends his time and place ~~to lift his fellow man~~ ^{himself} to a higher level of ~~science~~ ^{science}. You see, we must never forget, that the basic response on our part ~~would~~ be: ~~that~~ the wicked are helped by their fellows, ~~that~~ criminals care for one another, ~~that~~ sinners hold firm against the reformer, the enforcer, the Judge!

in our case
 But Abraham, in trying to save the cities, will not accept this easy solution. He feels, and probably correctly so, that ~~the wicked will never help one another~~ for the plea on behalf of the sinful to have any effect at all, the appeal to God must come from one who is good, is accepted, ^{evil.} is not a part of the ~~sinners~~. Abraham, therefore, appeals on behalf of the wicked and he uses a phrase which has come to live with us for all these uncounted and unnumbered centuries: will ~~the~~ not the Judge of all the earth do justly? And consequently, Abraham by his appeal, his choice of words and the implications of his message has argued God to a standstill, in the first phase of this majestic confrontation.

But the matter goes on, as we know. God Himself suggest the number 50; if 50 righteous men are to be found in the cities of Sodom and Gemorrah then He will not destroy them. This, mind you, from the Deity who has already told Abraham to watch so that he could later teach his children, ~~and~~ who has come down from the Heavens to make certain that the decision is Just! Now we know that Abraham will not accept the figure of 50; he immediately tries for 45, then for 40, then 30, 20 and finally ten. Five times Abraham ~~is~~ challenges God and perpetuates the search for righteous men. He seems to force God to answer the questions he posed earlier: a society need not ruin every man, a corrosive influence may not touch each and every human being, there is a difference between the silent follower and the vocal leader, if only a philosophical one. Five times God is confronted by this human created in His image and five times He grants the point of controversy but then it is enough; there are not even ten ^{righteous} ~~good~~ men to be found and the cities are doomed. [Finally, we know that four are saved: Lot and his wife as well as his two daughters but only three escape altogether since the wife, contrary to the command, turns back and is turned into a pillar of salt. This is the end of a fascinating story. ^{from the locally,} Interestingly enough the Xians look upon this ^{happening} ~~story~~ in a light entirely unlike our own: for them the end of the story is a foregone conclusion. We regret, and mourn the fact, that not even ten righteous men were to be found in these cities but the Xian theologian finds our concern remarkable. He knew that the right number was lacking from the very beginning since for him, Man is burdened by Original Sin and will

always do evil for the stain can never be removed. The evil in man is inherent and this is a point of view still espoused particularly in ^{many} Protestant sects to this very day. As you can see, the implications are endless.

We Jews look at the subject from a different perspective ~~altogether~~, as you now know. We ~~mean~~ ^{point} the inhabitants of these cities, whose sin has become proverbial and whose name, Sodom, ^{in describing a perversion} has entered a word into the English language. But most vital, the act of seeking ten righteous men goes on ~~as far as we are concerned~~ ^{without end in sight}; it is part of the upheaval of our time that even those who feel that they are of this group, are no longer heeded. Who is to say what is sinful and what is not? The war in Viet Nam has been called ~~worse~~ ^{an} than a sin; ~~but~~ ^{an} obscenity and if we agree that there are gradations of evil we too are a part of it, if only by virtue of our silence for the most part. Who knows whether some do not look upon our cities and our ways of life as a modern counterpart ~~to~~ ^{of} Sodom and Gemorrah. And the involvement goes further: suppose there are those who seek to protest and whose voices are heard, what of those who will not heed? Do we not recall the words of the President who indicated in the clearest language possible that he will not be affected by the storms of protest raging ~~all~~ about him; and can we not recall the voice of the Vice-President calling all those who are active in the protest against the evil of our time "effete"? ² ~~and~~ ^{can} if he used that type of terminology in public, one ~~wonders~~ ^{imagines} as to his language in private! The issue, of course, is paramount, not the words: do we dare apply the lesson of Sodom to ~~our~~ ² time, ¹ who and what is evil, ^{who} and what is deserving to be saved, ^{is} there ~~an~~ parallel and if so which side are we on; even more so, who will confront whom for the sake of ten righteous men in our society and, aside from our selfish aims, do we deserve to be saved? The questions relating to an age-old story open up a Pandoras' box of alternatives but the tragedy is and remains the same in any case: the literature of our tradition lies unopened and unread so that even if the parallel exists and a lesson can be learned it is unknown and surely unheeded. To rectify this lack and loss should be our task for ^{during this week of /c/} the days to come. ~~not only we but all mankind. Who knows but that we might be part of those basic ten.~~

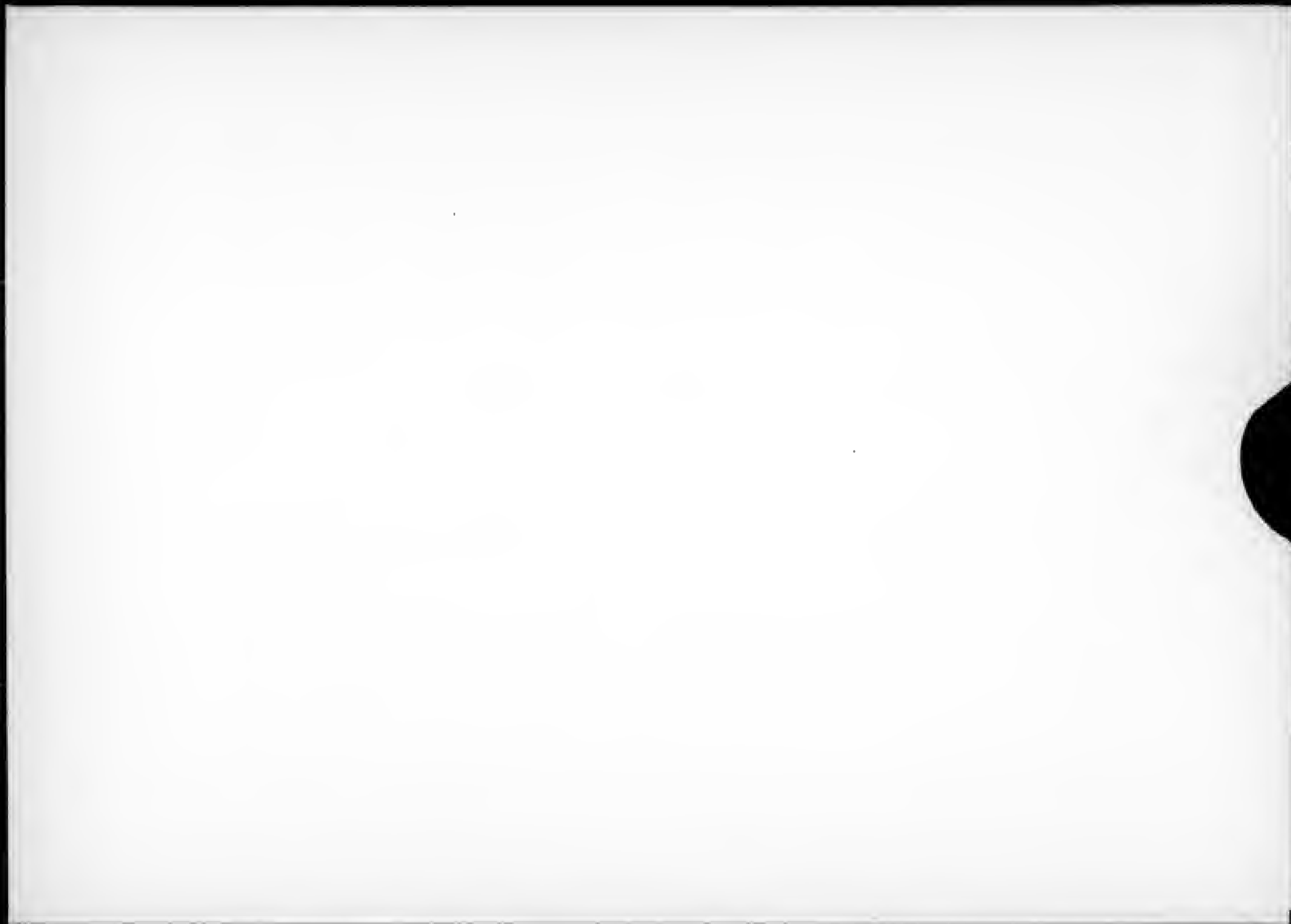
Heb. Tab. FRIDAY evening, October 31, 1969

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4/14

SERMONS - INDEX CARD NOTES 1969-1970

ARCHIVES



Folder 1

overall impressions

1. How seriously Rabbi Lehman thought about the problems facing the Jewish Community & the problems facing his congregation
2. How carefully he searched out topics for his sermons & other subjects
3. The Impact of the Viet Nam War & Civil Rights on his thinking - willingness to speak out
4. His methodology - general comments, specific comments
5. Took very seriously in his sermons his role as teacher and interpreter of Torah

FOLDER 1

Theodore Hertzyl Dist.

undated (1970[±])

SUBJECT - Education in District 6 (P.O. Box Ocean Hill)
(Brooklyn)

132 → 181 5th Mostly Black + Hispanic low whites

181 → 218 Mostly white predominately Jewish. Most Catholic in school
Jewish Community feels threatened

Local School board unable to function! violence ^{drugs} threats +
that is why Jews are leaving the city. groups do not ^{communicate or} communicate
Confrontation is the policy

Conclusions:

Can cities without Jews

city school will be Black + Puerto Rican

time will tell if Black teachers succeed with Black kids ^{better than} white teachers

Jewish parents not interested in this area

Jews will be out of public education field in a decade

Folder 1 Rev. Daniel K. Poling

1/9/70

Introduced Rev. Poling to Congregations and

Clergy presents the vision of the same God

Poling is the 43rd minister of Dutch Reformed Congreg.
at 181st + 7th. Washington Ave founded in 1628

He shares our concerns + is a member of our com-
munity ~~us~~

We should get to know him better

Folder 1 A New Interfaith Document - Catholics + Jews 12/19/69

Recast

1. A history of lack of understanding in the past re death of Christ and the importance of 6 Day war between Catholics + Jews despite attempts to cooperate
2. New statement by the church indicates fundamental changes in their attitude towards the Jews
3. The old Christian doctrine said that Judaism was a stepping stone to a new faith, Christianity
4. The new Christian doctrine "contradicts negates" this view and states that Judaism is of viable faith of and by itself + that Christianity is not the fulfillment of Judaism.

The new policy acknowledges the existence of The State of Israel
" " " state that Jesus was a Jew who did not wish to establish a new faith.

(over)

The new policy states that no longer will they try to convert Jews

This is a major change in policy

How many Jews see themselves as the new policy + document sees them, as children of God, as children of Torah?

It is important that Jews see themselves in the same way as Catholic doctrine now sees them

Folder 1 Bar Mitzvah of Mark Tobias

date ?

Talk shows how Rabbi builds pride ~~in~~
and a sense of continuity in the congreg-
ation, and how he makes ^{specific} congregants
feel that they are important contributors
to the life of the Helene-Jabernacle

Folder 1 The Festival of Chanukah

date ^{12/4} 7

Chanukah can be considered on two levels: simple & complex

1. Simple: the facts - Antiochus^{IV} in 168 BCE tried to Hellenize the Jews, Maccabees rebelled & expelled them.
Chanukah means dedication. The lighting of candles
2. Complex: the light of Chanukah is the eternal light and should ~~be~~ illumine our lives and should lead to justice, decency & truth

Folder 1

2nd Day Rosh Hashonah AM

9/14/69

Topic - Jewish "Superiority"

1. C.P. Snow says Jews are superior - better gene pool
2. We must disagree with him
3. Rabbi thinks we are "different" because of our history and our Torah which helps us in the forefront of human causes

Fold 1

1ST Day Rosh Hashonah

9/13/69

The race between USSR + USA to reach the moon
Better we should grow to the stature of the Cosmos than
degrade that attempt

Our fate is in our own hands for the glory of God
We are insignificant vs the universe

Man must commit himself to goodness

We must find a meaningful manner of existence

Folded!

Shabbos Shuvah

9/19/69

We must use the 10 days of Shabbos Shuvah
to return to our faith

FOLDER 1 - Brown ~~Envelope~~ Envelope 10/14/69

Topic - articles re the Jewish Defense League
EDUCATION IN N.Y.C.

Most of the articles are a response to an
advertisement by the Jewish Defense League

They are a reaction to Mayor Lindsay's
handling of the OCEAN HILL - BROWN'S WILLE
EDUCATIONAL CRISIS

File #1

New Problems for our Community

12/17/69

- 1 We cannot isolate ourselves as Jews, individually or ^{as a} congregation
- 2 Situation of Principal removed Oct JHS 164 by a Black panther and is a result of Mayor Lindsay's concept of community control on all levels i.e. the medical center expansion
- 3 Activists want better ~~health~~ ^{neighborhood} care & more minority employment as MD's
- 4 The situation is explosive
- 5 Judaism says we should be concerned with these problems
- 6

Event - a concert featuring chassidic music
(Rabbi as teacher of Jewish Part)

1. Rabbi L goes a brief historical introduction of the rise and fall of Chassidism as a revolt against sterile prayer and an attempt to put men in closer communication with God through dance, song, job
2. Tells of Rise of Bal Shem Tov Israel ben Elazar ^{Bsh} and the tradition of Rebbe's men who spoke to God
3. Tells of reasons for its decline (ignorance of Bible) + puts its rise + fall into context of world events of 18 + 19 century.
4. Satmar + Lubavitcher sects are the only surviving chassidic sects

Folder 1

In Search of Righteous Men
Sodom & Viet Nam

10/31/69

1. We are under-educated in our appreciation of the Torah
2. Sodom & Gomorrah - Abraham asks God to reconsider
3. God asks Abraham 5 times to find a just man
4. Who is to say what is sinful?
5. The war in Viet Nam has been called a sin
6. "Do we dare apply the lesson to Sodom to our time?"
7. We should look to our literature for answers

Falder 1

Part Election Commentary
Lindsay Election as Mayor vs Beame
Procaccino

11/7/69

1. Some Jews voted against Lindsay because he was too liberal to negroes at Jews' expense
- 2 Lindsay showed great courage in facing hostile Jewish groups & won them over in Queens & Manhattan
3. Hopes Lindsay will remember the power of Jews who vote in next election, despite Ocean Hill - Brownsville
- 4 Lindsay can learn from past mistakes
- 5 we must vote for what is good rather than for "what is good for the Jews"

Folder 1

The Voice of the People

11/21/69

Topic - the Vietnam War - Demonstrations

1. People do not want to die or be maimed in war
2. Peaceful protest against war has a long history in USA
3. Protests for or con are part of the American tradition
4. Troops do not really know why they are fighting this war
5. The question is not whether to end the war but how to end it
 - a. One hopes that the cause of peace will be enhanced not only for this generation but for the next generation by all these demonstrations

Folder 1 Twenty Two Years of Partition

11/28/69

1. On 11/29/47 U.N. voted to partition Palestine & create Israel
2. the end of a dream that began 1900 years ago - diaspora
3. Even after Israel was given to us the enmity never ceased
4. Nasser wants to overthrow the Jewish state
5. We can ~~never~~^{not} understand Arab psychology ^{but not the Arab}
6. Our State department accuses the Israelis of terrorism ^{Arabs}
7. The world only sympathizes with the problem of Arab refugees
8. What kind of Jew are we "sponsoring" in Israel?
9. The "ideal Jew" who studies Torah etc. is not the Jew who is ^{saving} Israel
10. Two questions: How can ~~we~~ these fighters remain Jews by following the tenets of Judaism & still be fighters?
11. What is our role? Answer: to support Israel financially, but not to settle there. We must let them build their own nation

Folder 1 The Sin of Forgetfulness

12/13/69

Using Joseph as an example

How important are sins of omission i.e. forgetfulness

Forgetfulness represents repression

Those who help us are those we frequently spurn

When the Butler forgot Joseph it led Joseph to the
depths of despair

Total } We must remember the good that people do for us
lessons } Concern for our fellow men is "our most vital commodity"

Folder 1

Pharaoh the Dreamer

12/12/69

1. Importance of Dreams Freud, modern interpreter
2. Levels of sleep: subconscious to the foreground
3. Nightmares - Pharaoh's dreams - 7 lean years, cattle etc
4. Pharaoh is the dreamer: Joseph is the doctor
5. Both Pharaoh + modern man are afraid of the unknown
6. Pharaoh ~~is~~ is told by Joseph that God will give him ^{the} answer
7. What would modern analysts say of Pharaoh's dreams?
8. ^{the} Most powerful men suffer anxiety + fear
9. They need others to help them solve problems
10. Why are we sad? God will bring us peace

FOLDER 1 AUTHOR - Asso. of Reform Rabbis #

Title - "Four Students"

Topic - the death of 4 students at

① KENT STATE University 5/4/70
urges non-violence

② Albert Varspan 5/7/70 - Reform Judaism
1. make ourselves worthy of their sacrifice
2. take an active part in the life around us

③ Author unknown get our troops out of Cambodia

1, 1 ETNAM

FOLDER 1 SUBJECT YISKOR SERVICE

date 6/11/70
6/11/70?

ARTICLE "TIME IS LIFE" LOUIS FINKELSTEIN

Topic - How to USE OUR TIME -

"TIME FLIES"

"It is LATER Than You Think"

TIME IS OUR MOST PRECIOUS COMMODITY

You can't accumulate it

" " no gain lost time

" " Count it

" " Tell how much time you have left

TIME IS NOT

LIKE MONEY

Live your lives in a meaningful & responsible way - it's later than you think

FOLDER 1 - Topic MESSAGE TO GRADUATES

6/5/70

SUB. In these times of Uncertainty (Vietnam et al)
what should be the message to graduates?

1. Be Rebellious, do not sacrifice your integrity
2. Your concern for justice etc is valuable
your rebelliousness is "not all bad"
3. Don't see things in perspective, within reason
4. "The System", "The Establishment" needs to change
5. You can contribute to making it better
6. "Discipline" is the key to positive rebellion
7. We as Jews want to be part of the process of making
this a better society
8. May we all graduate to a better time

11ET-NAM

FOLDER 1 Topic REFORM + ORTHODOX BIBLE ? / 13/70

SUBJECT LEVITICUS - TORAH EXPLANATION

1. CONCERNED WITH FUNCTIONS OF LEVITES
2. " " " ^{Die} ~~mustering, officiating, representing~~
3. Problem of Levites; what to do, how, when
4. does not indicate ideas, emotions
5. We have lost the key to the book & ~~its depth~~ It has no depth - all we know about are the sacrifices
6. Orthodox siddur still has section related to sacrifices
7. Reform Judaism removed them 100 years ago
8. Sacrifice is a gift to God.
9. Do not come before God with empty hands
10. Today we bring tokens of esteem & love
11. To create the right relationship between God & man
12. The gift cancels the offense (if offered sincerely)
(over)

13 Sacrifice were practiced by all ancients and
Jews were no exception

14 Today we are too sophisticated for sacrifice but
we should consider its origin

FOLDER 1 TOPIC OBERAMMERGAU *

5/29/70

*

Title - see #6 ANTISEMITISM (PASSION PLAY) every 10 years

1. 88 performances 1/2 million people in audience
2. Most spectators are German
3. Play has long history, some times banned by the church
4. " is also historically inaccurate
5. helped fuel Nazi ideology

Title 6 No Jew should attend it (Don't go to Oberammergau)
on your tour of Europe this year. Most tours go there

7. ~~Some~~ Some of the plays inaccuracies are listed

(A) all Jews did not call for Christ's death

B. Festival day forever

C. "You can't change the Bible" - the Bible is not perfect

(D) Christ was presenting a new faith

E. the Play itself is changed when performed

* Same Topic as Mel Gibson's movie The Passion in 2004 (over)

- (F) Makes Pontius Pilate into a Hero
- (G) The lies in the play are permitted to remain today to encourage anti-Semitism
- (H) The performance takes & lowers (of anti-Semitism)

Folder #1 Title - Shevouth 1970

6/10/70

Subject: The importance of Shevouth - need for law to change + yet govern

1. Shevouth celebrates receiving the Torah
2. " was once a more "important" holiday
3. All else followed from reception of the Torah
4. The importance of the rule of Law
5. Our hypocrisy in regard to law breaking
6. ^{me} There shall not kill except where ...
7. Break laws that pertain to Sabbath
8. "A Modern Shevouth" - Civil Rights marches broke law
9. Some laws are unjust
10. Civil law vs Religious Law
11. Some aspects of Law must change, some must withstand change
12. The value of the Law is what we celebrate on Shevouth (over)

Exceptionally well organized and reasoned
Sermon

Folder 1 "A Beggar in Jerusalem" by Elie Wiesel - Book Review 5/22/70

1. Wiesel has learned to live with his past
 2. He is the spiritual archivist of the Holocaust. It is the reason for his being alive
 3. The meaning of the book title
 4. Wiesel in "the man in the room" but instead of laughing he is weeping
 5. He is "our poet" "our archivist"
 6. The book is a book of catharsis & redemption
 7. The "six day conflict" redeemed Wiesel
 8. The war unified all Jews & the world supported them. This was a miracle
 9. The Israeli soldier remained human - ^{the second} miracle
 10. Wiesel's love for Jerusalem "the Wall" _(lover)
- (over)

11. Every Jew should read this book in order to experience what Weisel is talking about

Folder I Religious Services at the White House

10/10/69

1. Nixon holds religious services at the White House
2. Some feel that having church leaders come to the White House to lead services is wrong
3. Violates church + State separation
4. Nixon invited Rabbi Hanis Finkelstein, Chancellor of JTS who said that he hoped that future historians would say that in time of trial & tribulation the "finger of God pointed to R.M. Nixon giving him vision & wisdom ..."
5. Rabbi Lehman feels that a clergyman should not "serve" a President but challenge & disturb him.
6. Clergymen who disagree with the President are not invited
7. ML King who disagrees on Viet Nam war would not be invited

8. The invitation blurs the line between church & state

9. It mutes clerical dissent from political policies such as H bomb use, use of synagogues for "sanctuary," use of Napalm

10. Nixon favors views of Billy Graham & N. V. Peale who are fundamentalists, whose religious views are merely simple choices between good & evil & means ultimately that America is always right

11. In regard to holding religious services in the White House "I for one do not approve"

Folder 1 Earth Day - Pesach

4/25/70

organization

General

Specific

Body

Problems

People

Conclusion

Jewish

1. Pesach is traditionally celebrated as ^{rebirth} revival of the earth
2. emphasis on Ecology
3. Many individuals are concerned with Ecology
4. Use of electric power ~~has~~ ^{is} doubling every decade
5. Our living areas extend beyond our homes
6. We must clean up garbage, deal with pesticides and pollution at this season of Pesach
7. Message of Pesach - a season of rebirth and renewal - to clean up our environment is in the tradition of Judaism

Folder I

Yishor Pesach 1970

This sermon says "not given see reverse"

1. Talks about how we ignore the ordinary but respond to the dramatic & unexpected.
2. Uses the Apollo¹³ trip to the moon when the whole world wondered whether the capsule would return safely to earth & millions of people "prayed it down" as an example of how people respond to the unexpected.
3. "We take love, those we have ... for granted during much of our time together ..."
4. We must not take our loving relationships for granted do our best to cherish & uphold those we love
5. The Temple will remember their contributions
6. No one should be taken for granted (over)

notes on back

different people here because of whom they lost
feel grief, despondency, finality of death
time never heals only dulls the pain

the memory of the dead should be a blessing

Folder: Shabbas Hagadol 1970 - Pesach

4/18/70

Expectations: freedom + its responsibilities, remember the
oppressed + the poor

Our tradition teaches no one is free if one
is still enslaved

History: read the seder portion, the Haggadah, pray
others also yearn for freedom

Preparation: not only at home, but "to work with others
to form a better society" prayer without
action is worse than useless"

Conclusion ancient + modern unite at this time
"for then shall the festival be real for
all mankind"

Folder 1

Pesach 1970 1ST Day

4/21/70

Subject: How to be a Religious Jew today

The Jewish Mystique by Ernest Van den Haag

1. Higher mobility peoples & nations tend to dilute their ~~old~~ faith

2. Intermarriage increases in succeeding generations

3. Jewish life he concludes is being adversely affected

4. Passover celebrates mobility { on the day } labels are

5. Where are we headed? { conservative } now irrelevant

6. 2 kinds of Jews: observant & non observant

7. What kind of Jew are you?

8. If we want to consider ourselves religious Jews we must: identify with our Jewish past, our Jewish literature, & not only in terms of Torah but & prophets but Bealeh, Dubah Halevi & others

9. TO BE A RELIGIOUS JEW IS A DESIRABLE GOAL (over)

The need to question in pursuit of knowledge is necessary
to be a religious Jew

Questions are asked at the seder

The mobility of affluences lead to dubious blessings
intermarriage, assimilation, secularization

Folder #1

Israel: the People Part 1

4/10/70

with a group of Rabbis

People

Spent 21 days in Israel: Impressions

1. Soldiers hitchhiking rides with guns over shoulders
2. many differing languages spoken
3. Hot humid climate with snow visible on Mt. Helbron
4. farmers & city residents
5. Oriental Jews different customs from western Jews
6. ^{INTEGRATION} ~~assimilation~~ is necessary ^{an} ongoing goal
7. Urban, housing, schooling, learning to speak Hebrew & ^{English}
8. Integration in the army
9. If orientals achieve majority political philo. of Israel changes
10. Self confident spirit after '67 war apparent - arrogance?
12. War part of the scene - fear of terrorism (over)
13. " Being fought on the borders

- 14 new arch. tech. in the negov
- 15 people are interested in many things, not only war
- 16 people full of life + vitality
- 17 pioneering spirit still alive "Oliyot"
- 18 Jews can do more than make money, he can be creative
19. The people of Israel will live

Folder 1

Israel: the leaders Part 2 4/3/70

1. The leadership of Israel is made up of, intellectuals, scholars, thinkers "more so than anywhere else"
2. Ben Gurion spoke, rambled now sense
3. Teddy Kollek spoke; Jerusalem is hard to govern
4. Abba Eban " "brilliant"
5. Golda Meir " "kind old Jewish mother" "wit + wisdom"
6. new "Law of Return"

Conclusion: "for out of Zion shall go forth the law and word of God from Jerusalem"

"Children of the Dream" Bruno Bettelheim 4/27/70

Book deals with raising children in a Kibbutz

1. about 40% of population has 15% voice in Knesset
2. child rearing is different from what it is in America
3. child separated from parents early & raised in communal setting
4. " has major attachment to his peers not his parents
→ 1) peer group 2) ~~to~~ Kibbutz 3) parents
5. This is the desired priority of affection in a Kibbutz
6. "nearly" a "dull" personality emerges "even tempered"
7. after work children spend a few hours daily with their ^{parents}
8. much emotion appears at this bedtime
9. Soldiers from Kibbutz had trouble thinking for themselves
10. Families found it difficult to enter city life & leave Kibbutz

(over)

12 Bettelheim's conclusions:

- A. Emphasis on peer group rather than material possessions leads to betterment of the country + to the good of the Kibbutz
- B. While Kibbutz life has limitations, there are fewer emotional disturbances among those raised in a Kibbutz
- C. The mother is rejected as are the adults
- D. The land becomes the object of love
- E. Husband - wife relationship is more tepid
- F. There is an invasion of privacy
- G. He who deviates from the group is lost

1. A Rabbi's advice to a Bar Mitzvah was: stay look, do your own thing, say it like it is
2. Was this good advice? In context of 1970 Viet Nam, Rabbi Helman thinks it is. Young people have to think for themselves
3. We adults are envious of the youngsters + spend our energies trying to justify our proper behavior
4. The young are asking the questions we should ask?
5. We should be seeking as liberal Jews "a different approach to things Jewish" we are "liberal" Jews
6. Questioning is part of the Jewish tradition: Jeremiah^{Amos}
7. Our young people ~~are~~ have turned us off. see no purpose in the synagogue

* This is the responsibility we cast on these new
leaders of the congregation at this installation
ceremony

Folder I Race Relations Sabbath

14/70 date

Very difficult to read

Whites moved out

Blacks locked in ^{inner} city

absentee landlord

1. Week of renewal

A ghetto conditions - callous neglect, indifference

B Poverty - in USA whites are as poor as Blacks
Blacks is poor; so is Mississippi

C Ramifications: violence, welfare, hospital care
education, drug abuse

2. Conclusions

1. Time for action, not only hope & prayer

2. Sin of omission - doing nothing

3. For Jews

A. 1 + 2 apply to Jews specifically

B. we are forbidden to stand idly by when others suffer
(over)

the message of Race relations Sabbath is the
message of Judaism applied to this day + age

FOLDERT Book Review THE CHOSEN

10/27/67

CHIAM POTOK

INTO. ~~unassimilated~~ ^{liberal} Jews live in a different world than Williamsburg Jews which is described in The Chosen as seen through the eyes of Danny, son of the leader of the sect + through the eyes of Reuben, son of a scholarly or theol writer + lecturer

- | | | |
|---|--------|----------|
| | Reuben | Danny |
| 1. Begins with baseball game: Yeshiva vs Chasidim | | |
| 2. Boys then reverse rolls in the novel | | |
| 3. Which of these 2 groups can contribute more to Jews | | American |
| 4. Author chooses path of enlightenment, that of Danny who changed from being only a chasid | | |
| 5. Life in Israel a factor in book | | |
| 6. We learn what life is like in a truly Jewish home | | |
| 7. Role of Jewish father contrasted | | |

(over)

9. Danny is Brilliant but Soulless - Father gives him ^{Silent Treatment} beginning @ age of 4. Eventually he begins to feel for others
10. Reuven does not learn to feel for others
11. God does not speak directly to man (à la Danny)
12. Judaism teaches that meaning can be found in the Silence (of prayer et al.) This is the theme of this book
13. The Chosen teaches respect of our tradition - even if they are not our ways

FOLDER I

Book Review THE PROMISE

1/30/70

CHIAM POTOK

Roth, Bellow
→ mal' much

1. Welcome book: unlike "intellectual" writers — Dawng
2. Not as profound as The Chosen: Some main characters Reuven
3. Topic: How Chassid's in Williamsburgh live
4. How this "ism" affects their lives
5. Conflict between new secular knowledge and scholastic Judaism
6. Can one spare time from Torah study to study mathematics? ^{not} _{is}
7. Can these students be true Jews?
8. Rabbi Lehman asks, "What is our relation to these Jews?" "Do this kind of Jewish orientation valid in 1970?"
9. Their way of life is to be respected by us (Q.L.)
10. They have also come to terms with the Holocaust
11. Granting "semicha" is their link with Moses & Sinai
12. Teachers grant "semicha" + that perpetuates Judaism (over)

- 13 These Chassids are fanatics (they are ^{FX.} our fanatics)
- 14 They will battle for their view of our faith
15. ~~For~~ Despite of its faults Rabbi Helman recommended the book highly
- 16 We still have to deal with what these Jews face
- 17 ~~the~~ We can learn about our faith from reading it

Folder I

The Discipline of the Law MISHPATIM

2/6/70

1. The 10 Commandments are the basis of civilized life
2. The MISHPATIM is the discipline of the rule of law
- 3^A. Freedom ^{1ST ASPECT} is a new concept on the Ancient World & found in no other ancient culture. People had to ~~be~~ be freed after 7 years - later proved to be economically unfeasible
4. The intent of the law was blunted. Jeremiah opposed the ignoring of this law. He felt the law is absolute & that after 7 years if other slaves must be free. This served as an example to other nations
- 3B Brit., 2nd aspect of discipline: associating a certain happening with a certain place. i.e. Revelation of 10 commandments from Mt. Sinai - tablets are to be with

people always

3c. 3rd aspect of discipline of the law - Individual Responsibility. Moses pleads with God not to punish people for Golden calf. They are not yet ready to assume responsibility. He will take responsibility for their sins, later they will be individually responsible. This concept is fully enunciated later by Ezekiel

Conclusion The discipline of law serves to elevate, ~~enrich~~ ennoble & dignify the individual

Folder I

BESHALACH

1/24/70

Subject: The Nature of God + The need for faith in Him

1. While wandering in the desert, people ask Moses
Is God among us or not. God helps them on 3
occasions
2. God requires faith. He satisfies those that trust him.
3. Faith in God leads to deeper understanding
4. God is active on behalf of people + in ~~the~~ determining the
laws of the universe
5. Whatever motivates us, (emotions, laughter) stems from him.
6. When we have problems we look to God
7. Conclusions - Israel is a rebellious people who have no
enduring confidence in God. It is up to us to find God
in order to make life meaningful

Folder 1

The 1970 State Legislature in Session

1/23/70

~~Topic~~ Subject - POLITICIANS → Statesmen

1. Politics is not about public service but about Re-election
2. Politics represent values + that is suitable for discussion in a synagogue. 1970 is a gubernatorial election year:
issues - welfare, minimum wage, higher taxes etc
have an effect in our own city, quality of life. There
then are questions of (Jewish) morality
 - A - merger of public + parochial schools: will this
issue be debated on merit or on the basis of re-election
 - B - same for questions re abortion
3. Every interest group wants a bigger piece of the pie
4. Politicians should be more interested in ^{HUMANITARIAN} ~~the issue~~
^{CONCERNS} ~~themselves~~ than in being re-elected + that is why it is
an appropriate subject to discuss in Synagogue



Folder

Yom Kippur AM

9/22/69

Book Reviews [©] The Temptation to Exist

- ② Due to Lack of Interest Tomorrow - Has Been Cancelled
- ③ More Good Bye Columbus - materialistic Jews.

The best of our children are in protest because they are seeking something in which to believe. Many Jewish youth are anti-establishment but have little concern for Jews or their Jewish heritage while supporting many other suffering peoples.

Parents have been insensitive to their children's needs.

" " put security ahead of morality & children unless they

1. 2 must live honest & moral lives; to represent something trustworthy so that our children respect us.

Folder:

Yom Kippur

9/22/69

Subject - Death of 242 in Viet Nam

there is a story behind every face (Life Magazine)
the impact of war, the futility of battle
Parallel with the Yom Kippur Book of Life - We see the dead ones
In the synagogue we grieve for our religious family
* Honor the memory of the dead with a donation - men's
club, sisterhood, Hebrew School, Youth group
Your donation will help others

Folder 1

James Forman in the Sanctuary⁺

9/26/69

1. The manifesto that Forman read used in temperate language, violent goals & attacked churches & synagogues, the real source of wealth in this country
2. He threatened to seize houses of worship unless paid 1/2 billion \$
3. Wants to use money for Black University, publishing houses & TV stations
4. Money should come to him from Houses of Worship or he will take it by force
5. Jews will help those in need, not because of their Blackness but because of their humanity
6. Jews did not oppress the Negro in America - pay taxes
7. Do we want the Jewish Defense League to defend us?
8. How is the congregation going to respond to this threat?
9. James Forman is not welcome in our synagogue

Folder 1

2nd Day Succos A.M Sunday

9/28/69 *

Subject - on Preserving Judaism

1. Large synagogues were built to emulate the Gentiles + were for the glory of man
2. In ancient times the succah served to guide + sustain us
Some Jewish scholars feel that a temple is archaic
3. Jews join Jewish organizations but avoid joining synagogues
4. The community of the past required God, today's does not
5. We will preserve Judaism only when our need for self congratulation + self esteem is overcome + we admit we need God
6. Once suffering united us. Now we no longer are in that position. Others produce a Martin L. King
7. We identify as Americans, not as Jews. we emulate + learn our backs in the blocks
8. A Williamsburgh Hasid embarrasses us
9. We need spiritual renewal

Folder 1 Review of "Current Reform Responsa"
by Salomon Freehof
Book Review

10/3/69

This book by an eminent liberal scholar answers more than 60 questions concerning ^{how} the reform movement answers questions of Jewish law. ^{Rabbi discusses this}

1. Can the Torah be covered in white - yes
2. Can ~~the~~ a bride & groom wear white - yes
3. Can a Jew accept a blood transfusion - yes, ^{to save life}
4. Can " " pray to an empty grave - yes ^{consecrated} if on ground

Folger 1

Sherman Atzeris: Yiskor

10/4/69

Spirit of Yom Kippur contrasts with that of Succos

1. Spirit compared to joy

2. death " " life

3. In our joy we should take stock of the meaning of our lives

4. Our dead loved ones are still with us, alive tho dead

5. Your contributions at Yiskor are for the perpetuation of
the place where your loved ones do & did express their
love

6. death is part of life

FOLDER 1 TOPIC - Should Rabbi's Unionize

ARTICLE in RECONSTRUCTIONIST 10/9/69 by Joseph Klein

~~4/7/69~~ TOPIC - How to be a Jew Today

SERMON 9/69 - Sermon discusses relationship of Rabbi to Congregation

How to be an effective Rabbi?

How to be a good Jew?

A. different ways of adjusting to different environments

B. "some Jews go through the motions"

Can a personal God exist?

Even after Auschwitz?

C. Can you raise children today

Should one encourage or discourage them
(over)

If no personal God for you, how present God
to children

" " " " " " how continue in life
" " " " " " how be a Jew

Conclusion

There are more questions than answers.

Is there some thing visibly Jewish?

Do we want to appear different

Appearance is only part of the issue

* How do we visibly live + act like Jews

A social awareness

B human concern

C educational values

D - contributions

E Israel

F ? not clear

G - "by using autonomy
responsibly"

AR 25598

4/15

SERMONS

JAN. 1970 - JUNE 1970, 1994

ARCHIVES

7/10/70
V. H. Hough

Rabbi Jacob, Rabbi Pomerantz, ~~Mr. Morrison~~: it is a distinct pleasure for me to be with you this Sabbath evening and to have been a part of so beautiful a rendering of this sacred Service. I am very honored that my friend Rabbi Jacob extended this invitation to me to visit this historic pulpit and to explain a subject which is very close to my heart. But for this explanation to have any validity ~~it seems to me that~~ I must first make you aware of ^{the} two preconditions which led to my ~~writing of this Service~~ ^{composing these prayers.}

I had been interested in writing a service for many months but the proper motivation was lacking until I went to the Union bi-annuel in Montreal in 1967. There, on the first evening of our get-together, an original service was presented to the assembled delegates, ^{it was} a service which I personally found ~~as~~ foolish, ~~as~~ utterly out of place and ~~so totally meaningless that at~~ ^{even distasteful. It was in reaction} ~~this very moment~~ ^{to that experience that} I resolved to write ^(as soon as possible) the service which ^{had been} ~~was~~ in my heart.

as soon as possible. Indidentally, In Montreal I did not object to the music of the rock-band or to the atonal melodies ^{sung by the} ~~of the~~ cantor but, rather, to the words of the liturgy which had been written for just this occasion. God was told, and in no uncertain terms, ~~by this presumptuous author~~ that the war in VietNam was His concern, that the meaningful ^{concepts} ~~words~~ of our time were ^{communes} ~~Saigon~~, ABMs and LSD, that the vital places of our time were Saigon, Tel Aviv and Washington! Such sentiments can only be characterized as pre-tentuous arrogance, ~~on the part of the author, and~~ ^{stand} they are in complete contradiction to our ^{tradition of} ~~five thousand year old Jewish tradition.~~ ^{worship.} These words may ^{have seemed} ~~be~~ timely but Judaism is timeless, they may signify involvement but Judaism is concerned ^{also} with sanctity, they may question the present but Judaism answers to the Eternal. ^{The} The second reason for composing the prayers in the manner in which you heard them read this evening ^{was} ~~is~~ a general feeling of dissatisfaction with the ^{form} ~~tenor~~ of the prayers ~~in the service in~~ Montreal and in the Union Prayer Book; not the content, which I have already characterized, but the ^{former} ~~tenor~~, the tone. What we have now in our prayerbook and in most original services ~~is~~ ^{are} a series of editorials or statements or ^{manifestos} ~~pronouncements~~; these need not be prayers but could be, just as well, pronouncements ^{included in} ~~issued by~~ the N.Y. TIMES, ^{endorsed by} ~~one of the~~ Defense organizations or ^{be} ~~a~~ preamble to the constitution of the

local chamber of commerce. This is precisely what I attempted to avoid; it was my intention to resume the relationship between man and God, ^{as it} ~~which~~ had been a part of Jewish tradition over the ages. ~~It was not my intention to supply~~ ^{I strove to find a series of words which would allow} ~~the answer, the service is entitled "The Search", rather, to let the heart~~ of man ^{to} speak freely, honestly, personally for in the quiet and solemnity of the Sanctuary it seems to me that there is no better, no other, way for man to relate himself to Deity. "Out of the depths I ~~cried~~ ^{cried} unto Thee" has been interpreted literally, even to the extent of the pulpit being placed on a lower level in an orthodox Synagogue; I choose to interpret this ^{verse} figuratively: out of the depths of my heart, from within my being, I cry unto the Lord and in the wake of this ^{personal} prayer, I hope He hears my appeal.

This, then, is the first explanation in behalf of the Service which hopefully will ennoble us this Sabbath eve. It ^{represents} ~~is~~ an opportunity for man to speak to God and in a context stripped of all extraneous details; you will not find ^{much} ~~anything~~ of a contemporary nature in this Service. You will not find any of the great ^{political or socio-economic} ~~or earth-shaking events~~ mirrored ^{here} ~~in these words~~, not that they are unimportant but, rather, ^{bec.} ~~that~~ there must be one place left intact where man can explore the hidden recesses of his own soul without bowing to the contemporary ^{intrusive} ~~pressure~~ of events which range from Saigon to Moscow to New York. ^{interest} ~~As~~ a matter of ~~fact~~, this service reflects only the fact that ours is an urban congregation and that, when the day is done and people have fought their way home in the subways and have pounded the pavement in weariness which only a city dweller and surely a New Yorker can appreciate, ^{that} ~~he~~ ^{the congregant} is tired, weary, ⁱⁿ ~~in~~ need of solace. ^{understandably} ~~he only needs~~ a moment of rest, of refreshment of spirit, of solitude ^{so that} ~~in which~~ he can re-orient himself in view of his own personal needs, hopes, dreams and beliefs. It is this kind of a setting which the Service ^{hopes} ~~attempts~~ to provide; in addition, it does not attempt to be a new statement of ^{faith} ~~theology~~, a dissertation pro or con in view of the movements which buffet us because of the uncertainties of our time. This Service is not a ^{declaration} ~~statement~~ for a new theology and it does not even attempt to explain the old, except in the context of our tradi-

tion; rather, it teaches or presupposes that a God exists, that He is available to us all, that there is a way for us to approach Him on a deeply personal, individual basis. In short, it is not that "God is Dead"; rather, He has largely been ignored by us!

But the opportunity for man to speak to God presents us with several alternatives of discourse. Of course, man can merely speak to Deity but in our time we speak to Him on different levels. We sing our praise and the music this evening gives ample evidence of how we enrich the words with appropriate melodies; indeed, the basic responses such as the Shema, V'Shomru and Mi Chomocho are all a part of the Service for they never lose their relevance to the ongoing tradition of our people. We also pray responsively, in unison and, of course, silently but in this Service we introduce one other manner of prayer: that of the question! And, again, we are here in good company for many of the great men of our past not only spoke with God but questioned, argued, discussed and even defied Him! Living in our day and age, I can well understand that a person would wish to challenge the great unknowable and unanswerable factors of life. All too often, if not physically then emotionally we throw up our fist against the Heavens, raging against the odds which all ^{but} seem to overwhelm us. And there is nothing wrong with this spirit of defiance; it is within the context of our tradition and it is carried out in the heart of man as he lingers in the House of God. For this reason, and because in our day there can be no man who dwells at peace with himself, the questioning of God is vital to our understanding of this Service and, in addition, the questioning extends also to the rabbi as the immediate, present, visible figure of authority. ^{We submit that} ~~and~~ this process of questioning is legitimate. Man should question, man should not live by blind faith, man should know that the rabbis are not deities with all answers at the ready but that we and the worshippers are all equally at a loss to really explain the deep and ultimate mysteries of life. This, of course, ties directly to the theme of this Service: that it represents a search and not a series of pat, naive, platitudinous answers. That is vital to the under (standing)/...

standing of the Service for even if the worshipper ~~leaves~~ the worry and turmoil outside the Sanctuary he must still be aware of the problems ~~within~~ himself; on the other hand, the search for answers can lead to a fulfillment which of ~~and~~ by itself can be a measure of peace. There are five opportunities for Silent Devotion and each is linked to questions, one more involved than the next; their ~~purpose~~ is not to confuse but to awaken in each of us ~~the promise~~ ^{a vision} of what the search can bring to our lives. ~~in the sense of fulfillment & peace~~

Finally, ~~while~~ ^{while} it is not the function of the rabbi to supply ^{answers to} all of the ^{questions} ~~answers~~ which plague man during the course of his lifetime, it is the task of the rabbi to serve as a teacher ⁱⁿ ~~of~~ that field in which ^{he} is most ^{knowledgeable} ~~capable~~: Judaism! For this reason, several portions of the Service, ~~including the Torah section which we have omitted this evening,~~ ^{are} ~~is~~ designed to fulfill the purpose of teaching the congregation certain basic ~~facts~~ ^{are} relating to our faith. For example, most prayers have one or more biblical phrases or quotations from sacred literature; something not given to us in our ordinary, daily diet of reading material. Furthermore, there are teaching sections on the Torah, on man's relationship to his fellow man, to ~~society~~ ⁱⁿ and, again, to Deity. Also, and certainly neither last nor least, there is a major section relating ourselves as worshippers to the day of worship: our Sabbath. It has always been my feeling that in a time such as ours when Synagogue attendance is very much on the decline, especially among the young, those who do come to worship should be encouraged in every way possible; ^{they} ~~should~~ be strengthened not only with slaps on the back or a cookie and tea at the end of the Service but with the knowledge that they stand within ^{strengthen preserve} the tradition which makes the Sabbath a most holy occasion, an oasis in the life of man, ~~an opportunity to refresh oneself and revitalize ones sensitivity for the tasks which the coming week will bring with it.~~ The Sabbath is the most important institution ^{we} have as Jews and simply to acknowledge this fact without a personal commitment would not merely ~~be~~ a contradiction in terms but a Chillul HaShem, a profanation of the Name of God. This ^{commitment} ~~the~~ Service attempts to ^{emphasize} ~~teach~~ and to ^{that} the extent ^{the} the rabbi fulfills this traditional role he will make his impact on the people.

My friends, as I have spent this time outlining in briefest form the major aspects of what is in the service, you might be interested also in what is ^{included} ~~not in the Service~~ for ^{this} ~~it~~ helps to explain its structure as well. For example, there is very little relating to youth ~~here~~ and, again, there is not a mention of Nature in the form of flowers, trees, the beauty of the ~~blue~~ and clear sky. [Also, softness is not mentioned but merely implied ^{at the end of the Service}.] These omissions ~~are~~, of course, ^{are} and accidental; they represent what we are, in the context of our congregation on the harsh, hard and tiring sidewalks of New York. Youth, per se, is not a major factor in our Temple structure although we have a religious school and a youth group; rather, our average age is above 50 and ~~there are simply not so many youngsters left in the homes of our congregation~~ ^{our youngsters} they are either in colleges away from home, or married with children of their own. Or, take the other point: on our street, with its high crime rate, its garbage cans, its screaming fire-fighting equipment winding its way through the dense ^{by parked cars} streets, there are no trees, no flowers, no green grass and the patches of clear blue sky are all too often obscured by smog. In short, this is a service which reflects the life of an urban congregation with all that this implies; the youthfulness and surroundings of the suburban Temples simply find no place in our setting.

It is my hope, in speaking with you this Sabbath evening, of the prayers which I have written, ~~and~~ that you like them, ^{then} ~~or~~ believe them, ^{me.} ~~or~~ trust in them. I would, of course, be flattered but I would not ^{be} happy. What I wish and pray for ~~you~~, instead, is that you search with me toward a realization of our mutual dreams and yearnings and that in this process of fulfillment we shall be united by the excitement, the thrill, the ^{spiritual life} ~~pleasure~~ of this search. ~~for then, as we understand the process of life, we shall come to know ourselves the better.~~ In this process we shall find ^{that} our hearts will open and ~~the~~ ^{open} we will stand with honest words, with sincere questions, with respectful doubts before God. ~~and~~ His answer, in whatever way He chooses to touch us,

will ~~surely~~ be heard ^{advice} through these pages in answer to the ~~interior~~ ^{advice}

Amen.

admonition of The prophet: "Seek The Lord - you will find Him; call unto Him & He shall be near."

11/6/70

SHEVUOTH: 1970.

Friends, this festival of Shevuoth which we are observing this day is surely one of the most important occasions on the religious calendar of the Jew. Of course, we know that Passover is vital to our history and that the holiday of Succos has a meaningful message, we are aware of the unique place of Rosh HaShono and Yom Kippur but when all is said and done, especially from the vantage point of the generations, Shevuoth stands out as something very different and absolutely essential. What would Judaism be without the Torah; the Law which, by tradition, was given to our ancestors, this day, from the heights of Mt. Sinai? In this context, only Passover remains as vital: the one ^{holiday} makes us free and the other gives us the Law; all else then falls properly into place. There is no question of the fact that once upon a time, especially when the rabbis ruled the life of the Jewish community, Shevuoth was the holiday of major proportions for it emphasized the law and from the Law all else followed: the Mishnah, Gemorah, Shulchan Aruch, even the mystical books all are based on Torah. This holiday then commemorates a great occasion in Jewish life, it marks the supreme moment of our people's enlightenment, and it denotes that moment when we accepted upon ourselves also the discipline of Law with all of its ramifications. Not only that, we expect this Law to be obeyed and to make adjustments accordingly; we have the same orientation as found among the more modern English philosophers such as Locke and Hobbes, for example, who espoused the concept of "social contract". This is precisely what we have in mind as well: we will follow the Law and we expect all others to follow suit. In this manner we envision ours to be a peaceful, orderly and properly structured society. This is what we want, this is part of the tradition and this is what we expect all others to embrace with equal enthusiasm for any deviation, any aberration affects us all negatively. The Law, then, has imposed its disciplines of restrictions in terms of our human social contract, and that makes us all the difference, whether in ancient times at the hour of Sinai or in our own day.

In short, my friends, more or less on the glib rule of thumb that since none of us are in jail all of us are lawabiding citizens we feel that ours are images of respectability. If anyone were to accuse us of ~~breaking~~ ^{violating} the law, except of course in terms of the minor rules and regulations which we believe are made just to be broken, such as traffic laws and tax clauses, if anyone then were to accuse us of not obeying the Law, we would be deeply resentful. But, of course, if we want to be honest about it, we are hypocritical in this ~~case~~ ^{context} for a certainty. Upon closer ~~examination~~ ^{only} we realize that not only do we violate the Law as a matter of course and without giving it a second thought, but that in certain instances, certainly in modern times, we make it a point of honor to break the Law. We do this in order to force a change in the law itself or even in our society. We recognize that the law very frequently is a burden to some but not to others; therefore, the discipline it imposes is unfair and unjust and simply can no longer be tolerated. ~~or that~~ ^{and} it perpetuates a double standard. Let us examine these accusations in greater detail as we note some very obvious instances of double standards and injustice in our own time. One wonders, for example, what the original intention of "Thou shalt not kill" was; did this refer to the taking of life in general or, as in the past centuries, could one excuse the taking of life as long as war and aggression were clothed in an acceptable cloak of respectability? Can any war ~~or its~~ ^{really} ~~products~~ ^{be} be readily excused in terms of this commandment and if we claim that some killings are just and others are not, who is to say who applies these standards and who will determine who will qualify as judge and jury in such a controversy? Furthermore, most of us break the laws pertaining to the Sabbath even with the most liberal interpretation and I have

yet to see the person who does not covet! Finally, for the purpose of illustration, one can only guess at the extent of how ^{often} ~~many~~ and to what excess, the fifth commandment is broken today: Honor thy father and mother. The age which has brought us the generation ^{gap}, with all of its ramifications, certainly knows the truth of how this one law, one among 10, no longer applies in all too many homes.

But there is more to the concept of Law as we find it in terms of ^{a modern} ~~Shevut~~ ^{Shvut} ~~than merely the breaking of specific instances~~; we refer as well to a change in its intent. Let me give you two recent and basic illustrations. In the first instance, those American citizens who were concerned with the civil rights issue over the past fifteen years certainly made it a point of honor to ~~dis-~~ obey the Law rather than to adhere to its obsolete forms. The marches, the sit-ins, the ~~de~~monstrations all made the casual observer of the Law sit up and take notice because suddenly the old forms of the law were no longer acceptable and, what is worse, were no longer ^{valid} ~~accepted~~! All that we felt to be valuable and honorable was turned against the Law and those who participated in these acts of violations, and were jailed as a result, ~~ended up~~ by showing to the world at large that these Laws were unjust, were geared to elevate a certain segment of society ^{and} ~~and~~ degrade another and were, in short, ^{vulnerable in our culture} ~~a racist instrument in the name of all that was considered sacred and meaningful~~. Consequently, in the south ^{the existing segregationist} ~~but with northern help~~ the laws which were ~~in existence~~ were broken and challenged and defied as a conscious instrument for change. The southern world ^{tried to} ~~as well as~~ the southern law would no ~~longer~~ ever be the same again.

The same kind of relationship to the meaning of law can be seen from the Jewish point of view as well. We have a situation right here in our city which defies our outlook and our concern with the moral ~~rest~~ ^{restr}ictions of law, not to speak of the discipline which is supposed to accompany it. Take the ~~case~~ of my colleague ^{A.} Rabbi Bruce Goldman, ~~who was~~ formerly a chaplain to the Jewish students at Columbia University ~~but~~ now ~~is~~ head of the radical Jewish Students Union, a splinter group which is ^{not officially} ~~recognized~~ ^{any} by ~~no one~~. This group is anathema to the Establishment because it represents the absolute worst in terms of its

philosophy and ^{ties} to the most radical elements of the New Left. But the point which concerns us is the fact that Rabbi Goldman who, incidentally, is ordained from a recognized seminary, three times has now invaded Temple Emanuel, has interrupted the service there and has been arrested together with some of his constituency. The Jewish community of New York, and presumably throughout the nation, is outraged at his behavior. Now the problem of Law here is very complicated; we might easily say that to interrupt such a service is against the Law and therefore the man ought to be punished. Well and good; to interrupt a religious service in this State is against the civil law but we know as well that in terms of Jewish Law it is permissible to interrupt even the Torah reading if a man wishes to make an accusation against another, ^{This was his intent} and this is in the realm of good Judaism. Consequently, we of the Jewish Establishment, and this is our position no matter what, have no legal Jewish grounds against Rabbi Goldman whatever; at most we can accuse him of bad taste and of a very real attempt to split the Jewish community. ^{TR} Where then is the discipline of Law in both instances? We break the Law in behalf of civil rights and want to maintain ^{the same} Law for the sanctify of our services; the issue is not theoretical but realistic! The "social contract" idea by which we have always gaged ourselves and have expected others to live, simply no longer holds true because our standards of Law are no longer Absolute.

This, then, is the heritage of Shevuoth, but what can we learn from this annual observance; what lessons ~~follows~~ follows and unites us? That the Law, whether it be Jewish in terms of an occasion such as this, or secular must always be able to withstand the test and need of time. It ^{will} ~~need~~ not bend and must not falter if it is Universal in character. In terms of civil rights, the Law was wrong and had to give way in terms of the changing currents of time; it had

to be changed or else witness the disintegration of parts of our society. On the other hand, although we have adapted a double standard, "Thou shalt not kill" has been able to maintain itself at least in civilian terms, so much so that most states no longer impose the death penalty even as a punishment for murder, a situation long in practice in England. And, finally, that even in such an instance as that of Rabbi Goldman our Law ~~was~~^{is} sufficiently strong to allow this aberration also; he may complain, interrupt and villify and we will permit if not condone his bad taste. ~~for~~ ^{we} know that the law is strong enough to cope with its faults as well as stand on its merits. Perhaps, in the long run, this is the glory of Torah and the essential of this festival day: that the Law, for all of its faults, and no matter what the winds of change, the Law will stand, will survive and will serve to ennoble. That is the reason why Shevuoth is still vital, despite the passage of time, and why our observance is still relevant to the needs and aspirations of each and every generation. In this context we appreciate ~~this~~ best the meaning of the designation for this Shevuoth ~~designation~~ observance: *זמן קבלת התורה* "the time of the giving of the Law".

Amen.

Heb. Tab., Wednesday, June 10, 1970; 1st day SHEVUOTH; AM Service.

TIME IS LIFE?

In the inside cover of Professor Israel Davidson's watch was the inscription. "It is later than you think." Once, addressing the students of the Jewish Theological Seminary at a Commencement, he said, "There is an American proverb which I think is not only false but pernicious in its implication. America prides itself on having coined the saying, 'Time is money.' This is a false statement and leads to serious error. The only case in which time and money are alike is that there are some people who do not know what to do with their time and some who do not know to do with their money and still others who are so unfortunate as not to know what to do with either. But, otherwise, time is infinitely more precious than money, and there is nothing common between them. You cannot accumulate time; you cannot regain lost time; you cannot borrow time; you can never tell how much time you have left in the Bank of Life. Time is life."

— Louis Finkelstein

Sheraton - YISKOR

watch inscript: "It is later Than you Think!"
fascin. idea - to see this adv. before us
makes terribly conscious of TIME
As proverb "~~Time is money~~" not pertinent
rather: "Time flies", what are we doing
during this time?

Moment of Yiskor such as this brings message
ever closer & is more meaningful: "It
is later Than you Think!"

Time most precious commodity
can not accumulate it for later use
can't borrow it
can't again lost hours above all:
can't tell how much we have left.

Yiskor also brings this home forcefully!

Father: how much longer we needed him

Mother: ^{to stand near - guide & sustain} ~~was with~~ love, comfort, security

Husband: ^{every word, presence} ~~strength~~ presight, future, calm
friendship - time expended with

Wife: ^{more of belonging} ~~there children, create atmosphere,~~ time symbol of

brothers, sisters, children, God, us, friends

The element of lack of time
pursues us as a bad dream

Time ^{does} ~~not~~ ~~pass~~; Time was laughter,
closeness, warmth, belonging
feeling, depth.

Now for those we recall, no more time!

What, then, is ² lesson:

So live our lives we use time

for joy, for meaning, for blessing

so live our days to eternal best for
with others

so live ~~every~~ ^{every} hour that we keep mental
note of joy in watch: Later than think!

use of spirit like this to preserve mem.

+ names of those we loved &

inscribe them here

Ask you ~~to~~ to remember - present

so that in time to come our

you will echo best the best

led to offer for better future.

It's later than ~~we~~ think is human

but not for you, Jud, Fred, Tim

so give ^{answers} ~~Answers~~ with these, give from heart

+ time of your lives will be a

time of good, an era of blessing.

ACTION

Helv Tat. Th. 1907. June 11, 1970

Shervoth - 2nd 1907 - YISKOR

MESSAGE TO GRADUATES.

INTRODUCTION

A GENERAL

- 1 ths season for commencement
- 2 time of grt joy, achievement and personal satisfact for youths as well as for parents
- 3 ths time when we think of the phys, material and emotional sacrifices of the past and which have now become worthwhile
- 4 as yth, with a decent education and a degree, ~~is~~ ^{are} on ~~its~~ way to good life, fulfillment and contentment

B SPECIFIC

- 1 not really the case this year, as we all know
- 2 colleges are shut down, exams are suspended, kids on strike rather than in class; commencements, if held at all, are a farce
- 3 as TIMES (v/24/70) said: ths ^{is} yr of anti-Estab speak where trad themes are "out" and themes of awareness/revolt (depend on yr view) are "in".
- 4 pomp & circumstance are obsolete but peace demonstr informattility and tirades vs milit-indust complex are rlevant
- 5 in short, quite a change frm past yrs; one wonders what message to grad can be; or if obvious is answr
- 6 these pts are ones I would make.

BODY

A BE REBELLIIOUS

- 1 would tell the graduates that spirit of rebellion is not all bad
- 2 would hope that they retain some of this spirit especially as they grow older and become more mature
- 3 there is the tendency that as age overcomes youth the rebellious ardor cools, especially as they becm successful & join the Establishment as a matter of course
- 4 we find that they seek success, advancement and status often at the expense of their integrity
- 5 but this is precisely the time when the spirit of questioning, prodding and defiance are needed; the explorers of our society: who bring out evil, corruption, falseness & fraud, are never the safe, static, or those concerned wth social advancement.
- 6 the spirit then of ythful concern wth grt issues of the day is vitally needed even past the hour of graduation and therefore, to be rebellious is not all bad.

B PERSPECTIVE

- 1 of course, there is such a thing as protest and concern tempered by perspective
- 2 I am opposed to yth burning libraries, school bldgs of any kind, destroying papers, wrecking offices, shutting down the campus
- 3 ths lack of perspective seems to be grt tragedy of our day, not only in manner of protest but that other yths let all this happen.
- 4 see here the extremes in yth as well as in adults: some very active and involved while others shy away and neither side is entirely right
- 5 take safe example: the adult who decries rightfully the dirt in our streets and parks but who does not join the community when his friends and other interested individuals spend Sat or Sun picking up dirt, cans, stones, glass or plant grass, flowers & trees as was recently done in Inwood Park, he *isn't* also
- 6 *so yth shouldn't be disturbed & closed.* again, a matter of perspective: protest within reason and for a goal and it must be positive. For to be "anti" is not enough; one must be "for" something as well and must be willing to give of oneself to create, to clean, to build and to believe.

C SYSTEM *(this demand get to be heard.)*

- 1 we hear ~~as~~ a great deal about the "system" in which we move, the Establ, and how evil it has become, ~~and~~ there is no question of the fact that all is not well with us as a people, as a nation
- 2 and yet, it seems to me, that there are alternatives to anarchy and revolution and that these alternatives are even positive and, yes, within the system
- 3 working for peace candidates, draft counselling by respons people, completing studies a third; there are countless others but all imply: rebel and be a revolutionary (if you must!?) in knowledge and not out of ignorance.
- 4 granted that much is wrong with what we have (my courses as a student were also often ~~in~~ irrelevant and did not help me to meet problems of my time and professions) but I have not yet seen a better way to change things than within the system *constructive*
- 5 thru law, politics, education, elective office, medicine, science: are all disciplines which can make a contribution to common good and lead to personal satisfaction
- 6 perhaps, word "discipline" holds answer in terms of a positive rebellion; to do and not to destroy, to build and not tear down, to create out of what we have and not let violence run unchecked.

CONCLUSION

A GENERAL

- 1 these perhaps are not the inspiring themes for which yth is searching these days but they are ones which need saying
- 2 nothing is very popular ^{at grad. in 1970} ~~these days~~ unless one wants to be safe and that is even worse than unpopular.
- 3 thus, I would tell them of rebellion, of using it with perspective, and also to stay within system.

B SPECIFIC

- 1 what does all this have to do with Judaism?
- 2 very little, really, except that we believe in continuity, that we espouse the positive attitude above all else, that we abhor hurt and destruction in whatever form. ~~since~~ ^{we} know it can hurt us as well and ~~has~~ ^{has} never accomplished anything positive.
- 3 that we as Jews want to be a part of the process which is geared toward making this a better society and a more meaningful world in which to live.
- 4 perhaps that concept will be of special concern to our Jewish graduates, as it is to us their elders, their parents and their teachers. ^{heard so much from us!}
- 5 may we all graduate to better times and a more stable future.

AMEN.

Heb. Tab., Frid evening, June 5, 1970

Sat. AM - 1st PM

Intro

A - General

- 1 - end of Lev, 3rd ch of Torah
- 2 - 1st opprt to speak about it; no AM
- 3 - pity all these weeks we have interest.

B - Specific

- 1 - Lev: of course refers to Levites - those who minister at altar; of tribe of Levi
- 2 - mostly concerned with ministering, with officiating, with representing before deity
- 3 - problem of Lev: that to do & how & when but does not indicate ideas, emotions; we have lost key to Bk - it has no depth
- 4 - all we know about are the sacrifices

General

A - Sacrifices

- 1 - have several kinds: burnt, peace, sin - usually with animals. public & private
- 2 - this type of worship is totally unrelated to modern man, even unknown! Other Siddur still has section relating to sac in it but Ref Jod eliminated over 100 yrs ago.
- 3 - sac is a gift to Ad - this primary & we still have remnants: fruits on Succ just one example
- 4 - reason is beautiful & simple - one does not come before deity with empty hands - much - today we bring tokens of esteem & love when visiting older

and this is all so the good if I
has some sort of positive effect
on others

5. if one follow cert. rituals makes
us better people, helps others find
themselves & places us all in
higher, more noble level, then
this not magic/s but religion.

Conclusion

A - General

- 1 - Sac practiced by all ancients
and Jews were no exception
- 2 - today we too sophisticated for the
practice but should have renounce
meaning, intent & significance

B - Specific

- 1 - brought sac as gift
- 2 - Levites were intermarried
- 3 - and through I all a better relation-
ship was established between man
& man, man & God, God & Israel
- 4 - what better result could one ask?
would that sac a part of us, in any form
for then we would all be the better.

AD EN.

Heb. Tab. Sat. AD - 2/30/70

person or on higher level of respect
5 - It is an outward symbol but important

B - Purpose

1 - what changes see into matter of deeper concern
is that prayer accompanies it - for what
ever purpose

2 - orig: to thank, to implore, to communicate
but on a more personal level, to establish
the right relationship between self & God

3 - one offers a gift & the other receives it... a
feeling, a relationship is established (a friendship?),
and if one has offended the other -
consciously or unconsciously, the act of giving
& receiving cancels the offense.

4 - does God receive? yes - this task &
place of services why they vital

C - Magic?

1 - question arises whether all this see
is not merely "magic & superstition".

2 - not really, unless we want to say that
all we do is or/s also! Our prayers,
public or private, our beliefs &
commitments

3 - doubt or/s concept because we
believe in higher source, to whom
we address ourselves - if not for
his sake, then certainly for ours.

4 - helps us aspire, attain, reach upw.

and this is all so the good if I
has some sort of position effect
on others

- 5- if one follow cert. rituals makes
us better people, helps others find
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Conclusion

A - General

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- 3 - and through it all a better relation-
ship was established between man
& man, man & God, God & Israel.
- 4 - what better result could one ask?
would that sac a part of us, in any form
for then we would all be the better.

AD EN.

Feb. Tab. Sat. AD - Ef 30/70

NEWS

FROM THE

COMMITTEE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, PLaza 1-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, *Director of Public Relations*

FOR RELEASE THURSDAY, MARCH 26, 1970

NEW YORK, MARCH 25. . . The 1970 production of the Oberammergau Passion Play, scheduled to open in Germany on May 18, will contain fewer overtly anti-Jewish references than did the 1960 version, but the pageant remains fundamentally hostile to Jews and Judaism.

This is the overall finding of a comparative content analysis of the 1960 and 1970 scripts, just completed by the American Jewish Committee and made public today by its President, Philip E. Hoffman.

The results of these textual studies - believed to be the first systematic, line-by-line content analysis of the Oberammergau play to be undertaken in this country -- were communicated today to West German ecclesiastical and governmental authorities by the American Jewish Committee, which plans to publish the analysis shortly in German, French, Spanish, and English.

While many grossly anti-Jewish words and passages have been removed in revising the pageant for this year's performances, other equally objectionable material has been left in, the study concludes. Moreover, the study finds that the entire story line and the underlying conceptions of the play, unchanged in the new version, clearly violate the policy adopted in 1965 by Vatican Council II in its Declaration on Non-Christian Religions.

"That Vatican action," Mr. Hoffman recalled today, "adopted as it was by the overwhelming majority of the Council Fathers, repudiated any form of Christian teaching that would perpetuate the myth of collective Jewish guilt for the death of Jesus, and any corollary teachings that would directly or indirectly nurture hatred or prejudice against the Jewish people or Judaism."

Both during and after Vatican Council II, American Jewish Committee representatives discussed the issue of anti-Jewish references in the Oberammergau Passion Play text with a number of church and government

Philip E. Hoffman, President; Max M. Fisher, Chairman, Executive Board; David Sher, Chairman, Board of Governors; Elmer L. Winter, Chairman, Board of Trustees
Bertram H. Gold, Executive Vice President

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officials, among them Julius Cardinal Döpfner, Archbishop of Munich and Freising (the Archdiocese in which Oberammergau is located) and President of the Roman Catholic Episcopacy of Germany; Archbishops Franziskus Cardinal König of Vienna and Leo Jozef Cardinal Suenens of Malines and Brussels; the late Augustin Cardinal Bea in Rome, the chief architect of the Vatican Council's Declaration on Non-Christian Religions; and Kurt Georg Kiesinger, former West German Chancellor. All of them, Mr. Hoffman stated, have at various times indicated a desire to purge the play of its anti-Jewish references.

Mr. Hoffman added that the 1970 text did not bear out the claim, made recently by Oberammergau officials responsible for the pageant, that the new text merely followed the obligatory Gospel reports of the Passion. On the contrary, the AJC study continues, the script still abounds with distortions of Scriptural passages and with non-Scriptural elements.

The American Jewish Committee's study concludes that the Oberammergau pageant remains "pervaded by an anti-Jewish bias which not only distorts the facts of Jesus' history but also obscures those passages of the New Testament that offer a basis for balanced and positive images of Jews and Judaism." Moreover, the study adds, the 1970 version of the pageant "retains a negative picture of first-century Judaism, presents an invidious portrayal of the Jewish people as Jesus' opponents, and shifts the responsibility for deciding on the crucifixion from Pontius Pilate to the Jewish people. In doing so, the play resists any serious accommodation to the scholarly findings of contemporary authoritative Biblical and historical research."

The content analysis was conducted by the Interreligious Affairs Department of the American Jewish Committee, directed by Rabbi Marc H. Tanenbaum. The 1960 script was analyzed by Mrs. Judith H. Banki, Associate Director, the 1970 version by Dr. Gerald S. Strober, a Presbyterian educator who serves as Consultant on Religious Curriculum to the American Jewish Committee.

In appraising the 1970 version, the AJC study makes the following points, among others:

* Imputation of collective guilt -- Like its predecessors, the 1970 text implies that all Jews of Jesus' time clamored for Jesus' death, and that Jewry as a whole has inherited their guilt. Some passages implying Jewish collective guilt have been removed but others remain, such as "Around the Saviour of all, in wrath is raging / A furious, blinded people which ceaseth not its clamor / Till the unwilling judge / Cries: So take Him and Crucify Him!" and "Ah! the murderess of the Prophets (i.e., Jerusalem) will even put the Messiah to death."

* God's alleged curse on the Jews -- The invidious notion that the Jews were rejected and cursed by God because of their supposed collective responsibility for Jesus' death still figures in the play even though it was expressly repudiated by Vatican Council II. The 1970 text contains such passages as: "Therefore, thus sayeth the Lord, / 'This city (Jerusalem) I will have no more ... / The time of grace has passed away; / I will cast out this proud city...' / A better people He will choose..." and "The Kingdom of God shall be taken from you and be given to a nation bringing better fruits." The Scriptural words in which the Jews allegedly invited the curse ("His blood be upon us and our children") occurred four times in the 1960 text; it occurs three times in the 1970 version. The quotation, which has served throughout the centuries as a sanction for persecuting Jews, actually rests on a narrow Scriptural foundation, being reported in only one of the four Gospels.

* Misrepresentation of Judaism -- In the new text as in its predecessor, Jewish law is caricatured as harsh, vengeful, punitive, and legalistic, in false contrast to Jesus' message of love and forgiveness. Thus, in the 1970 script Caiphas is made to say: "Now we shall see who will triumph! He with his followers, to whom he preaches without ceasing of love ... or we with our faithful helpers who obey the law." In both the old and the new text, Jewish law is cited as a sanction for enmity to Jesus: "Without His death there is no peace in Israel, no security for the Law of Moses." One of the priests is represented as threatening those who do not remain faithful to the Jewish Patriarchs with "the curse of Moses." The Old Testament rule, "An eye for an eye," traditionally misinterpreted by Christians as harsh and unforgiving, is parodied in a comment on the cutting off of Malchus' ear by Peter: "An ear for an ear."

* Continuity of Judaism and Jesus' teachings obscured -- The pageant represents Jesus as renouncing Judaism ("The old Covenant which my Father made with Abraham, Isaac, and Jacob has reached its end"). The Gospels report no such statement; on the contrary, they contain abundant evidence that Jesus and his disciples were and remained observant Jews. The 1970 version of the play actually minimizes their Jewishness even more than the 1960 version. Thus, the 1960 text included a scene detailing the disciples' preparations for the Last Supper in terms of a Passover Seder; in the 1970 text the passage is deleted. The implication that Judaism was invalidated or superseded by the coming of Jesus remains despite some deletions.

* Invidious portrayal of Jews as Jesus' opponents -- The Jews as opponents of Jesus are portrayed throughout as bloodthirsty, vicious, or greedy. The people are shown as taking obscene pleasure in Jesus' suffering: "Come and see him expire upon the cross! O joyful day!" The priests and Pharisees are made to look even more diabolical. They are shown as absurdly preoccupied with their own power and prestige. Some freely invented outbursts of hate formerly attributed to them ("It would delight mine eyes to see his body torn by wild beasts") have been deleted, as has been a non-Scriptural suggestion that Jesus be secretly assassinated; but the general characterization remains similar to what it was. The priests' hatred of Jesus is still represented as extending even to his dead body ("I cannot rest until I have seen that his bones are broken, and his body thrown into the pit of the malefactors"); and Caiphas is still shown as announcing: "This day (that of the crucifixion) will be a festival forever." These passages have no basis in Scripture.

* A group of plotters against Jesus freely invented -- The money changers whom the Gospels mention briefly as having been driven from the Temple by Jesus are transmuted into a gang of traders and usurers who play a major role in Jesus' arrest and death. Scripture knows of no such traders; they seem modeled on the figure of the Jewish usurer in the Medieval miracle plays. In the Oberammergau pageant, they serve as intermediaries who induce Judas to betray Jesus. (In the Gospel account, Judas went to the priests with his offer of betrayal.) The traders are characterized as greedy men who want to be reimbursed for the losses they sustained when Jesus drove them from the Temple. At the same time they are portrayed as thirsting for revenge. Some passages in the latter vein have been deleted in the new version but others remain.

* The historical context misrepresented -- There is almost no indication that the crucifixion of Jesus took place against the background of an oppressive Roman occupation and an intermittent guerrilla war, or that the Jewish authorities, who were responsible to the Roman governor for maintaining the peace, were naturally concerned with Messianic movements that might set off bloody repression by the Romans. Except for two cursory references, the new text, like the old, fails to relate the priests' opposition to Jesus to their concern about Roman reprisals. And Pilate, contrary to all scholarly evidence, is turned into a noble foil for the Jewish leaders' alleged wickedness. Pilate, who as Roman governor, was actually notorious for his brutal rule and unlawful executions, and who was eventually tried for oppression, is portrayed as just and compassionate, if too easily swayed. Whereas in reality the Jewish leaders stood in well-founded fear of him, the play shows them manipulating him. Thus, the scourging he orders for Jesus -- actually standard Roman practice in such cases -- is twisted into accommodation to the Jewish leaders' bloodthirstiness.

* The actual crucifixion is falsely laid to the Jews -- Pilate is shown as admiring Jesus ("He seems to me a very learned man -- perhaps so learned that they cannot endure the light of his wisdom"), pleading eloquently for him against the robber Barrabas, and dissociating himself from Jesus' execution by handing him over to the Jews to be crucified. ("So take ye him and crucify him at your peril. I will have nothing to do with it.") There is no Scriptural basis for any of this. In the Gospels, Jesus predicts that he will die at the Romans' hands, and is turned over to Roman soldiers to be executed. Crucifixion in fact was a Roman, not a Jewish, form of punishment. -----

The content analysis methodology applied to the 1960 and 1970 Oberammergau scripts derives from a series of studies conducted by the American Jewish Committee since the 1930s, in cooperation with leading Catholic, Protestant, and Jewish institutions of higher learning, of the intergroup and interreligious content of religious education textbooks and teaching materials. Many of the problematic themes in the Passion Play script have parallels in the materials thus analyzed at Yale Divinity School, St. Louis University, Louvain University, and Pro Deo University (Rome). -----

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the civil and religious rights of people at home and abroad, and seeks improved human relations for all men everywhere.

5/1/85

Can't change the Bible! one of characters
a revised version

Krauskopf ~ on other margin

regret restoration of this play
played part in creating stimulus for Hitler

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FOUR STUDENTS

The sanctity of human life is a cardinal principle in Judaism. Time and again, we have expressed our abhorrence of violence, strife and turmoil. To take a life defaces the image of G'd.

The death of four young students at Kent State University in Ohio, on Monday, MAY 4, 1970, is an event of the gravest concern to us all. While both young and old must be ready to answer to the consequences of their actions and beliefs, it is the right of every American to gather in peaceful protest if his conscience demands such action. It is the duty of the administration and government to heed and be aware of the message inherent in such a protest. To remain closed to the plea of our young people indicates a lack of sensitivity on the part of those in authority which we deplore with all the moral outrage at our command. Schools are for learning and good schools ought widen the horizons of students; this does not mean that we need to fear the youth of our land.

We, the Officers and members of the Association of Reform Rabbis of New York and Vicinity, call upon the local, state, and national administrations to listen to the call for peace which so often is eloquently being enunciated by the young people of our nation. The younger generation, they who are the future of our nation, must be encouraged to voice their views peaceably. We urge the youth of our nation to demonstrate in a non-violent manner for conflict, turmoil and hurt here are but an extension of the strife evident in South-East Asia. The manifestations of revolution: bombings, burnings, rocks, chains and weighted pipes are not acceptable means of influencing government decisions. Such action can only lead to an obvious reaction. The 40,000 deaths in Viet NAM linked with the four deaths at Kent State

University in Ohio merely confirm that violence, in any form, leads to further violence and is self-defeating.

As we extend our profound sympathies to the families of the four students and to the families of all who have rendered the supreme sacrifice, we urge our government to respond to the plea for peace with actions enhanced by reason, sanity, justice, and compassion for the youth of our nation.

Memorial Address

Four students are dead. They were not anonymous, faceless youth from faraway. They were our sons and daughters. Why did they have to die? We know the answers. In one sense, they were casualties of an obscene war which has tutored us in violence. Add them to the body count. In another sense, they were victims of the brutal demagoguery of our own national leaders. One Governor called them Fascist. Another Governor appealed for a blood bath; he got it. A Vice-President denounced youthful dissenters as "effete snobs and traitors." A President called dissenters "bums." In one place, we call human beings "gooks." Here we call them "bums." In both places, we create a climate which strips human beings of their precious humanity. We make them objects of prey and targets for destruction. Panicky National Guardsmen pulled the trigger; but we all killed them. Our leaders who used hate, in cold blood, to mold public opinion. And we, all of us, who have allowed our beloved America to sink to My-Lai in Vietnam and Kent State University in America.

But we do not honor the memory of these fallen by bitter remorse. We honor their death by spending ourselves to nurture the forces of life. For the death of these four bright young lives can be a turning point for this nation. In trembling, we know it could well touch off a cycle of violence and repression which will bring America crashing down. Or, if we are lucky and courageous, we can convert this moment into a shining hour which can jolt the conscience of this sleep-walking nation into redemptive action, as the death of three young persons in Mississippi helped to turn this nation around a thousand years ago in the 1960's.

And what about us? How do we make ourselves worthy of those cut down in Ohio? I would like to suggest three things:

1.) We must strive, with all our strength, against those terrible tendencies to turn us into a nation of child-haters, a nation afraid and hostile to our own children. Our young people are being primed as the new hated minority in American life. A whole generation is being stereotyped and smeared as Weathermen, drug addicts and crazies. Just listen to those who blame these murders on the victims. Too many Americans regard the young as violent, while our nation's violence turns Vietnam and Cambodia into man-made deserts that God never dreamed of. Too many Americans regard the young as law-breakers, while our President usurps the rights of Congress, embarks with deception upon a Presidential war, invades a neutral country, mocks the Geneva Convention, tears up his campaign pledges, and flouts every rule of international law. There are some youngsters who have been driven beyond the brink, who make a romance of violence, and who believe the system must be destroyed. They are a small, articulate fraction. But ignoring the pleas of young people, calling for repression, and libelling an entire generation will only radicalize and embitter the rest of them. Responding to their anguished vision of a world which tames the savagery of man, we can turn this country around.

For the kids are our best hope for salvation. Who is it in this country who has stood up and cried No against the madness of Cambodia? The youngsters. Who is it who has taken the issue of pollution away from the hollow rhetoric of the politicians, turning it into a people's movement for decent action? The youngsters. Who is it who has compelled America to examine her values and the meaning of our individual and national lives? The young. Who gave New York State Assemblyman Michaels the spine to vote for anti-abortion repeal? His son, who is a rabbinic student of the Hebrew Union College-Jewish

Institute of Religion. Who gave Secretary of the Interior Hickel the courage to speak in defence of youth? His children. Our job is not to sign blank checks for everything youth does. Our job is to listen, really listen, to understand, to give whatever guidance we can, and to join their sense of urgency that things do not have to stay the way they are, that the greatest spiritual surrender is unlimited patience and resignation to the evils that are tearing this country apart.

2.) We must find the strength to energize this Jewish community in a mammoth effort to save America. We are becoming a withdrawn and sullen community, turning in upon ourselves, so consumed with understandable fears about the fate of Israel and Jews elsewhere that we have slunk from our role as catalysts of social conscience in American life. Now is not the time for us to abandon either the imperatives of Jewish survival, here and abroad, or our prophetic obligations to peace and justice in America. For what good all our deepening of Jewish roots and identity, all our frantic self-defence, if our cities go down the drain, our society becomes an apartheid society, the heavy hand of the police state grips our land, and an endlessly hemorrhaging war devastates not only Vietnam but the United States of America? We need a new and urgent blue-print for action which will change the priorities of every temple, every affiliate, every seminary, -- and every Jewish group -- for God is telling America, in the words of the Bible: see, I have placed before you life and death, the blessing, and the curse, so why shall ye die? Choose life and live.

3.) To do these things, we must do one more -- a much harder thing. We must shuck off the straightjacket of despair which binds most of us. We must root out of our own souls that cancer of malaise which has stifled our spirit and enfeebled our hands. Despair is the ultimate cop-out. For if we persuade ourselves of the futility of it all, we will help bring on the apocalypse we talk about so cheaply. And despair is the most irreligious and un-Jewish sin to which we are heir. Now, if ever, we owe our love of America, which runs more deeply in us than in the self-righteous patriots with their flags and jingo slogans, we owe the fallen martyrs -- and we owe ourselves and our own traditions -- the duty to come alive, to invest all our imagination and our energies, to help this wounded and gasping America to recover its humanity. Our greatest memorial to these fallen children is to work and struggle through this cold night which is upon us, so that all our living children and their children's children will feel the sun on their faces, the bright warmth of a new dawn of decency and peace. AMEN.

Albert Vorspan, Director
Commission on Social Action
of Reform Judaism

May 7, 1970
Chapel, Union House of Living Judaism-
Berg Memorial
838 Fifth Avenue
New York, N.Y.

CAMBODIA

It is the duty of the Commander in Chief, the President of the United States of America, to use any and all means at his disposal to save the lives of American Service men; the death of one diminishes the nation. It is from this point of view that we appreciate the agony of spirit which recently preceded certain decisions on the part of the President.

At the same time, we seriously question the efficacy of these decisions. We strongly disagree with the assumption that the incursion by American troops into Cambodia can shorten the conflict in South-East Asia. We question the premise enunciated also by past Presidents that our presence in Viet Nam will stop the progress of a Communist ideology. Peace in our time can not be achieved until military activity ceases. We urge a halt now to the aggression and bombing whether from that side or this. Peace can be attained in Asia and more stable governments can be established there as we grant social and economic aid, as we work to eradicate disease, teach modern techniques of agriculture and industry, build homes and schools relevant to the needs of the area. We must permit these simple and decent people to go their own way: planting rice for themselves and their families, unencumbered by the attacks of the military or harassed by our chauvenistic ideals of government.

We believe that it is the inalienable right of all the people of the world to choose their own way of life, their own philosophy of government, and to establish for themselves, by whatever means they deem fit, the process leading to self-determination. Interference in this process is to be condemned; America is not and should not be the policeman of the world. We, the Officers and members of the Association of Reform Rabbis of New York and vicinity, urge the President to withdraw American troops now, both combat and auxiliary, from South Viet Nam as well as from Cambodia, hesitating only so as to assure the safety of those forces now engaged in order to minimize all further loss of life.

2nd

YISKOR - MEMORIAL SERVICE

FOR HEBREW TABERNACLE CONGREGATION

written by RABBI ROBERT L. LEHMAN

sponsored by DR. AND MRS. MILTON COHEN

in memory of their parents.

(NOTE: The Biblical passages all follow the translation of Rabbi David de Sola Pool, as found in "The Traditional Prayer Book.")

C/CH: Musical Selection

RABBI: From the beginning the sequence of life leads toward death.

^{an infant}
A child is born and the world rejoices; who can tell what good
will come of ^{his new life} it and what manner of blessing will be associated
with this ^{child} new life. The (infant) struggles to make his presence
felt; ^{the} child gropes and grows and grasps toward that ever
elusive goal of self fulfillment. In the tortuous mannerism of
the youth one sees the way of the adult: throughout life we
seek to extend our hands toward that which is always beyond our
grasp. (It can not be, it will not be, ours.) Earthly goods,
human advantages, mortal gains find no permanence in the scheme
of things. The course of life, no matter how promising at the
outset, invariably leads to its own end. This is the manner of
life on earth; it has been this way in the past and is the way
of life for the future. Our loved ones did not, and we can not,
escape the inevitable. Heavenly Father, Author of Life, as we
come together to ^{remember} honor our loved ones who are no longer with us
grant us the insight to understand that our way on earth also
leads to death; help us to live our lives (in so full a manner)
that we too may be remembered for good. Amen.

RESPONSIVE READING: *<source>*

Lord, what is man that Thou art mindful of him
The son of mortal man that Thou takest thought of him?

II

Man is like a breath
His days are as a passing shadow.

In the morning he flourishes and springs up afresh
By evening he is cut down and he withers.

Teach us so to count our days
That we may attain a heart of wisdom.

Mark, O man, the innocent and look on the upright,
For there is a future for the man of peace.

Yea, God will redeem my soul from the power of the grave
When He receives me.

My flesh and my heart may fail,
But the rock of my heart and my portion is God forever.

When the dust returns to the earth as it was,
The spirit shall return to God who gave it.

And I in righteousness would look upon Thy face
When I awake I shall be serene with beholding Thy likeness. (Ps. 8)

SILENT DEVOTION:

^{Such}
Any prayer that comes from the heart.

RABBI:

~~Heavenly Father,~~ At this sacred hour our thoughts turn to the dear ones of our families who have answered the summons from on High; with a Father's loving care ^{God has} ~~you~~ gathered them and their spirit dwells in ~~Your~~ ^{His} Presence. We mourn for those we love^d; and yet, in (the fulness of) grief we manage a smile. As the tear glistens in our eye there is the memory of the past to sustain us for a better tomorrow. How much our loved ones meant to us only we can tell, and then only in the depths of our heart. ^{yet} Jewish tradition has never lingered on the (morbid) past but has emphasized the meaningful future. To find a measure of fulfillment, to be complete, to see the days to come with hope in behalf of one's family, friends, ~~society~~ and Judaism: this is ~~the~~ ^Y wholeness of life. ~~In this context we~~ ^{by means of which we can well} sanctify the Name of God. The "Kaddish" prayer does not speak of death; whether we have lost husband^r or wife, father or mother, brother or sister, son or daughter, friend ~~or~~ neighbor, it is the prayer which affirms life. Judaism will always approach the future with hope ~~and~~ for a meaningful existence. >

RESPONSIVE READING: (Biblical Verses)

③ As one whom his mother comforts
So shall I comfort you.

① What man may live and see not death
Or cause his soul to escape the grave?

Resign yourself to the Lord;
④ Wait patiently for Him.

② The Lord sends death and life;
He brings down to the nether world and brings up from it.

⑤ He heals the broken-hearted
And binds up their wounds.

⑥ He will utterly destroy death for ever,
And the Lord God will wipe away the tear from every face.

RABBI:

God! Lord of all Mankind! Where were You in our darkest hour?
Man's inhumanity to man proved to be without parallel. ^{we bear burdens} ~~The burdens we~~
^{our past} ~~bear~~ within, and ^(mar) ~~the~~ scars ^{bodies} which mark our (physical appearance) ^{and guides us}
to the marked and unknown graves for which we all were ^{intended} (destined) and in ^{small} ~~small~~
which so many found their final resting place. We think of ^{the Family of Jews} ~~them~~ at this
hour of memorial. They were ^{not} taken from us in the fulness of their years
(nor by a cause and effect relationship which can ^{rationally} ~~reasonably~~ be explained).
They were torn from us without reason; their lives cut off without con-
cern for children, loved ones, and friends. Can we ever be the same a-
gain? We pray that amid our questioning we may find a measure of peace.
^{consolation} ~~and~~ that a belief in You will bring ~~some rest~~ to our troubled hearts, ^(softeners) ~~to~~
our disturbing memories, ^{rest} ~~to~~ our disquieted spirits. "So teach us to
number our days, That we may get us a heart of wisdom," to
Know, to comprehend, to understand ^(unanswerable) the mysteries of
life. AMEN.
^{Rejoicing}

TV

RESPONSIVE READING:

The Lord is my shepherd
I shall not want.

He maketh me to lie down in green pastures
He leads me gently beside the tranquil waters.

He restoreth my soul.
He guides me in the paths of righteousness for His name's sake.

Yes, though I walk through the valley of the shadow of death
I will fear no evil, for Thou art with me.
Thy rod and Thy staff they comfort me.

Surely, goodness and mercy shall follow me all the days of my life
And I shall dwell in the House of the Lord (Ps. 23).

C/CH: MUSICAL SELECTION

RABBI: O Lord, ^{Unite} (bring us together) at this hour of our memories
and cause us to continue in life with fulness of heart. May we
remember our loved ones for good and may we always be worthy of
the ^{heritage} ~~life~~ they ^{created} ~~lived~~. Together, as one family which mourns, we
~~might have~~ cried out with Job:

CONGREGATION: (In Unison)

And Job said:
Behold, I cry out, "Violence!" but I am not heard.
I cry aloud, but there is no justice.
He has stripped me of my glory,
And taken the crown from my head.

RABBI:

TP May the crown we bear now be one of achievement: a crown of good-
ness, decency, honor (and) the crown of the Good Name. Thus, we
will reflect (the best we have to offer) ^{within} on our home, ^{our} family and
^{our} society; ~~and~~ ^{and} also, on the Synagogue of which we are a part.
May we see the future in the light of a promise: that the past,
and those associated with it, will lead us to a better way of
life! Then, in truth, their memory and their name will be ~~a~~
source of blessing always.

CONGREGATION: (In Unison)

Then Job answered the Lord, and said:
Behold, I am of small account; what shall I answer Thee?
I know that You can do everything
And that no purpose can be withheld from You.
Therefore have I uttered that which I understood not
Things too wonderful for me, which I knew not.
I had heard of Thee by the hearing of the ear
But now my eye seeth Thee.
Wherefore I abhor my words, and repent.

C/CH
RABBI:

MUSICAL SELECTION

The human eye is never satisfied, the spirit never humble
even at the hour of loss. ~~In arrogance~~ ^{with seeing} We raise our hand
against the Heavens, demanding an answer but He speaks to us as He
^{speaks to} did to Job and we know that we are but dust and ashes.

→ The human spirit quails before the mortal end which comes to
us all. There is no escape; but there is hope; there is ^{only the} no exit
but one of peace; there is no staying the power of finality but
one can meet it with dignity. ~~and honor~~. So then let us live our

days that we too may be remembered for good. We are inspired
and ennobled as we hear again the names of those who preceded
us and who brought so much good to our families, to the family
of this congregation, to the family of humanity. Their death
diminishes us, their loss is ours; we weep tears for all, (as
well as for our own.) In this hour of sacred memory we "see"
them and because of what they were to us and all mankind, we are
comforted. "Zecher Tsadik Livrocho", the memory of the righteous
is for good and we mention their names for a blessing...

READING OF NAMES

YISKOR PRAYER BEFORE OPEN ARK

EL MOLE RACHAMIM

KADDISH

184
YISKOR - MEMORIAL SERVICE

FOR HEBREW TABERNACLE CONGREGATION

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RESPONSIVE READING:

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For there is a future for the man of peace.

Yea, God will redeem my soul from the power of the grave
When He receives me.

My flesh and my heart may fail,
But the rock of my heart and my portion is God forever.

When the dust returns to the earth as it was,
The spirit shall return to God who gave it.

And I in righteousness would look upon Thy face
When I awake I shall be serene with beholding Thy likeness. (Ps.

SILENT DEVOTION:

The hour of memory is agony for the spirit. Our loneliness is accentuated by the realization of our solitary lives which have been lived over these years; the seasons change, the days and nights merge in endless succession! The cycle of existence continues without heed to individual needs. My place amid the scheme of things continues as before and yet only I know of the hurt, the loneliness, the terror which have been a part of me because of the emptiness of my life, my home, my family, my existence. The smile of my late mother lingers in my mind and it warms me for the cold and harsh days of combat. The strength of my late father ennobles and sustains me for the days of confrontation as I meet the challenges which life has to offer. The remembered love of my wife brings a glimmer of light into the darkness of solitude and the memory of softness adds a dimension of goodness and decency to my existence. The presence of my husband, now no more, continues to sustain me as always for the knowledge of his ways permits me to see clearly the needs of the future. Help me, O Lord, to find my

III

^{self}
~~way~~ and in this hour of memorial to gain strength and courage and fortitude to make my way, on my own, ~~in the days and years which are still granted to me.~~ To carry on the work, the beliefs, the values which were representative of the life of my dear one, grant me the insight, the perception, the will to face tomorrow.

C/CH: MUSICAL SELECTION

RESPONSIVE READING: (Biblical Verses)

As one whom his mother comforts
So shall I comfort you.

What man may live and see not death
Or cause his soul to escape the grave?

Resign yourself to the Lord;
Wait patiently for Him.

The Lord sends death and life;
He brings down to the nether world and brings up from it.

He heals the broken-hearted
And binds up their wounds.

He will utterly destroy death for ever,
And the Lord God will wipe away the tear from every face.

RABBI:

Heavenly Father, at this sacred hour our thoughts turn to the dear ones of our families who have answered the summons from on High; with a Father's loving care you gathered them and their spirit dwells in Your Presence. ^{also} But we think now ~~not only of~~ ~~those who were near and dear to us but, as well,~~ of those who died by reason of man's inhumanity to man. They were not taken from us in the fulness of their years nor by a cause and effect relationship which can reasonably be explained! They were torn from us without reason; their lives cut off without concern for children, loved ones, and friends. Man's inhumanity to man proved without parallel in the suffering inflicted on those who were part of our lives, our history, our faith. The scars we bear within and the

IV

burdens which mar our physical appearance are guides to the marked and unknown graves for which we were destined and in which so many found their final resting place. With an attempted genocide in our past, can we ever be the same again? Can we ever dare to hope again? Can life, ever again, hold meaning for us and for those who come after us? We pray that You bring rest to our troubled hearts, to our disturbing memories, to our disquieted spirits. Amen.

RESPONSIVE READING:

The Lord is my shepherd
I shall not want.

He maketh me to lie down in green pastures
He leads me gently beside the tranquil waters.

He restoreth my soul.
He guides me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death
I will fear no evil, for Thou art with me.
Thy rod and Thy staff they comfort me.

Surely, goodness and mercy shall follow me all the days of my life
And I shall dwell in the House of the Lord, forever. (Ps. 23).

RABBI:

In the midst of despair there is hope! While mourning we glimpse a glimmer of light. In the fulness of grief we manage a smile; as the tear still glistens in our eye there is the memory of the past to sustain us for a better tomorrow. How much our loved ones meant to us only we can tell, and then only in the depths of our heart. ~~And yet~~, Jewish tradition has never lingered on the morbid past but has emphasized the meaningful future. To find a measure of fulfillment, to be complete, to see the days to come with hope in behalf of one's family, friends, society and Judaism: this is the wholeness of life by means of which we can well sanctify the Name of God. The "Kaddish"

prayer does not speak of death; whether we have lost husband
or wife, father or mother, brother or sister, son or daughter,
friend or neighbor it is the prayer which affirms life,
Judaism will always approach the future with hope and for meaning.

RESPONSIVE READING: (Biblical Verses)

Come, let us return to the Lord
For though it is He who has wounded, He will heal us
Though He has smitten, He will bind up our wounds.

They who pass through the valley of weeping
With the highway to Thee in their heart.

Make it a place of springs.
As when early rain clothes it with blessing.

It is better to go to a house of mourning
Than to go to the house of feasting.

For that is the end of all men
And the living will lay it to his heart.

It is the Lord who gives death and gives life
Who brings down to the grave and brings up from it.

I will redeem them from the power of the nether - world
I will redeem them from death.

O death, where are your plagues,
O nether-world, where is your destruction?

I will turn their mourning into joy
And I will comfort them
And I will make them glad after their sorrow.

For with Thee is the fountain of life,
In Thy light, shall we see light.

C/CH: MUSICAL SELECTION

RABBI: O Lord, bring us together at this hour of our memories
and cause us to continue in life with fulness of heart. May we
remember our loved ones for good and may we always be worthy of
the life they lived. Together, as one family which mourns, we
might have cried out with Job:

CONGREGATION: (In Unison)

And Job said:
Behold, I cry out, "Violence!" but I am not heard.
I cry aloud, but there is no justice.
He has stripped me of my glory,
And taken the crown from my head.

RABBI:

But it is not the end; the crown taken from us represents the past while we are the present and influence the future. May we always be worthy of the crown we bear now: crowns of goodness, decency, honor and the crown of the Good Name. Thus, we will reflect the best we have to offer on our home, family and society and, also, on the Synagogue of which we are a part. May we see the future in the light of a promise: that the past, and those associated with it, will lead us to a better way of life! Then, in truth, their memory and their name will be a source of blessing always.

CONGREGATION: (In Unison)

Then Job answered the Lord, and said:
Behold, I am of small account; what shall I answer Thee?
I know that You can do everything
And that no purpose can be withheld from You.
Therefore have I uttered that which I understood not
Things too wonderful for me, which I knew not.
I had heard of Thee by the hearing of the ear
But now my eye seeth Thee.
Wherefore I abhor my words, and repent.

RABBI:

The human eye is never satisfied, the spirit never humble even at the hour of loss. In arrogance we raise our hand against the Heavens, demanding an answer but He speaks to us as He did to Job and we know that we are but dust and ashes.

The human spirit quails before the mortal end which comes to us all. There is no escape but there is hope; there is no exit but one of peace; there is no staying the power of finality but one can meet it with dignity and honor. So then let us live our

VII

days that we too may be remembered for good. We are inspired and ennobled as we hear again the names of those who preceded us and who brought so much good to our families, to the family of this congregation, to the family of humanity. Their death diminishes us, their loss is ours; we weep tears for all, as well as for our own. In this hour of sacred memory we "see" them and because of what they were to us and all mankind, we are comforted. "Zecher Tsadik Livrocho", the memory of the righteous is for good and we mention their names for a blessing...

READING OF NAMES

YISKOR PRAYER BEFORE OPEN ARK

EL MOLE RACHAMIM

KADDISH

YISKOR - MEMORIAL SERVICE (FOR HEBREW TABERNACLE CONGREGATION)

written by RABBI ROBERT I. LEHMAN

(NOTE: The Biblical passages all follow the translation of Rabbi David de Sola Pool, as found in "The Traditional Prayer Book.")

sponsored by DR. AND MRS. MILTON COHEN

in memory of their parents.

C/CH: Musical Selection

RABBI: From the beginning the sequence of life leads toward death. A child is born and the world rejoices; who can tell what good will come of it and what manner of blessing will be associated with this new life. The infant struggles to make his presence felt; the child gropes and grows and grasps toward that ever elusive goal of self fulfillment. In the tortuous mannerism of the youth one sees the way of the adult: throughout life we seek to extend our hands toward that which is always beyond our grasp. ~~and~~ It can not be, ^{it} will not be, ours. Earthly goods, human advantages, mortal gains find no permanence in the scheme of things. The course of life, no matter how promising at the outset, invariably leads to its own end. This is the manner of life on earth; it has been this way in the past and ^{is} ~~appears~~ the way of life for the future. Our loved ones did not, and we can not, escape the inevitable. Heavenly Father, Author of Life, as we come together to honor our loved ones who are no longer with us ~~on earth~~ ^{grant} ~~give~~ us the ^{insight} ~~courage~~ to understand that our way on earth also leads to death; help us to live our lives in so full a manner that we too may be remembered for good. Amen.

RESPONSIVE READING:

Lord, what is man that Thou art mindful of him
The son of mortal ~~man~~ that Thou takest thought of him?

Man is like a breath
His days are as a passing shadow.

In the morning he flourishes and springs up afresh
By evening he is cut down and he withers.

Teach us so to count our days
That we may attain a heart of wisdom.

Mark, O man, the innocent and look on the upright,
For there is a future for the man of peace.

Yea, God will redeem my soul from the power of the grave
When He receives me.

My flesh and my heart may fail,
But the rock of my heart and ~~my~~ portion is God forever.

When the dust returns to the earth as it was,
The spirit shall return to God who gave it.

And ~~I~~ in righteousness would ~~not~~ look upon Thy face
When I awake I shall be serene with beholding Thy likeness. (Ps. 8)

~~RABBI~~ SILENT DEVOTION:

The hour of memory is agony for the spirit. Our loneliness is accentuated by the realization of our solitary lives which have been lived over these years; the seasons change, the days and nights merge in endless succession! The cycle of existence continues without heed to individual needs. My place amid the scheme of things continues as before and yet only I know of the hurt, the loneliness, the terror which have been a part of me because of the emptiness of my life, my home, my family, my existence. The smile of my ^{late} mother lingers in my mind [&] it warms me for the cold and harsh days of combat. The strength of my ^{late} father ennobles and sustains me for the days of confrontation as I meet the challenges which life has to offer. ^{remembered} The love of my wife brings a glimmer of light into the darkness of solitude and the memory of softness adds a dimension of goodness and decency to my existence. The presence of my husband, now no more, continues to sustain me as always for the knowledge of his ways permits me to see clearly the needs of the future. Help me, O Lord, to find my ^{self} way and in this hour of memorial to gain strength and courage and fortitude to make my way, on my own, ~~in the days and years which are still granted to me.~~ To carry on the work, the beliefs, the values which were representative of the life of my dear one, grant me the insight, the perception, the ^{will} ~~courage~~ to face tomorrow.

RESPONSIVE READING: (Biblical Verses)

As one whom his mother comforts
So shall I comfort you.

What man may live and see not death
Or cause his soul to escape the grave?

Resign yourself to the Lord;
Wait patiently for Him.

The Lord sends death and ^{life};
He brings down to the nether world and brings up from it.

He heals the broken-hearted
And binds up their wounds.

He will utterly destroy death for ever,
And the Lord God ~~will~~ wipe away the tear from every face.

Rabbi:

Heavenly Father, at this sacred hour our thoughts turn to the dear ones of our families who have answered the summons from on High; with a Father's loving care you gathered them and their spirit dwells in Your Presence. But we think now ^{also} ~~not only of those who were near and dear to us but, as well,~~ of those who died by reason of man's inhumanity to man. They were not taken from us in the fulness of their years nor by a cause and effect relationship which can reasonably be explained! They were torn from us without reason; their lives cut off without concern for children, loved ones, and friends. Man's inhumanity to man proved without parallel in the suffering inflicted on those who were part of our lives, our history, our faith. The scars we bear within ~~and the~~ burdens which mark our physical appearance are guides to the marked and unknown graves for which we were destined and in which so many found their final resting place. With an attempted genocide in our past, can we ever be the same again? Can we ever dare to hope again? Can life, ever again, hold meaning for us and for those who come after us? We pray that You bring rest to our ^{troubled} ~~troubled~~ hearts, to our disturbing memories, to our disquieted spirits. Amen.

RESPONSIVE READING:

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He maketh me to lie down in green pastures
He leads me gently beside the tranquil waters.

He restoreth my soul.
He guides me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death
I will fear no evil, for Thou art with me.
Thy rod and Thy staff they comfort me.

Surely, goodness and mercy shall follow me all the days of my life
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RABBI:

In the midst of despair there is hope! While mourning we glimpse a glimmer of light. ~~While~~ In the fulness of grief we manage a smile, ~~and~~ as the tear still glistens in our eye there is the memory of the past to sustain us for a better tomorrow. How much our loved ones meant ~~to~~ us only we can tell, and then only in the depths of our heart. ~~And yet~~, Jewish tradition has never lingered on the morbid past but has emphasized the meaningful future. To find a measure of fulfillment, to be complete, to see the days to come with hope in behalf of one's family, friends, society and Judaism; this is the wholeness of life ~~by~~ means of which we can well sanctify the Name of God. The "Kaddish" prayer does not speak of death; whether we have lost husband or wife, father or mother, brother or sister, ~~son~~ ^{son} or daughter, friend or neighbor it is the prayer which affirms life, ~~as~~ Judaism will always approach the future ^{with hope} ~~for good~~ and for meaning.

RESPONSIVE READING: (~~Selected~~ Biblical Verses)

Come, let us return to the Lord
For though it is He who has wounded, He will heal us
Though He has smitten, He will bind up our wounds.

They who pass through the valley of weeping
With the highway to Thee in their heart.

Make it a place of springs.
As when early rain clothes it with blessing.

It is better to go to a house of mourning ~~than~~
Than to go to the house of feasting.

For that is the end of all men
And the living will lay it to his heart.

It is the Lord who gives death and gives life
Who brings down to the grave and brings up from it.

I will redeem them from the power of the nether - world
I will redeem them from death.

O death, where are your plagues,
O nether-world, where is your destruction?

I will turn their mourning into joy
And I will comfort them
And I will make them glad after their sorrow.

For with Thee is the fountain of life,
In Thy light, shall we see light.
C/CH MUSICAL SELECTION

RABBI:

O Lord, bring us together at this hour of our memories and cause us
to continue in life with fulness of heart. May we remember our loved
ones for good and may we always be worthy of the life they lived. To-
gether, as one family which mourns, we might have cried out with Job:

CONGREGATION: ^{In Unison} (~~Together~~)

And Job said:
Behold, I cry out, "Violence!" but I am not heard.
I cry aloud, but there is no justice.
He has stripped me of my glory,
And taken the crown from my head.

RABBI:

But it is not the end; the crown taken from us represents the past
while we are the present and influence the future. May we always be worthy
of the crown we bear now: crowns of goodness, decency, honor and the ~~crown~~ ^{CROWN}
of the Good Name. Thus, we will reflect the best we have to offer on our
home, family and society and, also, on the Synagogue of which we are a
part. May we see the future in the light of a promise: that the past, and
those associated with it, will lead us to a better way of life. ~~For~~ ^{Then},
in truth, ~~will~~ ^{will} their memory and their name be a source of blessing always.

CONGREGATION: (In Unison)

Then Job answered the Lord, and said:
Behold, I am of small account; what shall I answer Thee?
I know that You can do everything
And that no purpose can be withheld from You.
Therefore have I uttered ~~things~~ that which I understood not
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RABBI:

The human eye is never satisfied, the spirit never humble even at the hour of loss. In arrogance we raise our hand against the Heavens, demanding an answer but He speaks to us as He did to Job and we know that we are but dust and ashes.

The human spirit quails before the mortal end which comes to us all. There is no escape but there is hope; there is no exit but one of peace; there is no staying the power of finality but one can meet it with dignity and honor. So then let us live our days that we too may be remembered for good. We are inspired and ennobled as we hear again the names of those who preceded us and who brought so much good to our families, to the family of this congregation, to the family of all humanity. Their death diminishes us, their loss is ours; we weep tears for all, as well as for our own. *In this hour of sacred memory* ~~and through the glistening of~~

~~we~~ we "see" them and because of what they were to us and all mankind, we are comforted. *"ZECHER TSADIK LIVROCHO", The Memory of the Righteous is for good and we* ~~As a mother comforteth a child, so will I comfort you, saith the Lord.~~ We mention their names for a blessing...

READING OF NAMES

YISKOR PRAYER BEFORE OPEN ARK

EL MOLE RACHAMIM

KADDISH



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Washington Post

Do White House Services Lack Religious Dignity?

WASHINGTON (JTA)—The Washington Post has expressed reservations about certain aspects of religious services in the White House in the wake of the participation on June 29 in such services by Dr. Louis Finkelstein, chancellor of the Jewish Theological Seminary of America. The Post, while not disputing President Richard M. Nixon's "right" to hold services in the executive mansion, felt that the manner in which the current weekly services was being held lacked dignity.

"Unfortunately, the way religion is being conducted in the White House these days—amid hand-picked politicians, reporters, cameras, guest-lists, staff spokesmen—has not only stirred needless controversy but invited . . . the suspicion that religion has somehow become entangled . . . with politics," it said. Dr.

Finkelstein had been invited to play a role in the seventh Nixon private service in the East Room. He was the first rabbi to participate in a White House worship service. He delivered a sermon and ended the service with the song "Adon Olom."

"When Mr. Nixon said last Sunday that Rabbi Finkelstein had already served three Presidents, we flinched," the Post said. 'Served'? Are rabbis, or priests or ministers in the business of serving political leaders or the causes they represent? Is it really in the best of taste with the White House as the setting, for Rabbi Finkelstein to pray that 'future historians . . . may say that in a period of great trials and tribulations, the finger of God pointed to Richard Milhous Nixon, giving him the vision and wisdom to

(Continued on page 12)

White House...

(Continued from page 1)
save the world and civilization?
Or for the President to praise the Rabbi as 'one of the most distinguished leaders of our time—one of the few who have been on the cover of Time Magazine'."

The Post commented that the practice of holding the White House services—which are billed as non-denominational—"invites more trouble than it's worth—as witness the controversy which quickly developed about the inclusion of Christian dogma into Rabbi Finkelstein's services, attended by a large number of Jews." This reference was to the singing of a Doxology which contained the words "Praise Father, Son and Holy Ghost," a reference to the Christian concept of a holy trinity

ed by calling Beth Israel's Development office at 825-2190, ext. 278.

which plays no role in Judaism.

Dr. Finkelstein did not sing the hymn and said later that he had no criticism of its inclusion in the service. He said that his presence did not imply any acceptance of the ideas contained in the hymn and that from a Jewish viewpoint, participation in such a service was not incorrect. The service, he said, was "done with great dignity."

The Orthodox Rabbinical Alliance of America condemned Chancellor Finkelstein for permitting inclusion of a Christian hymn in the religious service at the White House. Rabbi Abraham Gross, president of the Rabbinical Alliance, declared that under Jewish religious law, a Jew may not participate, even in silence, at a service where a Doxology is recited. He asserted that "this kind of distorted religious situation" was made possible by participation of "liberal" Orthodox rabbis in activities with "non-Orthodox clergy" of the Conservative and Reform movements. Rabbi Gross

said that the intentions of the White House were honorable. He added that "well-meaning Jews and non-Jews such as the presidential family" had been led to believe that "there is a Judaism outside of the Orthodox camp and that it was logical to invite a non-Orthodox clergyman to conduct a service which would be a gesture of courtesy to the American Jewish community."

RABBI Daniel Goldberger reports a very fine response to the inclusion of a guitar trio in the musical program at the recent Beth Joseph Religious School, graduation attended by 800 people. A contemporary American folksong, selected by the class for its meaning was played and sung by Mikki Kamlet, Melinda Robin, and Mark Stine.

The estimated cost of two day's shelling across the Suez Canal is 5 million Israeli pounds (almost \$1,500,000).

CHOL HAMOED PESACH: "EARTH DAY"

INTRODUCTION

A GENERAL

- 1 on ths spec Sab of Chol HaMoed Pesach read a specl bk of Bible: S-S, always assoc wth ths holiday
- 2 spks of Nature, its revival & rebirth; that this is the Springtime^{of yr} of life and history. ~~and~~ these sentiments of Pesach echoed in 2nd Chapt of Song of Sngs
- 3 "For lo, the winter is past/the rain is over & gone; the flowers~~d~~ appear on the earth/the time of singing is come; and the voice of the turtle heard in land."
- 4 turtle = turtle-dove; noted not for its singing bt for unfailing appearance with 1st sign of spring.

B SPECIFIC

- 1 whole ref to nature, its vitality and rebirth at ths season special relevance to our time wth its emphasis on Ecology
- 2 the situation ^{spkly} all about us is so bad, ugly and so polluted that ~~the~~ Nature of which Bible speaks no longer recognizable in terms of what we see ar. us.
- 3 What we have in our time is a Nature full of waste

BODY

A EARTH DAY

- 1 thoughts which lead in ths direction found expression last Wednesday as we were observing Pesach & so many others were taking part in "Earth Day"!
- 2 more than 250,000 people took part in various observances in this city; also in others; speeches and teach-ins, forums and the like all designated to call attention to terrible situation about us
- 3 but it was interesting also to see that in weeks prior to ths day, and hopefully afterwards, in addition to talks, etc., people also worked and cleaned up, and tried to save natural resources to best of thr ability.
- 4 in short, Earth Day kind of observance where people became involved; ^{individuals} ~~for people~~ want to live, breathe again, and ths kind of involvement all to the good.

B PROBLEMS

- 1 to see pollution about us is obvious; ugliness can not be denied espec. in big cities altho certain parts of rural America still clean; those with few people. This equation no answer; must make lovely areas where there are people!
- 2 cars, streets: glass, cans, garbage; air; deface whatever is around; people throw litter & garbage. ~~and~~ Cleanliness thing of the past. ^{no longer next to Godliness!}
- 3 real problem seen in but one example: electric powr

which is doubling every decade; cost of the power: air poll., water poll., radiation; or even space for power plants and transmission lines! We need power

C PEOPLE

- 1 most remarkable situation is involvement of people.
- 2 fascinating study of how people have turned: inward
- 3 from Viet Nam to America; from vague outside or general causes to specific areas
- 4 and even in reverse: from specific cleanliness of their own homes to areas outside it to indicate that while "home is castle", living area extends beyond
- 5 from feeling overwhelmed by impersonal problems of world, people now know they can and they will do.

CONCLUSION

A GENERAL

- 1 what all this means is that we have come full cycle in terms of references of Bible and our own time
- 2 when we speak of Spring, Nature, Pesach and see the garbage around us, we know that we have failed to live up to beauty of the past and must mend our way
- 3 what with pesticides and pollution the green which is sign of Nature is being painted on, and voice of turtledove is neither heard nor is she seen because of smog here and elsewhere.

B JEWISH?

- 1 what is Jewish about all this?
- 2 only that message of the past, if we choose to interpret it and apply it, is valid even in our modern and sophisticated era *there Ecology new concept. yet so old!*
- 3 can this occasion of Pesach then not teach us again a most valuable lesson: how modern is this ancient faith! Is there a better, more valid lesson for the holiday season? It is of the essence *if ever "Love"*

AMEN. *are to appear on earth.*

Heb. Tab., Sat AM, Shabbos Chol HaMoed Pesach;
April 25, 1970.

so if nothing else, we ought understand process of historical assoc as it emerges in others, and be sympathetic even if we disagree.

C PREPARATION

- 1 ths, of course, simplest aspect to understand as far as Pesach is concerned
- 2 we must do the physical preparations for the house, the meal, the table, the family being together
- 3 but we can apply the state of preparation also to a wider scale: it means an active participation in the work of helping others achieve the very things we have talked about, *we believe in, we have attained.*
- 4 to ~~work~~ to participate, to make the effort and to join ^{with} others in creating a better society, in which freedom will not be a mere vague concept but a reality, this is the physical preparation in which we must engage
- 5 it is already an old established Jewish principle: that prayer or thought or idealism ~~without~~ action is worse than useless; it is a profan of Gds Name.

CONCLUSION

A GENERAL

- 1 it is possible to draw the parallel between what we experience this day in terms of our society and the situation which existed centuries ago, in ~~E~~
- 2 that is why the special nature of S. HaGodol vital

B SPECIFIC

- 1 for in final analysis the meaning, message and intent of this occasion is in realm of spiritual
- 2 we must stand committed, we must have a way of life, we must follow a very definite belief: or else all ~~only~~ our outward manifestations of concern are of no meaning.
- 3 the spirit and the body, then, as well as prayer & action, the ancient and modern unite at ths time for then shall festival of freedom be real for all mankind.

AMEN.

Heb. Tab., Sat. A.M., April 18, 1970

INTRODUCTION

A GENERAL

- 1 ths a special S. prior to Pesach
- 2 nt only do we rd special Haft port. bt in former yr ths the occas when laws of forthcom holiday explnd.

B SPECIFIC

- 1 more so in our time, three elements involved
- 2 a- our expectation in terms of freedom
- b- our association with the process of history
- c- our physical preparations for Passover.

BODY

A EXPECTATION

- 1 as the festival of the Exodus draws ever nearer in terms of time, surely the expectations which are a part of freedom come to the fore
- 2 we as Jews know what to expect; what responsibilities and oblig freedom imposes but we can not blind ourselves to expectations which are a part of others
- 3 freedom is a very meaningful concepts, as well, to those who are not Jews but who still find themselves ~~in the process of~~ being enchained & enslaved
- 4 what of the oppressed, the poor, the disturbed, the ill, the defeated, the hungry? Who is to say that their yearning for freedom is any less real?
- 5 on the contrary, as our trad teaches: ~~that~~ no one is free if one is still enslaved, so we must understand the drive for freedom in others; they seek a release from their bondage and knowing of our holiday, find their frustration ever more increased.

B ASSOCIATION

- 1 as we observe then and celebrate, know that we must associate ourselves with the process of history, & with the forces of historical movement
- 2 we do this as Jews as we sit to the Seder, read the Haggadah, participate in the ritual of prayer, ~~Matz~~ but as this holds true for us, so for others as well
- 3 the others yearning to be free, striving upward, hoping to make their way also find movements & ideals and ~~there~~ ^{in them} find the inspiration necessary
- 4 they strive for new identity, sense of cohesion, a belief in themselves, ^{image} and all this is nothing new in the annals of world history
- 5 we well remember the movements of nationalism which caused gd & bad on world stage; through language, manner of dress, attitudes even more ~~and more~~ than geog location, people found themselves
- 6 and this true of Jews also re: Zionism in late 19th

Wichita
Nov 14 p. 134-38

Maladi
3:17-24
p. 773

YISKOR: PESACH 1970.

Friends, do you recall the events of two weeks ago? The crew of Apollo 13 prepared for its mission and the world went about its business with hardly a flicker of interest. Of course, at one point our minds lingered on this procedure when in an almost amusing incident one of the astronauts had to be replaced by another because of a suspected ~~infection~~ ^{exposure to} German measles. Those of us who thought about it at all found the situation almost ironic that in a world of such sophisticated technology, which ~~could~~ ^{did} send ~~men~~ ^{to} walking on the moon, we had not yet been able to protect ourselves against the measles! On the day of lift-off itself the ~~only~~ ^{ly} parties really concerned with the fate of the new moon venture were those at Mission Control. But all this changed soon thereafter in a terrifying moment of anxiety; the blase attitudes were soon stripped of their hard veneer. ~~and~~ ^{With} real, genuine, heartfelt sympathy and concern we began to follow the horrendous flight of the stricken "bird" and, with others around the world, "prayed" it down to safety. It is reported that 40 million people watched the splashdown ten days ago; to put it mildly: quite a few more than those who were interested enough to watch blast-off!

What is the lesson of all this? That danger, terror, tragedy, the unexpected and the fate of man hanging in the balance fascinates us and captures our undivided attention while the normal, the routine, the everyday leaves us casually indifferent and blase. The lesson is even more applicable and meaningful in terms of the occasion which brings us together at this solemn moment. We take those we love, those we have, those who are steadily at our side for granted during much of our time together; we ~~know~~ ^{accept} that we belong one to the other whether it be husband or wife, mother and father, parent and child, brother and sister. ~~and~~ ^T there is in this pleasant, ~~unusual~~ ^{normal} and calm continuity a feeling of naturalness; ~~that~~ life continues in us and for us without a moment of hesitation, concern or qualitative evaluation. We live our life from day to day and nothing whatever disturbs us except the small, almost trivial problems, much like the measles, which are ~~afflictions~~ ^{symbolic of the} which come to all of us. ~~They~~ ^{They} are taken in stride and barely cause a ripple of anxiety. But, then, in a moment of terror and fear ~~and unbelievable catastrophe~~ comes the unexpected, the un-

Sated
glutted
jaded
weary

known and here the analogy with Apollo 13 ends. ^{They were able to} ~~for while they took risks they did~~
 make their way to safety but in the case of our ^{earth-bound} catastrophe, ~~there~~ is a finality
 from which there is no recourse. It is the moment of death; the stricken mem-
 ber of our family falls and there is no chance of revival. The specter of unre-
 lieved finality is always before us and we can not live our lives again in quite
 the same manner as heretofore. We took for granted, we were blase, we ~~consider-~~
 ed the relationships as normal but now the awesome realization of our tragedy
 will not let us go. ~~and~~ The moment of memory is one of sadness not only in terms
 of whom we have lost but of the opportunities ^{forfeited} ~~lost~~ for being aware that ^{our} ~~the~~
 relationship ^{was} ~~is~~ unique and not commonplace, that ~~it is~~ ^{it was} one of love and ~~does~~ ^{did} not
 call for being blase, that it was something good and special and we ought not ~~to~~
 have taken it for granted. But ^{now:} too late; our loved ones are gone.

Perhaps, then, we should resolve that ~~we~~ must never again take our dear
 ones for granted; ^{indeed} ~~and~~ that we ^{should} ~~shall~~ do our best to cherish and uphold those we
 love because of their special place in relation to ourselves. Certainly, with-
 out fear of bragging, I can safely say that this is the attitude brought to the
 fore here at our Hebrew Tabernacle; those who are near and dear to us are fully
 appreciated and ~~always~~ will be a part of our congregational/family. There are
 so many who have done so much over the years to sustain this House of God and we
 are grateful beyond the measure of mere words. But we urge you to ^{you dear ones to} join ^{that}
 long list of servants of the Almighty who by their deeds and sacrifice are in-
 scribed in the annals of our Synagogue; if you want to have ^{them} ~~your dear ones~~ list-
 ed for honor and glory and special remembrance, help us to the fullest of your
 ability. By linking their names with ours, and their deeds with what we repre-
 sent, we know that as long as this Temple stands ~~their~~ deeds and words and lives
 will always be a part of that ^{quality} ~~which~~ is remembered for good and for meaning; we
 can never be blase about those who served to uphold the traditions of Judaism.
 Therefore, we ask you to give, to sustain us ^{because of} ~~and~~ them, ^{for what we do here} ~~to raise their memory to~~
~~is and will continue to be a source of inspiration and incentive for a better~~
~~be an integral part of that which is most memorable for now and for the days to~~
~~life.~~ Within the context of our faith no one is taken for granted for we all
 serve that special purpose of bringing to ^{our} life the word of God. Won't you help
 to be as generous as you can? Will others please come forward...

Heb. Tab.; Tues, 10/28/70 - YISROK - RESACH

diff people here bec of whom they lost
father - husband - etc

obvious signs of grief: black, tears, bowed, despondent
helplessly encompasses them & their family
many not alone in true sense, even with family!

Helplessness, helplessness, despair -

Can't do anything in fore of tragedy or its aftermath!

True: Can't bring him back

no respite, no appeal, finality overwhelming

Some get used to it as: recent or more removed

disasters, holocaust, etc but

time never heals, only dulls! Memory lingers, jars mind

Also: build fitting memorial for life lost as

Example: trees bud, flowers bloom, the same

our actions, words, beliefs, causes

revived

Inscribe for good, honor, worth & blessing

Live with congregation

Here -

no finality, no end - always there who come after

help us crisis, build, be relevant

memorialize name of our Lord one here

His memory will be for a blessing.

WPC

Next - chair
Silent in

Intro

A - General

- 1 - obvious level : story of Purim
- 2 - have these special days prior to Pes, R#

B - Specific

- 1 - important to remember
- 2 - our time of affluence & security tends to forget or lessen impact
- 3 - human nature perhaps to forget bad in good times as we remember good in bad times
- 4 - but cert. things should not be forgotten ever - whether S of Rem or Purim or others

BODY

A - Decade of BAYREUTH

- 1 - every 10 years have passion play in Bavaria one of Wagner's more central music
- 2 - articles in papers on Germ. beauty: arts, rivers, forests, woods, music wines as if this not borders here it is paradise
- 3 - but not a word re more recent past; say: 1933-1945, that German held there a that death held on it. Soil
- 4 - how greatest respect for Ehren who 1st stopped at Bayreuth on official visit
- 5 - how many of us will/would do likewise
- 6 - vital for us in this context of D. "J. - mitleidheit, beer & pretzel" to remember German's effect on humanity & not from pt of view of music!

AQUARIUS

WHEN THE MOON IS IN THE SEVENTH HOUSE
AND JUPITER ALIGNS WITH MARS
THEN PEACE WILL GUIDE THE PLANETS
AND LOVE WILL STEER THE STARS
THIS IS THE DAWNING OF THE AGE OF AQUARIUS
HARMONY AND UNDERSTANDING
SYMP~~A~~THY AND TRUST ABOUNDING
NO MORE FALSEHOODS OR DIRISIONS
GOLDEN LIVING DREAMS OF VISION
MYSTIC CRYSTAL REVELATION
AND THE MINDS TRUE LIBERATIONS
AQUARIUS

ISRAEL: THE LEADERS.

INTRODUCTION

A General

- 1 this S eve want to begin 2 part report on recent trp to Israel
- 2 two wks ago spoke on experience in superficial terms bth this Sabb eve & next want to deal wth issues in grt er/detail
- 3 fr sake of convenience, divide disc into lead, people

B SPECIFIC

- 1 of course, idea of group of US rabbis coming to meet in Israel on official basis for 1st time has built-in advantages
- 2 doors open to us & we were received by leadership probably more freely than by some other grps or ind
- 3 and some key gvt officials took time out to meet us, explain process of gvt and gvt thinking, and in so doing they provided us wth insight into Isr mentality
- 4 can draw general conclusion that the leadership made up of intellectuals, thinkers, scholars; more so than anywhere else.

BODY

A NOT UP TO PAR

- 1 many people spoke, not all of = caliber
- 2 Benjamin Mazar, Archeol & Gershom Sholom, Prof Emer poor speakers and highly specialized
- 3 Avraham Harman, Pres of HU fine person but address limited to education
Gittlson: impressed by own achievement in declaring Independence Day on official calendar of Refrm Jews and that event took place during his administration a matter of pure historical accident
- 4 Ben Gurion, grand old man, but senile; rambled on for hour and tossed off irreverent and inconsequential remarks on occasions where issue deadly serious: for example: Who is Jew? Anyone who says so; light, casual remark and not in keeping with spirit of the day in country torn by this question and searching for answers of substance!

B KOLLEK

- 1 exuberant, ebullient personality who stood on table in cafeteria of MusXeum and in 15 min touched on heart of basic issues facing city
- 2 Jerusalem has many problems and of same intensity as all other municipalities; the fact that it is a "holy" city does not make it easier to govern.
- 3 joining old to new, Arab to Jewish are obvious problems for administrator: police, car registration, health, sanitation, security and safeguards

but there are also the not so obvious problems: Her
a city of old people; come from all over world to di
there; thus, old people and their particular problms
4 financial security, health, transportation, dwell-
ing units since old, ortho people can't climb steps
in high rise apt buildings.

5 also, more highly educ population, more PhD by % in
J than in any other city of the country; this good
for intellect level but not good for skills, trades
mechanics and this a serious matter.

6 Labor is in Negev for higher wages but not in Jerus
where needed

7 very fine, gd talk on practical aspects of city lif
and aspects which we would never consider on r own.

C EBAN

1 polished diplomat, suave, brilliant, prose, please
to listen to him speak:

2 can't unders_tand our policies if you don't under-
stand our memories

here victor sues for peace & vanquished for uncondi-
tional surrender

Rev and terrorists are not, by def, descendents of
Jefferson and Robespierre; forget ends rather than
concentrating on the means

Make distinction between Israel of news and reality

Are always ready to talk peace but is it so im-
possible to meet face to face?

why don't they let us live and create

3 tragedy of 1970 Israeli is tragedy of the Jew
advantages of peace are obvious.

D MEIR

1 quiet, gentle, kind old Jewish mother; not in fash-
ion but highly intelligent & by force of personal-
ity, fills the stage with warmth, wit & wisdom

2 wherever J blood touched soil, can't be driven out
what happend to ths country when we were not here?

only we loved, cherished, developed & kept it
we made it come alive - as seen in 1948 & new territories

war of attrition; grt danger for mental stability

bec not the conventional war we can fight & win

Q & A: newspaper article; give back territories;
is loss of life worth it

"A father burying his son can say anything"

Devastating

CONCLUSION

A GENERAL

1 other speakers of grt interest and on high level

2 deputy of Knesset spoke at length on new Law of

Return and its implications in fascinating talk; also tied us of Golus to those in Eretz; listed the major differences between power of Knesset and that of Congress so that two systems of gvt stood out stark & clear and we all learned

- 3 had feeling that all leaders were of generally high caliber and truly concerned with needs of people; ~~and~~ had welfare and Wellbeing of all in mind

B SPECIFIC; Shazar

- 1 best example was Zalman Shazar, President of Israel
- 2 frail, ben~~y~~, gentle old man of 80; met and entertained us at his House = *official for mention - very simple*
- 3 spoke of problems, personalities, programs of Reform throughout world and in Israel; knew in depth
- 4 greatest insight before his talk to us; was late, Why? Bec. studying Gemorah wth friends.
- 5 at 80! Comparable situation possible in US?
- 6 this kind of dedication to tradition and intellect & culture gives living proof to phrase of Isa of the past and come alive again, literally in our time:

ו' יצא מן ציון ה' ודברו מן ירושלים

"for out of Zion shall go forth the Law & word of Gd from Jerusalem".

Amen.

Heb. Tab., Friday evening, April 3, 1970.

Lucy
Heilman
Leopold

P. Hest
Reis, G
Saalkeinen
H. Kaher
parents

no counsel approach
too young } no
stranger } long
too familiar }

Friends, in the recently popular book, "The Jewish Mystique" by Ernest van den Haag, the author ~~makes a very meaningful observation~~. After discussing the pros and cons of Jewish life in rather general terms ~~he~~ ^a makes ~~the~~ significant observation, ^{Citing} ~~based on~~ the research of a sociologist, ^{our author tells us} that high-mobility peoples and nations have a greater tendency to dilute their faith than those which tend to remain static or local. ^{For example,} Van den Haag believes that Jewish life in America is in great danger because of the three-fold evil of intermarriage, assimilation and secularization and he draws the inference from ^{sociological} ~~other~~ statistics. For example, the high prestige and highly mobile nationalities such as English, Swedes and even Germans intermarried more frequently than ~~any~~ ^{most} others while such nationalities as the Irish and Italians rarely intermarried. On the lowest scale of this problem, of course, were the Jews ~~unless~~ until ^{we} ~~they~~ became a part of the mobility which characterized America in the expanding 19th and 20th century. In concrete terms this meant that intermarriage among recent Jewish immigrants was only 1.4% but in the second generation it jumped to 10.2% and in the third it expanded to 17.9%. There are variant factors, of course, because it depends whether Jews settle in New York or some other large city where many Jews are available or ~~else~~ in Iowa, where very few Jews live. For example, in Iowa between 1953 and 1959 (a minimum of 36.7% and) a maximum of 53.6% of all marriages of Jews involved a Gentile also. These figures merely indicate the trend ^{which is} ~~established and~~ analyzed by our author: that Jewish life is being adversely affected by our ability to move vertically and horizontally from the sociological points of view; ^{the} ~~we have~~ better ^{our} education ^{the more} than most, higher incomes, read more, buy more and travel more ^{diluted} ~~than most~~ ^{represents our Jewish values.} The mobility, ^{has} ~~therefore~~, which we have always treasured ~~without hesitation has led tragically~~ led upward socially and economically but also ^{logically} towards an unmistakable secular and assimilationist tendency.

The reason for bringing this series of statistics to your attention is not merely to frighten you, ^{and} ~~for~~ there is reason for concern, but rather to inquire into the ^{problem} ~~reasoning~~ on a religious occasion which is deeply and irrevocably associated with none other than the principle of mobility: on a literal

as well as on a spiritual level. Passover is an occasion which ~~speaks~~^{sp} of movement, a journey, and if mobility is so dangerous a procedure we might do well to pause at this juncture ~~and~~^{to} ask some rather basic questions. ~~concerning the~~^{which} ~~way we want to go,~~^{do} instead of ~~our~~^{placing} the usual emphasis on where we have been. We are all familiar with the story of the exodus from Egypt pertinent at this season but as those of the past knew where they were going it is just as much our right to ask the sense and mood of our direction; ~~and whether this~~^{is} mobility of the year 5730, or 1970, ~~will be~~^{will there be} for our good or ~~for~~^a furtherance of the basic afflictions which plague our strong continuity today, ~~is involved~~^{as} the Egyptians ~~and~~^{wrestled with} the plagues in their day: intermarriage, assimilation and secularization. Is ~~this~~^{is} where our mobility will take us or ~~do~~^{do} we have a ~~choice~~^{ho}? In short, Where are we going? and it is perhaps a question long overdue.

It would seem to me that this question is relevant in this age of great mobility for the distinctions and divisions of American Jewry ~~with~~ⁱⁿ which we have always been able to identify ourselves are slowly but steadily disappearing! The question asked in Israel: "Who is a Jew?" finds little concern among us here but might better serve a purpose if paraphrased: "Who is a religious Jew?" for it is in this context that the lines of definition are being ~~obliterated~~^{drawn}. It is no longer a matter of the convenient label of orthodoxy, conservative or reform; ~~because~~ these lines are being crossed and erased and transgressed daily, and to such an extent that the basic limits of definition are simply no longer recognizable. In the worst sense of the problem: are those Jews who never attend a service reform by definition, are the Shomer Shabbos Jews, ~~orthodox~~^{still} if they ~~eat~~^{mix food} outside their homes; are the conservatives conservative because they must wear hats but may drive to Schul? In America, perhaps more so than anywhere else ~~but this is the country of our~~^{all too often} ~~basic concerns~~, Jewish life has tended to obliterate the labels; ~~we are Jews~~^{we are} because we ~~tend to~~^{eat} eat bagels or go to Miami or believe in Kosher-style or on such an occasion diet-Matzohs but, all the while, our religious conception of ourselves is declining with alarming rapidity. The question of where we are headed, as our mobility upward increases, is very real since the three basic

categories no longer apply in their old setting. We must confront a new division among us: there is the observant Jew who is what we would call religious and, on the other hand, there is the non-observant Jew and he is non-religious. ~~and~~ ^{are} In keeping with the spirit of our day and age, to be non-religious and to be a Jew ~~can~~ no longer ~~be recognized as~~ mutually exclusive. ~~Look around you~~ and take note: the higher the person on the ~~scale~~ ^{scale} of modern values, the more he removes himself from the active association with his people but he is still a Jew because of his birth, or conversion or circumcision. ~~But~~ ^{his personal assessment} the professionals are just waking up the fact that when the Jew in the past had always told us ~~that~~ "I am not religious" ~~and we could not accept this distinction~~ ^{and we could not accept this distinction}, he was telling the truth while we were afraid to ~~accept~~ ^{understand} it. While orthodoxy, conservatism and reform ~~types~~ ^{designations} are becoming not merely blurred but meaningless, the lines between who is a religious Jew and who is not ~~are~~ ^{is} becoming clearer, more ~~precise~~ ^{precise} and more sharply into focus. As you exit from slavery into the ~~mobility~~ ^{mobility}, literal and spiritual ^{of freedom} into which category will you fit?

It would seem to me that we can draw on three major criteria to answer the question of "Who is a religious Jew?" and perhaps not so strange each of these three elements is represented in terms of this holiday and its ritual. First and foremost, the religious Jew must align himself with the historical process of his people, as we do in terms of the Seder ceremony. A Jew, no matter how he classifies himself according to existing denominations, can not be considered a religious Jew unless and until he ~~comprehends his association~~ ^{can identify himself} with the phrase "A wandering Aramean was my father" or can hold up the Matzoh to say: This is the bread of affliction! He does this in terms of the Seder and also in terms of the other customs and ceremonies, holidays and holydays, which mark the lifetime of the Jew. To be a Jew and not to associated oneself with the historical process ~~this is mutually exclusive~~ ^{a contradiction in terms}; more so, than to be a Jew and not be religious. It is the same concept as when, a month ago, we stood before the Western, Wailing Wall in Jerusalem. On the surface of it, those ~~were~~ mere stones, and we stood before them in a terribly commercial environment, with superstition rampant and decorum non-existent. But I consider

myself a religious Jew and, therefore, these were more than mere stones. In front of my eyes ~~were stones~~ ^{was a wall} traditionally ~~ascribed to~~ ^{a part of} the Temple and it is with this historical ~~incident~~ ^{premise} that I associate myself. One can not be a Jew and feel emptiness at such a moment! This, then, is of the first order: if we want to go in the direction of being a religious Jew, we must acknowledge and identify ourselves and participate in the historical process. ~~of the Jew.~~

Secondly, to be a religious Jew and to know where we are going we must know our tradition! A people can as little endure amnesia as can an individual. We must understand, we who want to be religious Jews, that Shakespeare, Erasmus or Goethe are not the sole antecedents of our tradition; we have also a ^{Jewish and not only Jewish} literature ~~which~~ ^{it} may not be as well known to the outside world as the others but ~~which~~ ^{it} has helped to shape us in terms of character, morality and ethics to the very same extent, if not more so. I refer ~~not~~ ^{not} merely to Isaiah, Jeremiah, Amos, ^{Job} for the Psalmist but to Ibn Gabirol, ^{Bialik} ~~Maimonides~~, Judah HaLevi and countless others. Furthermore, our tradition is not only to be understood in terms of Torah; rather our philosophy is just as meaningful when seen from the point of view of ^{Maimonides} ~~Cassirer~~ or the more modern Rosenzweig. ^{In short, we need not} ~~rather than that we~~ identify ourselves exclusively with Plato and Aristotle! Our problem is quite different from that of the Xian ~~writer~~, for example, for he is ^{identified} ~~influenced~~ by definition ^{with all the needs of our Western society} ~~by the words of the King James version~~ but our message, to be Jewish, must constantly be ^{affirmed} ~~identified~~ as such. And, again, there is no limit at all as to how much or how deeply one should know the tradition; orthodox Jews are as knowledgeable or as ignorant as Reform Jews and vice-versa for as the mobility of our time pushes us upward and towards the secular, our time for study and contemplation of the religious decreases in direct proportion. Again, ^{to be a} ~~to be a~~ religious Jew is a goal of worth and this concept has no relation at all to other, former designations. If you want to be identified in our time as religious, you must know; or, as an older tradition states: an ignorant man can not be pious. And, of course, this is what the Haggadah and the Seder are all about: to teach, to relive, to make us aware.

Lastly, the man who wants to be religious or whom we accept as such,

must never be afraid to question; on the contrary, only the individual who is certain that he has all the answers, he is suspect at all times. The idea, of course, is not to question without rhyme or reason, or to dissect in a spirit of contrariness, much less seeking to destroy the fiber and fabric of Jewishness but, rather, to question in a spirit of honest, legitimate and meaningful inquiry. ^{searches in truth can be} Only as a man ~~knows can he~~ judge with reason in good faith. If we of American Jewry want to know where we are headed in this era of mobility, we must allow ourselves to ask deeply and pertinently without fear of the answers or where the dimensions of questioning will lead us. It is ~~be~~ better to seek and be disturbed than to remain silent and have ones spirit enchained. And as this is valid for religion in general terms it is also valid for each and every man ~~for the individual~~ if he wants to grow, to stretch his mind, to mature, ~~must be~~ ^{Altho' disturbed it is possible that the individual} ~~allowed to disturb himself for it is possible that he~~ finds more peace in the questioning than in drabness of his closed mind. And, of course, this very same principle is endorsed at the Seder, ~~with its series of~~ ^{are} questions asked, ^{significantly} ~~incidentally~~, not by the adults who will answer with the teaching technique, but by the children in whom the right and privilege of questioning is, or should be, instilled as at ~~an~~ early an age as possible. This is religious Jewry to a far greater degree than any outward ^{manifestation} ~~observance~~ of orthodoxy ^{which} ~~we~~ ^{have spoken without use ment. Ad or all the implies. This not nec. commendable but reality!} My friends, we have seen that in our day the mobility of affluence, social acceptance and higher education leads all too often to blessings of a dubious nature: intermarriage, assimilation and secularization. As we move, in terms of life and in terms of the meaning of this festival, we must know also where we are going. Our Jewish world is being divided into new areas of concern: the religious and the non-religious Jew. I want to be known and identified as a religious Jew: consequently, I participate in the Seder, know my tradition and ask the pertinent questions. If you follow suit, where will this lead? That the ideals we uphold, traditions we cherish and rituals we perform emerge from the past ^{in a new light} to sustain us of the present ^{to be} ~~for today~~ our hope for the future. A mobile ^{religious} people, on its way to the Promised Land, can not fail, will not fail; indeed, we shall prevail.

Ad E N.
Tel Aviv - Tuesday, April 21, 1970 -- 1st HOF. Pesach.

- II
- 12
- B - Russian Jewry
- 1 - we remember German Purim as part of our life but world does not remember
 - 2 - our concern also superficial & so many other things, mostly ourselves!
 - 3 - our attitude is - a - is anti-semitic in other lands quite casual
 - 4 - note our reaction to a - s in Poland & R
 - 5 - statement by Leningrad Jew is Moscow leader & Rabbi must give us peace in these hours - not probably committed political, if not physical, suicide.
 - 6 - we must remember the plight because part of us, part of ours, part of Jewish: if they not free, we not free.

- C - Israel
- 1 - Modern hypocrisy & jet. Why? Because Israel superior & needs no planes
 - 2 - remember: 14 nations vs 2 1/2 million vs 100 million; untold resources in oil vs WPA control; threat of annihilation & WPA control; silence of world during of sewer; purpose to remember on this day, for us & world - especially for those who believe, with James Reston for example, that democracy is pompous. "bad manners"
 - 4 - remember that if we silent - no state at all!

Conclusion

A - General

- 1 - depends how you interpret St. Remond

III

- 2 - general or specific terms
- 3 - Purim or other situations

Specific

- 1 - to remember what at all times
- 2 - for lesson of Purim & S. of Rem
necessary for man's moral integrity
& not only del obs.
- 3 - hope we read this prop for joy
also
- 4 - for then can truly apprec. value &
meaning of Purim which begins
this evening.

ADBN

Del. Tgh - Sect. ADT; III 21/70

755 120

Preliminary Impressions of Israel

1

INTRODUCTION

A - General

- 1 - just this week ret. from 3 week stay, after 1 1/2 yr absence
- 2 - just about now physical system reoriented to N.Y. time re: eating, sleeping & working habits
- 3 - can't put say same re: general, overall impressions of what we saw, felt & experienced.

B - Specific

- 1 - It is a matter of perspective, of course. Will take more than days, weeks & months, to sort out valuable & lasting impressions
- 2 - having been there is a unique experience - one is swept up in a feeling of belonging, idealism & enthusiasm
- 3 - in general terms there is no other modern country quite like it & in Jewish terms, Israel represents an achievement without parallel since days of 1st Commonwealth, under David & Solomon.
- 4 - we spent over 21 days travelling; N/S, E/W & we still did not see everything - it is impossible to leave Israel without having fallen in love with it, admiring the people and respecting to highest degree their fantastic achievements.
- 5) thus, no real perspective but some basic impressions

CENTRAL CONFERENCE OF AMERICAN RABBIS

ועידת האיגוד המרכזי של רבני אמריקה

MARCH 6 - 10, JERUSALEM

מרץ 6 - 10, ירושלים

A - NO FEAR

- 1- Israelis have no fear!
- 2- we going there full of doubts, security, letters - air coshes, frontier clashes, internal problems
- 3- Tsr. laughs at us - "we more worried about you, than you are about us!" = riots, schools, the Panther bombs, explosives in commercial cent, etc
- 4) Israeli does not think in these terms at all. Difference between them & us: they have learned, of necessity, of course, with danger, with battle, with death and they accept it as such.
- 5) we always hesitant without psychosis: no Gaza, no Nablus, no Hebron, no Holan, Eilat & Israeli thought this beyond comprehension!
- 6) there is no hesitation on their part whatever, to engage in whatever situation demands & the presence of danger causes no fear
- 7) of course, individuals surely afraid but as a nation, concept of fear does not exist - or else they would not exist!
- 8) no soldier can storm Gol H. in hesitation, no sailor can patrol Red S, Gulf of E, then in hesitation & fear
- no pilot, in military or El Al; no civilian in Jerusalem, in Kibbutz or border, of paved road way of Israel as nation, people indiv into survival

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B - Achievement

13

- 1 - This can be itemized & pin-pointed on map, spoken in words, shown on film but meaningless - must be seen to be believed.
- 2) new apt houses by hundreds, green in desert, roads out of wilderness, new forms of architect bldg of canals, laying oil lines & pipes, building ports
- 3) the achievement: that Jew can build & fight not only do commerce & make world respect us for it.
- 4) again, words can't describe Ashdod, Eilat, Beer-Sheva, Carmelia, all towns, cities not on map for any significant reason 10 yrs ago, but now major centers of life, industry, culture
- 5) but must also bear in mind that achievements of Israel live us not only to present & future but to past as well.
- 6) every stone of meaning, every corner relevant, every Tel contains a story & is treated by all with love, respect & scholarship
- 7) "historical sites" visited by thousands, including children, & did not see deprecation, litter, graffiti - this, past lived to present in fit honor.
- 8) we can only grasp at potential of Israel's achievement of life in land & energy, money, war power now used in defense for peaceful pursuits.
- 9) streets paved there with gold; standard 70% higher than USA

CENTRAL CONFERENCE OF AMERICAN RABBIS

ועידת האיגוד המרכזי של רבני אמריקה

MARCH 6 - 10, JERUSALEM

מרץ 6 - 10, ירושלים

C - children

(4)

- 1) a concern for youngsters not equalled except in Japan
- 2) already indicated that youngsters taken away - there: hist sites, concerts, museums - as part of the educ.
- 3) but also, in most communities, spec outside 3 largest cities, a tree is planted each time a child is born - a beautiful custom & a meaningful one.
- 4) kids of schools not always prettiest but that I can judge from several child ren we met or knew, educ per the way best.
- 5) no child denied educ. altho rigorous standards for advancement observed.
- 6) children are loved, are precious possession & hope for future & this seen in cities & in collectives. Example: Shelter in De - family all cramped in home, finest of care & greatest of concern for their well-being & ^{affection} obvious.
- 7) this concern obvious: yth proud, clean, polite, full of fun & frivolity as any - always with difference that Isr youth must serve in war & they closer to death
- 8) no LSD, delirium in any degree - have other concerns to keep them busy - survival!
- 9) + adults, if soldier dies, whole nation cries & grieve in other words than as if he her own!

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CONCLUSION

(5)

A - General

- 1 - naturally, much more could be said & all 3 categories mentioned could be discussed at length, in depth & greater detail
- 2 - will speak on trip 2x times specifically: on Frid 9a in 2 & 3 weeks: a) the people & b) the leaders
- 3 - also, tomorrow 9a in part & on 10/15 an illustrated lecture.

B - Specifically

- 1 - glad to have been there
 - 2 - did lot of sightseeing & This physical involvement went but, above all, trip was for me & could be for every Jew, a spiritual rejuvenation
 - 3 - This people not only part of my intellectual past as I stood in Jericho, Nazareth, Beersheva, not to speak of W. Wall - Wall in Wall - but, perhaps far more vital
- It is leaders people tied to my future. My hopes for myself are reflected in my progress for them.

ATTENTION

Let's talk - Frid 9a - 11/20/1970.

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ISRAEL: THE PEOPLE

INTRODUCTION

A GENERAL

- 1 last wk spoke of the leaders we met as part of the annual meet of CCAR
- 2 ths wk want to speak to you of the people, whom we had opport to observe during 21 days in Israel
- 3 for, in final analysis, while cities & areas have definite character, people are mainstay and on thr outlook, vitality, inner strength life/survivl dep.

B SPECIFIC

- 1 many impressions crowd in on mind over 3 wk span bt there are also many fleeting impressions; cameos: & these also tell grt deal about people for they are not all the same & do not have same interests/everywhere
- 2 for example: soldiers hitching rides on Frid afternoon wth guns slung over shoulders; this in US?? or: soldiers walking down streets in TA wth guns in one hand & ice-cream cone in the other
- 3 multitude of languages; always find someone who can spk yrs; diff between Hebrew & Yiddish! *most spk 2!*
- 4 idea of this hot, humid, eastern country with snow visible on Mt. Harmon and advertising skiing trips!
- 5 difference between people in Haifa and those of Eil former: real city dwellers; latter: pioneers, rough, hard, many Beatnicks
- 6 all thse cameos to indicate: people are not the same and my observations, by necessity, generalizations; & our pts of view need not be same of others altho I think our observations are basic.

BODY

A NEW PEOPLE

- 1 ths first point of contrast which strikes tourist. Had been forewarned of grt influx of orientals, non-Western Jews, but had not been prepared for actual impact.
- 2 Oriental Jews, a loose designation, very much a part of the land: Yemenites, Syrians, Egyptians, Morrocn who live differently, eat differently and whose concerns for present day & surely for past experiences are quite different from central E heritage we know
- 3 the idea is to make a whole; process of integration is not a generalized term as we know it here but 1 of real effort & intensity on part of everyone.
- 4 start with Ulpan; subdivided into jobs & professns and all this a process of several months; then come decent housing in a meaningful community so that newcomer feels he can & must make a contribution &

ii.

usually ths works out well

5 children placed in school, must learn & speak Hebrew & as thr second language learn English which will permit them later to compete for better jobs; totl ~~inte~~gration in army

6 orientals problem bec wth thr birthrate in $1\frac{1}{2}$ -2 gen can easily attain majority in Israel & if this so possible that entire pol. philo of Isral changes.

7 consequences & implications of this ^{are} enormous & it is possible that our grandchildren no longer feel as we do toward Israel as gulf widens between "our" kind of Jew and "their" kind for while rel. same, the people, ~~h~~istory, culture, background are not!

B SELF ASSURANCE

1 spirit of self confidence which is obvious to all; we surmise bec of grt victory in 1967. Affected all age groups: older felt yth no longer capable or no longer had spirit of pioneers but results showed ths not so; also yth knew old had led them well.

2 at same time, amid this spirit of accomplishment & self satisfaction & assurance (almost bordering on arrogance): generation gap! Seen in K: 82 of 120 members are over 50 yrs of age & none under 40!

3 attitude on all fronts and on all levels: "we do, we must!" and there is no escape from this committment bec of principle "No choice", ment. earlier

4 fr this reason, people very much concerned wth what happening in world around them: news broadcasts are devoured, TV active, newspapers sold, all widely read can't travel on bus or car or taxi when on-the-hour beeps of Kol Yisroel don't shush all; or passenger will say: "its' almost 10", or any hour; ths signal to turn on radio and silence.

5 no joke as we would have it "Is it gd fr the Jews" bt very real and extremely serious for at issue is no less than survival. ~ *Announcement - bravo bee*

6 war part of the scene even if can't hear a shot: on streets busses are stopped & people questioned or just looked at; in public places, pocket books of women & men's briefcases opened for inspection; and road blocks in effect at all hours & every place.

7 bt people don't mind bec. frm thr pt of view, thr place in history & world assured; no one do them any harm, they will win, prevail, move them from thr objective of bldg better land & better society.

8 spirit of confidence: we do, we must & they will bec while ^wfighting politically, in ths r united

C OTHER INTERESTS

strange aspect of matter is that wth all thr troubles

- & survival should really be only on the mind, other ^{higher} matters very vital & occupy them almost as much. This lends truth to Ebans distinction I ment. last week: that Israel of newspapers not Israel of reality ^{other} ^{concerns}
- 2 ~~in minds~~ ^{wise} of war of attrition being fought on borders found time & enthusiasts to debate at length issue of Who is a Jew? and Law of Return; on legal basis.
 - 3 "experiment" is a mood which dominates in all areas & on all levels: note architecture being developed in Negev area with slits for windows, ledges for wind/sand storm protection - new facade; or, plastic covering for agriculture where heat & moisture of soil can be mechanically controlled, on hot-house principle & this has raised quality & quantity manifold.
 - 4 in Haifa Technion are developing new principle in housing: if igloo good for icy weather why not this kind of an insulation in hot weather to work reverse have developed a ^{new} type of structure where young people live over hot, humid summer & asked for more heat!
 - 5, in all these ways, then, interests of people diversified ~~is~~ not centered exclusively on war & its consequences which in itself is a healthy sign for the future.

CONCLUSION

A GENERAL

- 1 in all, the way of the people is exhilarating and full of life and vitality; it is impossible to despair of the Israeli; we know he will go on & on
- 2 there was the question in the mind of many whether he would be able to carry on in the spirit and tradition of the pioneers, the Aliyos, which really made the land and gave it life.
- 3 the answer must be "Yes"; the spirit is still there and not only in ^{context} terms of 1967 war.

B SPECIFIC

- 1 perhaps this in keeping with great lesson being taught by Jew to world: he can do more than keep books, or make money, or show a profit
- 2 he can be creative and that is exactly the definition of the modern, young Israeli; he is creative and the quality as long as not politically ^{imposed} ~~imposed~~, will keep him alive and well.
- 3 perhaps this is the meaning of traditional phrase: 'Shema Yisroel' as matter of fact, once you have been there, there is really no doubt: the prophecy is & will continue to be fulfilled: The people of Israel will Live!

AMEN.

Heb. Tab., Friday evening, April 10, 1970.

Wichita

like - dist
- V. L. is
way to syn
not to serious?

Sunday
Fall
Wed
Mar

Religion in the Age of Aquarius

By EDWARD B. FISKE

On one cold evening last week, 100 people gathered at St. Patrick's Cathedral for a service of "exorcism" of hostile forces in the church.

They walked around the edifice seven times like Joshua at the Battle of Jericho while their leader shouted: "Let the walls of false religion fall down!"

News Analysis

The incident was hardly a major religious event and caused little stir among busy Christmas shoppers passing by. In was indicative, however, of a restlessness that is affecting virtually all major Christian groups as they go about celebrating Christmas 1969.

This restlessness can be measured in declining church attendance and support for national programs as well as in the growth of protest movements within the churches. As a result leaders are not sure whether these signs portend a rejuvenation of the churches or the beginning of a prolonged period of decline. What seems certain, however, is that the validity of two major hallmarks of religion in the nineteen-sixties is being seriously questioned.

The first was the churches' plunge into social activities that began with the Freedom Rides in the South and has continued through the civil rights, antipoverty and anti-war movements.

This resulted in part from an accurate reading of the mood of the country, in part from a recovery of the tradition of social criticism that goes back to the Old Testament prophets. It has dominated the life of the major American churches for a decade and led, among other things, to serious splits between national leadership and local congregations.

The second hallmark was the crisis of belief that caused many persons to question whether it was possible to believe in God in a modern technological and scientific culture.

The extreme expression of this crisis was the writings of the "death of God" theologians who, if nothing else, made it clear that many persons today simply do not know what it meant to "experience" God.

The most influential figure of the decade, however, was probably Dietrich Bonhoeffer, the German theologian killed by the Nazis. He predicted that religion would eventually be relegated to the periphery of culture and restricted to "ultimate" questions, such as the meaning of death.

As the decade closes, however, theologians are beginning to argue that the concern for the social was overdone and that the crisis of belief was

Restlessness Among Worshipers Cited as 70's Approach

never as serious as people thought.

Harvey Cox, the Harvard theologian whose book "The Secular City" provided much of the theological underpinning for the social activism, has produced a new volume, "The Feast of Fools," calling for more emphasis on fantasy and liturgical celebration. The social activists, Mr. Cox argues were too solemn and Puritanical and still hung up on the work-ethic.

Peter L. Berger, a Lutheran sociologist at the New School, argued in World Outlook, a Methodist journal, that the passion for social involvement was largely a way of avoiding the facing up to the problem of religious belief.

"It's as if a man has trouble with his wife, and then goes out and fights for civil rights," he said. "That may be of great help to civil rights, but it has nothing to do with his relationship with his wife."

Most significantly, however, religious leaders are beginning to wonder whether they were not too quick to go along with doubts about the credibility of "God-talk" in the modern age.

The war in Vietnam, the failure of the civil rights movement and other recent events have led young persons to a serious questioning of the authority of science, reason and technology — the very values with which religion had attempted to reach an accommodation.

Their reaction has led, among other things, to a new interest in Eastern religion, astrology, witchcraft, drugs, spiritualism and other phenomena that were presumably incompatible with modern scientific knowledge. The result is that society is undergoing a profound mystical and religious revival that is taking place almost entirely outside the reli-

gious institutions that presumably should be the first to recognize its significance.

The commune movement, for instance, is a modern expression of most of the ideals of classical monasticism. The drug culture is at least partly a search for new modes of reality — nonscientific, nonmaterialistic and nonrational—that has obvious links with traditional Christian mysticism. Writers both inside and outside the churches have pointed to the liturgical nature of rock music.

One of these is the Rev. Andrew M. Greeley, a Catholic sociologist who warned recently that while young people were seeking new forms of spiritual experience church leaders were still "busy trying to eradicate as much of the sacred as possible from their own behavior and worship."

It is highly likely—if the trend of a decade continues—that fewer people will attend services today than last Christmas. The message of this, however, is not necessarily that religion is losing its importance. Rather, it may mean that churches have simply not kept pace with the current religious revival going on around them.

In religious terms, there, the biggest difference between the sixties and the seventies is probably that the new decade offers people a far wider range of religious options. Whether this will benefit or contribute to the decline of existing religious institutions remains to be seen.

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INSTALLATION SERMON: 1970

Friends, some months ago a friend ^{related} ~~repeated~~ to me ^{the} essence of a rabbi's speech to a Bar Mitzvah. Instead of the usual glib phrases the rabbi told the 13 year old that if his life is to have any meaning, in colloquial terms, he should, indeed he must, stay loose, do his own thing, say it like it is! ~~These probably are not the exact words used but the sense of the charge is correct;~~ those of us who sat listening to this story were quite upset and at length debated the wisdom of the ~~rabbi's action~~ ^{charge and we could not reach agreement.} I am not at all certain ^{some felt he had spoken in terms too modern, others felt his approach to a 13 year old was justified.} ~~that I would use this type of reference with every one of the youngsters who come to us for their special day but I can imagine that in some special circumstance I might well be tempted to speak along these lines.~~ The story has remained with me; the more I think about it ^{I feel} the rabbi spoke correctly and the fact that he ^{used} ~~spoke in~~ a modern idiom is actually ^{inconsequential.} ~~the least of his problem.~~ I think that those of us who heard the story reacted negatively on a two-fold level: in the first place, it must have sounded strange for a member of the clergy, ~~a rabbi in a respected pulpit,~~ to use the type of language indicated; a rabbi on such an occasion should speak in terms of Torah, the continuing education of the boy, his expected loyalty to parents, Synagogue and Judaism. What upsets us, of course, is that here we have a member of the Establishment who has ^{left the fold} turned traitor; the fact that he has departed from the norm is something we can not very easily accept. Anything we can not understand, which threatens our position, which ^{may topple} ~~diverges from~~ the wall of ~~(inertia, indifference and) blandness which~~ we have erected about us is, by definition, bad, unacceptable, wrong, dangerous, not for us! The secondary level of our concern with the rabbi's charge ^{relates to his choice of words.} ~~were not the words but the charge of and by itself.~~ What did he mean telling a thirteen year old: do your thing, tell it like it is, stay loose, play it by ear. ^{In our society, by association, he can out?} These are revolutionary terms; ~~it~~ ^{he} is telling the youngster that ^a ~~what~~ he is facing ^{which is neither} ~~in the world at large is not~~ right nor ~~is it~~ good and ~~if he must "stay loose" or play it cool or play it~~ ⁱⁿ ~~by ear in~~ order to avoid a constant confrontation with the Establishment then he should certainly follow this path of least resistance, at least for now. And who is the Establishment, especially in ~~a~~ ^{case} of a thirteen year old? Why

you and I, of course: the parents, the teachers, the sources of authority. ~~and~~
 If you translate this ^{advice} ~~message~~ into the realm of the 16 to 20 year olds, the ra-
 mifications ~~are~~ all too obvious and may be found in terms of universities, in
 courts of law, on the streets, in Viet Nam. In short, the implications of the
 words of the rabbi are that he is encouraging rebellion, ~~and~~ if not for now
 then certainly for the years to come.

Now I am not at all certain whether I would speak in these terms to a
 Bar Mitzvah, except perhaps in a very special case, but ~~the situation has re-~~
~~mained with me for all these months.~~ For you see, in the long run, it would
 seem to me that the exhortation of the rabbi was correct! Looking at the
 plight of the young people of our time, I can not help but feel that if they
 are to survive in a world they never made, ~~and this is a world which certainly~~
~~does not offer them the best products of human attainment, then they must be~~
 true to themselves. ^{Therefore,} ~~above all,~~ I would choose to interpret the words literally,
 rather than as ^{irresponsible} a call to revolution or ^{as a} threat to established authority.
 If you tell a person today that he "should tell it like it is", who can say
 that this is bad advice? We are all too often beset by ~~hypocrisy~~, by false-
 hood, by innuendo ^{so} that we are caught up in a web of intrigue from which there
 is no escape; as a matter of fact, there is even the situation where we no
 longer dare to tell the truth, ~~to open our hearts,~~ ^{that we are misunderstood.} for fear ~~of the consequences~~.
 Or, take the other phrase: "do your own thing". What does that mean? Is it,
 again, a ^{childish threat?} ~~call to rebellion or revolution?~~ Not at all; it means that the young
 people of our time must find their own way of doing things, must find a path
 which is meaningful for them, must learn to do what is right for them rather
 than what their elders approve. And ~~that is precisely what so many are afraid~~
~~of doing; that is why they run off to distant cities or rural communities or~~
 mystic figures all in an attempt to escape the confining present ^{in order to}
~~being different.~~ ^{he} Therefore; long hair, beads, headbands and ^{flamboyant} ~~colorful~~ dress
 all of which are just the opposite of that which once marked our measure of
 success. That is why films such as "Easy Rider", or "Alice's Restaurant"
 find such great appeal with the ~~the~~ young, and are generally ignored by us, be-

cause these films tell it like it is, the actors in them do their own thing and it is so very easy for young people, caught up in the contradictions of our time, to identify with the free and uninhibited people on the screen.

Frankly, in many ways I envy these young people; I am certain that many of you envy them also. I speak of "young people" but, of course, the real meaning applies to you and me! Look at us with our inhibitions, our fears, our frustrations, our tensions; how wonderful it would be if we could tell it like it is or do our own thing, as our hearts desire. But no; we must conform whether we like it or not. We are caught up in a web of restrictions. This is an age of physical restlessness and spiritual containment: the more we negate our problems the more obvious they appear; we expend furious energy in trying to convince ourselves of the legitimacy of our present way of life because ^{we fear} the process of self-discovery ^{which can be} is a terrible ordeal. Once the Pandora's box of feeling has been opened, who knows what emotions will emerge and where they will lead us. But a man must be open with himself, he must say what is in his heart, he must live according to the integrity of his spirit, if he is worth anything at all he can not remain the same over the years; there must be a freshness, a vitality, an excitement which gives meaning to his life yet in this venture he is not even encouraged much less understood. And the end result is that we adults ~~adults, or we more mature,~~ are in a state of tension, turmoil and inner conflict but the young, who we seek to ^{counsel} ~~repress~~ and mold and contain, are in the Age of Aquarius. This means, and I quote from the song: "This is the dawning of the Age of Aquarius; harmony and understanding, sympathy and trust abounding; no more falsehoods or derisions; golden, living dreams of vision..." Is their ideal not better than ours, is their way of searching for a better world not more exhilarating than yours and mine, is their goal not far more pleasant than the ghastly spectre of war, starvation, hurt and ^{personal} turmoil which we have managed to create? The young have a right to be restless as we ought to be; they must ask questions as we should have done; they have to challenge certain ties as ^{was} ~~should have been~~ our responsibility years ago when we were young ^{but we chose to embrace certainty, security, status instead, and still do!}

I think we need not belabor the point that what we are discovering in society at large finds a ready parallel in religious life as well. Attendance laid down, young people ignore us if they think of religion at all, and adults make their act of commitment a superficial endeavor rather than a deep person-

iv It has come to the point where the question Theologically has already become suspect.

al acknowledgement of God's presence in their lives. And, again, why is this so among us, liberal Jews? Because we are afraid; because we are fearful to experiment, because we can not find it in our power to disassociate ourselves from the status quo in order to ^{chart} ~~find~~ new paths, to strike out in new directions to find, if we search long enough, a different approach to things Jewish. We strangely act as if this had never been done before; we act as if to change, to disturb, to alter would be an act against God Himself. ^{we are so concerned with perfecting that we have} ~~Because~~ we do not remember that Judaism teaches the very thing we find disturbing in the words and sentiments of the young; have we not a Jeremiah in our tradition, an Isaiah, an Amos to mention just a few. Can these, by the wildest stretch of the imagination ever be characterized as members of the Establishment? Of course, not; they told us to be unique, among all the peoples of the world; they showed us how to live in the face of every enmity and survive; they taught us to be true to ourselves ~~in accordance with the teachings of our faith~~ and we have not had reason to be sorry for a single day. They ^{forced on} ~~brought~~ us a new look at life; ^{made us choose: blandness or vitality, security or challenge, the usual or the different,} they ~~stimulated us for the future, they made us look at ourselves and be true~~ ^{freedom or confinement.} ~~to what is basic,~~ they "told it like it was" as they "did their thing". But we have been timid and we have not kept pace; consequently, we find ourselves amid a crisis of belief! Our young people have turned us off, they do not identify, they see no use for the Synagogue, and often they feel no need to associate themselves Jewishly. Naturally, because it is easy, we blame them but, in the final analysis, the burden of proof rests with us. Of course, some young people have started to revitalize the Jewish religion, in communes which have sprung up in Boston, San Francisco and New York but their Judaism is outside the Synagogue. They will not ^{surrender to} ~~be bored by~~ our trivial burdens, ^{to} ~~by~~ our restlessness as men and as Jews but they find that the ideals of Aquarius are as valid for them in society as in their private lives: "harmony and understanding; sympathy and trust abounding; no more falsehoods or derisions; golden, living dreams of vision". These are not merely words of a song; these represent ^{call} for help in breaking down our walls of inhibition, fear and lack of ~~faith in one another, and surely before the eyes of God.~~

love for

It has come to the point where to question Theologically
we already become suspect!

What a terrible responsibility we cast, therefore, on these leaders who this evening face the congregation; responsibilities of hope, of dread, for the dawning of a new age. The youngest, appropriately, MR. JEFFREY BAUML, the president of our Youth Group. We wish him well and hope that he and his membership will grow up to represent the best which this confused generation has to offer. MR. NORMAN EISNER, representing the presidium of our Parent's Association and concerned with the most vital, most sensitive group: the children of our religious schools. They have done wonderfully well in the past; we ask only that they rededicate themselves to those in whom we place our hope for the future. *to give to the children from the heart.* We greet also as the new president of our Men's Club, MR. RALPH JULIUS

whose loyalty to our Temple, together with his family, makes us take heart in terms of the years to come. His organization has grown, been strengthened and has prospered; we know that he will lead them meaningfully into the dawning of this new but difficult age. And, continuing her marvellous work, we welcome MRS. MAX HAMBURGH to our pulpit, as president of our Sisterhood. This is a most vital organization and one without which we could not function. Their task is doubly important: they must sustain us in our endeavors and must care for this Synagogue as if it were their home, as it is their spiritual home. We know that we could not leave this task in better or more capable or more respected hands. And, finally, we install the new president of our Temple, MR.

ERNEST W. STEIN. Significantly, he ^{is} of the generation of which I speak, he ^{now} must search and find a way, ^{he must lead as we can't follow, he must know that the} ~~with us all he must build so that his children~~ learning of this new age will bring enormous opportunity in good, meaning and progress. To seize these opportunities who grew up here as did our children, will call this their Temple as the dawn of the new age ^{is his hands into his; it will be done!} ~~comes to brilliant sunlight.~~ He has worked diligently to attain this place of prominence, ^{given fully of himself} to occupy this place of honor, to earn our respect; I know you join me in wishing him well. ^{we extend our love to all members of his family.}

These presidents, then, their officers, the members of Boards as listed on your papers, the chairmen and heads of committees we therefore now install as official representatives of our congregation. Together perhaps we shall leave the restlessness behind; ~~together~~ perhaps we shall find the peace, no matter where, ~~it may lead~~ and experience the "golden, living dreams of vision" together. In this spirit, ask you to rise for God's blessing...

RS ☐ TH ☐ B ☐ ES ☐
 21 ☐
 JB ☐

Max ☐ HE ☐ Wint ☐ ~~For~~ ☐ Cool ☐ RE ☐

do go own thing
 must be true

HEBREW TABERNACLE CONGREGATION
ANNUAL INSTALLATION SERVICE - FEBRUARY 13th, 1970

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HENRY EHRENBERG
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ANNUAL INSTALLATION SERVICE - FEBRUARY 13th, 1970

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IRENE

**A MESSAGE
FOR
RACE RELATIONS SABBATH
1970**

11/13014

Issued by
THE COMMITTEE ON JUSTICE AND PEACE
of the
CENTRAL CONFERENCE OF AMERICAN RABBIS

Lord, Lord, when will the ill wind change
We're all just little children crying
in a world of hate
for love! and still we wait.
What will tomorrow bring?

The Gates of Justice
Iola Brubcek

The ill winds of racial bigotry and degradation still rage in our land. The causes have been studied but not solved. Report after report have detailed the grave challenge facing our nation.

Nearly sixteen years have passed since the United States Supreme Court ruled against segregation, and today we are more segregated than before. States the Urban Coalition's most recent report, "we are a year closer to being two societies, Black and White, increasingly separate and scarcely less unequal."

Our urban ghettos are the evidence of callous neglect and indifference. Their inhabitants live in dingy decaying hovels, too hot in the summer and too cold in the winter. They are subjected to the abuse of landlords and city bureaucrats who won't listen and refuse to see. Men, women and children are forced to endure neglected garbage routes and dangerous rats, high prices for stale food and second rate medical treatment.

In the past five years, over 9,300,000 whites, despite rising interest rates, moved easily into suburbs to escape the inner city, while only 400,000 blacks found places to live in those same communities. During this identical period the Black population in our cities increased by 2,000,000. The Black man has been locked into urban slums, strangled by the noose of comfortable white suburbs.

The unconscionable ugliness of discrimination extends beyond the gates of our urban ghettos. Much of rural America, black and white, lives in terrible conditions of poverty. Millions are afflicted with hunger, malnutrition, disease and living conditions that are degrading in the extreme. In our nation, amidst a sea of unsurpassed affluence and ease, black and white citizens are still made to live on islands of torment, misery and squalor.

Is it any wonder that those who call for revolution and violence have found a receptive audience? Violence and revolution erupt only where there is fertile soil. Our Hebrew forefathers revolted from the repression of the Egyptians. Today, the soil of ghetto America and rural black America is deeply-mulched with the rot of poverty, frustration, discrimination, and repression. There is a wide gap between our national promise of "liberty and justice for all" and the harsh bitter conditions citizens are forced to endure. Until those conditions are cured, and until tokenism is ended, militants who call for violent change are going to find many who are ready to follow.

This new decade of the Seventies will be the great testing time for our nation. We must move from adding report to report and document to document to significant action. If Black and White are to have a future together in America, then justice and equity can no longer be delayed. The sins of the past and the horrors of the present must now be rectified. Pious hopes and prayers must be translated into a radical reordering of national programs and priorities.

As Jews, we have a vital role to play. Our tradition teaches us: "Whoever can do something about the sins of his household, his city or his world and does not, is held guilty for these sins."

We Jews should be among the first who question the sanity of a national budget which spends over 80 billion dollars on military and defense, and a pathetic pittance by comparison on social and urban reconstruction.

We Jews, so long brutalized and confined to ghettos, ought to be in the forefront of those who fight to open suburbs and build homes for low and middle income families, regardless of creed or color.

We Jews, who are forbidden to stand idly by while our fellow man is in danger, must do all we can to provide job opportunities, aid in the creation of better educational facilities, and support the expansion of self-help and welfare programs.

We Jews, who have for so long felt the sting of oppressed minority status, should now stand together with our black brothers in those civil rights

organizations on the firing line for freedom, justice and equality. They need our generous support financially and spiritually.

We Jews, who have suffered time and again as scapegoats, have the duty to inform our elected representatives that we will no longer tolerate gradualism for the sake of political expediency. Human lives and the future of our nation are at stake.

The Seventies call for radical action. This new decade thrusts upon us the utilization of our fantastic strides in technology toward the solution of our national problems. We have proven that we could conquer space. Now it is time to prove that we can turn our land into a liveable environment, a place of human fulfillment.

Lest we be destroyed by tension, hate and rage, let us strive to transcend our separate encampments and reach out in brotherhood. Let us work for the tomorrow when, as Archibald MacLeish has written: "Men will see themselves as riders on the earth together. Brothers on that bright loveliness in the eternal cold — brothers who know now that they are truly brothers."

Additional copies of this message may be obtained by writing to the Central Conference of American Rabbis, 790 Madison Ave., New York, N. Y. 10021

TALK... TALK... TALK...

BUT-- ONLY IN HEBREW!

AT THE NEW

SUNDAY AFTERNOON DISCUSSION GROUP
(3:00 to 4:30 P.M. at the premises of The
High School of Art and Design, 2nd Ave. & 57 St.)

BEGINNING SUNDAY,
JANUARY 18, 1970

*Promise
made: T is R. Y. H.*

Tentative Topics Include:

"The Current Israeli Scene"; "Man and Woman in
Today's World"; "The Role of Literature in Modern
Living"; "Parental Care and Concern - Do They
Affect the Freedom of the Individual"; "After Hours:
Problems and Prospects"; "Television and Radio: A
Probing into Qualities"; "Modern Poetry and
Individual Growth", etc.

A highly competent leader will be in charge. No
preparation is necessary - no homework is required.

ULPAN CENTER
of the

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Yes, I am interested in the projected Hebrew Discussion
Group on Sunday afternoons. Please send me your schedule
of programs. Enclosed please find my check for \$10.00
for the first five sessions.

NAME..... *Kwellman*

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PREVIEW

PLEASE
POST

WEDNESDAY JANUARY 14

6:30

THE PRAYER BOOKS OF THE JEWISH TRADITION ★

IX . THE PRAYER BOOK -
MIRROR OF JEWISH DOCTRINE

Rabbi Isaac L. Swift

7:30

MIDWEEK FORUM



THE RABBIS TALK IT OVER

JEWISH PARENTS, JEWISH CHILDREN
AND THE NEW YORK
PUBLIC SCHOOL SYSTEM

Participating:

Rabbi Moshe Kwalbrun

Rabbi Robert L. Lehman

Rabbi Samuel Penner

REMINDER!

PLEASE MEET WITH
CHAIRMAN ON 5TH FLOOR
NO LATER THAN 7:15 P.M.

in cooperation with the
NEW YORK BOARD OF RABBIS

THURSDAY JANUARY 15

7:30

THE JEWISH IMAGE IN LITERATURE

III. IN THE MIRROR OF "THE AGE
OF ENLIGHTENMENT"



Dr. Toby Lelyveld
Adjunct Associate Professor,
Theatre Arts, Columbia University

o'c'd e' - Sat 1407

Intro

A - General

- 1 - ended last week read of 100's
- 2 - This S. many laws pertaining to ways of life of anc. Isr, in direct or in P. Land
- 3 - only the beginning; rest of Sh. Law too, occupied with laws & body of Law

B - Specific

1. what makes this sheet so interesting is law of ten ^{cited} but little understood: eye/eye, tooth/tooth; hand; foot, wound; etc.
- 2 - extremely complex & seen cruel Law & we met before
- 3 - how does it fit into pattern of more idyllic; it always looked to higher pattern & more noble level.

Body

A - Hammurabi

- 1 - most 1st understood Code of H, Babyl, which is forerunner of Romanic Law.
- 2 - part of judicial system of fit nation & surely influenced Israelites later - especially the form of law that the Is. of Law in Canaan which one time under Babylon rule
- 3 - very severe laws & interp literally & it should not give the violence that appals us but liberates.

- 4- example - builder's house collapse, owner die, builder die, but also for child, animal, etc
- 5- not unusual, considering our cruelties in western society

B - Advance

- 1- in an interp of Law, Cent re rabbinic intent, not a liberal Law
- 2- monetary compensation ^{or damages} introduced, also the ^{always} not ^{for} = Law. Example: phys clays acc to status of patient; architect → size of house
- 3- on other hand, 1 tooth not ten, 1 eye not 2, thus aristocrat = peasant stick is worth nothing since 1 might let cake & other crust of dry bread!
- 4- king is under Law

Conclusion

A - General

- 1- This part of diff between Code of H & T. and indicates strength of our legislation
- 2- no record at all, even in our Great (or Tal mud & vast compendium of legal decisions) there few even in keep liberally
- 3- occ. were many, antecedents plentiful, opportunities abound
- 4- no such action recorded

Specific

- 1 - Can say that Law on low level but placed by us very high
- 2 - no doubt, ability to utilize ^{essence} of such incident good for future of Israel because we were barbaric, we were human, we were cruel for our sake
- 3 - laws on specific level always believed by them that, that that + there not only sustained but sanctified us.

AD7.8N

Net. Tab - 20. AD7 -- 11/7/70

0' 00 20

Race Relations Sabbath

Intro

- 1 - during week of birth hood
J W - AL birthdays
- 2 - now supposed to be week of Renewal
- 3 - ~~are~~ asked to observe this & hear of need
 - a - degradation & bigotry still in land
 - b - after 16 yrs still no real deseg
 - c - still moving closer to 2 societies:
Bl/Wh, sep + unequal

A - Ghetto

- 1 - callous neglect & indifference
- 2 - absentee landlords, don't fulfill oblig
- 3 - rats & neglect obvious but also: high
prices for stale food & 2nd rate medical
treatment!
- 4 - urban crisis \Rightarrow past 5 years, 9 1/2 mil
whites moved to suburbs despite high
mortgage
- 5 - Thus, black generally locked in to
inner city

B - Poverty

- 1 - rural conditions terrible
- 2 - hunger, malnutrition, disease are
degrading
- 3 - Biafra catches imagination but very
real in Miss. as well
- 4 - no diff here betw Bl/wh; indeed, in
terms of numbers, whites more poorly
skinned than blacks

5 - ramifications re: welfare, hospital care, education, drug abuse

C - Reminiscence

- 1 - Those who call for resort to violence found a receptive audience
- 2 - violence & anger only on fertile ground!
- 3 - Hebrews vs Egypt masters; today: yth vs poverty, frustration, repression and discrimination
- 4 - harsher living conditions can't be hidden
- 5 - or those who advocate radical reform will easily find those who will follow

CONCLUSION

A - Serenities

- 1 - time of testing; not document to document or report to report but action
- 2 - Sin of omission, inertia, indifference worst of all transgressions;
- 3 - pious hopes & prayers to be translated into priorities.

B - Judaism

- 1 - that applies to others in general, applies to us specifically
- 2 - we are forbidden to stand idly by & see others suffer
- 3 - we who ~~where~~ share, must free others

c - Roll for Future

1 - spend huge sums on military - so little for needs of people

2 - tech war, space, seas, underground but not problems of today & for you & me.

3 - This sermon of Love Relations Sabbath & I is the message of Judaism applied to this day & age.

AD EN

Hel Tab, Sat. AM, 11/14/70



THEODOR HERZL INSTITUTE

515 PARK AVENUE, NEW YORK 22, N. Y.

book

December 10 , 1969

Rabbi Robert L. Lehman
Hebrew Tabernacle Congregation
of Washington Heights
605 W. 161th Street
New York, N. Y.

Dear Rabbi Lehman:

School I am happy to confirm your appearance on our platform, Wednesday,
January 14, 1970 at 7:30 P.M. in a Herzl Institute-N.Y. Board of
Rabbis program entitled "Jewish Parents, Jewish Children and N.Y.
Public System". Appearing with you that evening will be Rabbi Moshe
Kwalbrun and Rabbi Samuel Penner.

The format we followed for this series has been as follows: a ten
minute presentation from each of you and a question-and-answer period
to follow.

I look forward to hearing you then, and with very best wishes I remain,

Cordially,

Sidney Rosenfeld
Program Coordinator

SR:bu

Act Supt Nathan Brown: don't move
but that precisely what I - doing out
or else private schls & no place stop
them - only lco even tho no deterrent
bec ed so vital to Jew

Do this bec I realize Crisis of N-J com-
munitation is not be the schls, busi-
ness, audio-v.s, etc which could
perhaps be attained & decent but
rather com control & these 2 quite diff!

Decent = better ed, more personal, di-
rect control, immed supervision,
detir own curric, test, immed

Com Cont = far more complex & remi-
niscences not yet fully apprec - ex-
cept by Teach N re O - O. CC = di-
rect control of all aspects of com
as these relate to schools. Not just
educ policy but pol, social &
above all lco → millions.

Could speak on this at length for this
Crisis of Spencer is Policy - con-
struction, janitors, kitchen laundry
& thousand aspects related to kids in
schl

CC no stranger to our city; used to be
all Cath is 30-40 yrs ago now time,
Police, Welfare all reflect communist.

Specific - in district #6
JHS 164 } from 132 to 218 St
JHS 52 }

132-181 Jew shite, mostly Bl & P R
181-218 mostly white & pedon J
bec Cath in paroch schl

meetings a series of disasters:
not same need, wishes, drives
J com now def threatened: stay
Swahili, what French!

Recent in #6? Afric & this panic
cult, lit, music? OK

Also: I read, Bible, Israel or
Cath liturgy, Popes, etc

But were got to these refined aspects
of quest. in: more immed concerns:
4 letter words, Bl P comics, a-s,
dope addicts, riots, v.d, local sch
had unable to function

Result: take to streets: Altman at 164
Bunk at 52, lock-ins, police

Good will evaporates - 98 give to Harlem
but now they have 98 no approp!

Probl further complicated - conflict
not exclusively Bl - J; some sh J
part of "Concerned Parents" just
realizes too complic to go into

Result: I ÷ as I have in comp o
Yup complex mortgage all in
order to move to N, 2 I &
mos with money to Westchester.

my loss, City, lines & educ system
has teachers in reverse migrat.
of urban to suburban

Future: Core cities without Jews
City schls PR & black
internal struggle in bl
com

teach results - time tells
whether bl teach teach better
so bl ch than sh teach
spec than Jew bl teach
pedag bechprod but whether
this criteria valid, don't know
I parents not interested
J. out of educ field



THEODOR HERZL INSTITUTE

515 PARK AVENUE, NEW YORK 22, N. Y.

January 2, 1970

Rabbi Robert L. Lehman
Hebrew Tabernacle Congregation
605 W. 161 th Street
New York, N. Y.

Dear Rabbi Lehman:

Just a brief note to remind you of your speaking engagement
at the Herzl Institute on Wednesday January 14, 1970 at 7:30 P. M.

Would you be good enough to be on hand at least fifteen
minutes prior to the scheduled time, and to meet with the
chairman in our office on the fifth floor.

With all good wishes,

Sincerely yours,

Philip S. Gutride
Program Administrator

PSG/bu
9

Dear Colleague:

Pursuant to the decision at the Board of Governors meeting of Nov. 12, Rabbi Judah Cahn drew up the following statement for your consideration and comment:

A STATEMENT - By: The New York Board of Rabbis
Committee on Public School Education
To: The N. Y. C. Board of Higher Education
Date: November 13, 1969

We regret that the proposals were enacted so swiftly that those who are deeply interested in the problems of higher education in our city were not given adequate time to either appear at a public hearing, or present written objections to the Board. Despite the fact that the proposals have been enacted, we would like to enter this memorandum so that when and if a reconsideration of the proposals are made, this memorandum will be part of the proceedings.

There are two major considerations in formulating a plan of admissions to the City University. First, every student capable of benefiting from higher education should have the opportunity to do so. Second, the standards of excellence which determine the place of the University in the academic world should not be endangered. This precaution should be taken not merely to maintain the academic standing of the City University, but to enable the students who are graduated from the University to secure admission to graduate and professional schools. If the standards of admission are lowered we are merely putting off the day of ultimate reckoning. No one would be foolish enough to suggest that the standards for a medical or legal degree should be lowered. Such an act, no matter how rationalized, would destroy far more than it could gain.

The plans now before the City University authorities would equate the top graduate of the Bronx High School of Science with the top graduate of a vocational school. Such equality is desirable in the areas of social aspirations, legal protection, but remains totally unrealistic in the area of academic achievement. The plans are legally enforceable, but are logically untenable. Graduates who occupy the same academic standings in schools of widely differing academic achievements are not equal to each other. This fact would require a double track curriculum at the college level, and would result in a segregated atmosphere that would be divisive and dangerous.

It seems to the committee, therefore, that there are steps to be taken before a program of admission as now envisaged, is enacted. We are in favor of establishing comprehensive High Schools which would include courses in both humanic and vocational subjects. Under such circumstances, a student can choose one or two non-vocational courses, while pursuing a vocational major. If this taste of non-vocational material whets the appetite of the vocational student, he can undertake more such courses and possibly transfer completely to a different area of specialization. The reverse process is also possible.

If we can create High Schools which have similar academic standards, we can then consider the possibility of choosing the top graduates of each school for college admission. Until such time as these standards are established, Community Colleges should be made available to students who have not achieved equal competence in High School, but who would like further opportunity to prove their ability in the academic world. Those who prove their competence could then be admitted to the upper classes in the City University system.

We would also like to call the attention of the Board to the fact that high schools of different academic standards may also have different standards for the evaluating procedures. Therefore, to make 80% or any other figure a cutoff

continued -

figure for admission to the City University is, in fact, a duplication of the provision which permits the top 50% of each high school to be automatically admitted for higher education. If the 80% were based on an objective standardized examination such as the regents, or college boards, or a new kind of examination which could be given to all students aspiring to higher education, and the papers marked by objective standards, then the 80% would have some degree of meaning. When, however, the 80% is in relation to the rest of the school, and the marks are quite often given on a curve distribution then the 80% needs interpretation, and must not be taken as an unqualified or objective evaluation of a student's ability in comparison with the abilities of other students. Though the two provisos in the Plan use different words and are seemingly different in content, they are actually the same kind of evaluation and possess the same built in errors.

I think that the present tendency to describe the results of the current plans in terms of their impact on Jewish students is a disservice to all students, Jewish, non-Jewish, black or white. No person in his right mind would choose a surgeon, or a lawyer, or an accountant on the basis of color or religion. The present emphasis on such non-intellectual distinctions is opening the door to wide abuses of the educational system by those whose interests are more involved with personal aggrandizement and selfish opportunism than they are with intellectual excellence, and the development of the greatest potential in members of all ethnic and religious groups. The educational system of our city has many faults. The system is the victim not the cause of racial and religious prejudice. As it is not the cause, it cannot serve as the cure. Any attempt to use the higher educational system of our city for this purpose, worthy as that aim is, will have a catastrophic result of destroying the excellence of the system, and cause further deterioration of a social situation which is already too serious.

The concept of "ethnic balance" is totally repugnant to scholars. To utilize this concept in the area of academic excellence is a repudiation of all scholarship. Scholarship should not be the handmaiden of partisan interests of any kind. It must be completely unfettered. We can equalize wages, legal rights, and many other areas of our society. Intelligence is not a matter of fiat, but of native ability plus willingness to develop that ability. We must find ways and means of giving people the opportunity to develop their intellectual capacities without destroying the excellence of the academic establishment. These plans as presented do not serve this purpose.

11/14/69.

THE NEW YORK TIMES, SUNDAY, JANUARY 11, 1970

School Chief Implores Parents Not to Allow Take-Overs by Activist Groups

Dr. Nathan Brown, Acting Superintendent of Schools, warned yesterday that the city "would not be a fit place to live in" if the schools, under the new decentralization plan, were taken over by irresponsible activist groups instead of responsible parents.

He urged all parents and others concerned with education to take part in the local district elections where the leadership will be determined. However, Dr. Brown said that he was optimistic and that he

felt there would be responsible leadership.

He spoke at the 14th educational and legislative conference of the Northeast Queens Council for Schools held at Queens College in Flushing. The council represents 50 organizations including civic groups and parent-teacher associations.

Under decentralization the school districts will be divided into 33 units with semiautonomous power exerted by locally elected boards. The date of the elections has not been decided but March 15 is a target date.

Dr. Brown who will retire from the system in March, was apprehensive that small but highly articulate and active groups might gain control if the parents did not make a super effort to move into the picture.

"I also see the danger of a power base," he said "of people seizing control of elections of community boards because of the failure of parents to participate and giving that control to a small group of people who will use the schools to build up power—political power and economic power.

"If this city is going to be ripped apart as it was nearly ripped apart a year ago, it isn't going to be a fit place for you and your children and you are going to leave."

"There is no question in my mind about that. You won't be able to ride the subways, you won't be able to ride even taxicabs, you won't be able to walk in the streets in Manhattan. I think Washington, D. C., went through that for a period, and the police were using dogs, if you recall, to protect the northwest part of Washington because the white middle-class

group confined itself to that and paid no attention to what was happening in the rest of the city, particularly in the public schools.

"But I do not want to be that pessimistic. There is an educational impact in decentralization and I have faith in it."

State Senator Jack E. Bronston, Democrat-Liberal, of Queens thought the talk about "dogs in the streets" was "nonsense" and said that there would be democratic elections.

Albert Shanker, president of the United Federation of Teach-

ers called for a united front on the part of all factions concerned in decentralization and held that unless there is a coalition to bring pressure on the Legislature for more funds there will be little change in the present educational process.

Murry Bergtraum, a member of the Board of Education, disagreed with Mr. Shanker that decentralization would have little effect and said it was acceptable "because it involves more people not previously involved and offers the basis for motivation."

Shelley Saposnik
160 Cabrini Boulevard
New York, N.Y. 10033

Telephone: 212-781-5663

February 4, 1994

Dr. Lawrence W. Raphael
Dean of Administration
Hebrew Union College
1 West 4th Street
New York, N.Y. 10012

Dear Rabbi Raphael:

Thank you for the time you took to speak to me about the Rabbinic program at Hebrew Union College. The day I spent attending classes and speaking with some of the Rabbinic students was enlightening and thought-provoking.

Since then, I have been re-thinking my decision to apply to the rabbinate for the 1994-1995 Academic year. My reasons are two-fold: One, as I mentioned to you, I have just ended a marriage and feel I need a little more distance from my former life before I can be secure in starting a new one. More importantly, I want to survey the Reformed congregations more extensively and in more depth than I can between now and the time you will want to formally interview me.

I hope you will not take this as a lack of commitment on part. On the contrary I take the decision to become a Rabbi extremely seriously and I want to be one hundred per cent sure that there will be a successful philosophical fit between the Hebrew Union and me. In the coming year I plan to attend services in various Reformed and Conservative synagogues in New York City and its environs. With your permission, I would like very much to sit in on a few more classes. Also, I will do more formal reading on the Reformed movement, beginning with the literature you suggested to me when we spoke at the end of last year.

I will be taking the GRE's on April 9th and I have requested that the scores be sent to you. I hope you will hold them for me with your good wishes that I apply for the 1995-1996 Academic year.

Sincerely,

Shelley Saposnik

AR 25598

4/16

SERMONS

SEPT. 1970- DEC. 1970

ARCHIVES

VAYESHEV: DEC. 19, 1970

INTRODUCT

A GENERAL

- 1 start new era in Gen: story of Patriarchs ended & new epoch begins; events today will lead to Egypt
- 2 Abe, Isaac & Jacob over; Joseph moves to center stage
- 3 in these few chapt: Joseph the dreamer & interp of dreams, coat of many colors, favoritism of father, envy of brothers, grief of father

B SPECIFIC

- 1 lesser events and that which ought to form basis for short discussion today:
- 2 baker and the butler, the dreams & what happened. Recall baker was put to death but butler returned to high office yet, in one of great betrayals of past good:
- 3 butler forgot Joseph & let him languish in prison

BODY

A OTHER BETRAYALS

- 1 not the first betrayal of which Joseph was a part & act itself on butler's part did not help him or sustain him. ~~although it did lead to better things later on~~
- 2 brothers were certainly party to great betrayal
- 3 so was episode of Potiphar's wife who betrayed Joseph and this false accusation brought him to prison first
- 4 interestingly enough, matter of betrayal part of Joseph's family experiences: Esau/Jacob certainly most recent

B GOOD INTENTIONS

- 1 possibly we should not assign such lack of character to butler; may be doing great injustice but in this dichotomy of possibility he stands accused
- 2 may well have meant to help but simply did not do so as we moderns so often offer ourselves but do not follow through on any number of commitments
- 3 there are all too many promises made but of no substance; a state of mind & personal commitments which amounts almost to a "moral unfaithfulness"
- 4 there are, in short, responsibilities accepted but not fulfilled.

C PROBLEM

- 1 why do we pledge and forget?
- 2 because of our lack of intention
bec do not really mean: "drop in sometime", "why don't you give me a call?" etc
glib promises
may even believe it at moment of utterance but as soon as out of sight, out of mind. Words not real as our concern is unreal.
- 3 what is our real concern then? Can be summed up in word: "ourselves". This

the area we remember best,

what concerns us stays uppermost in mind, is fresh
bec we care especially in this realm

- 4 when T. spoke of "Love thy neighbor as thyself" knew exactly what is meant bec. "thyself" most vital of all
- 5 but as far as Butler was concerned, one other area: repression of feelings and therefore forgot very conveniently, significantly
- 6 wanted ^{to} and did banish all recollection of humiliating experience in prison as well as banished recollection that he had to rely on someone else; especially in the situation where now he was someone of importance.
- 7 far easier to exalt the self than to give credit to Joseph

CONCLUSION

A GENERAL

- 1 what then can we learn from this small detail/in this very ancient story?
- 2 that there is not so much difference between then & now. ~~as~~ human failings, foibles, complexities = same

B SPECIFIC

- 1 don't promise anything lightly; weigh words carefully
- 2 consider the place and needs (and persons) of others
- 3 understand that man can not live alone; that there must be a measure of reliance on another human being no matter how high we may find our station in life
- 4 as a consequence: learn to see yourself in perspective for we are but one of many
- 5 all goes back to butler, but ⁱⁿ ~~all~~ this our lesson ~~is~~ for our own time.

AMEN

this very meaningful forgetfulness

Heb. Tab., Sat. A.M., Dec. 19, 1970 "Vayeshev"

INTRODUCTION

A GENERAL

- 1 thsSabb morn continue wth story of Jacob as he finds himself on way to future home but meet wth Esau, a former enemy bt now again his brother
- 2 in ths reuniting of two bitterly antagonistic forces overlook some of other intriguing aspects of Torah: for example, d of Rachel without any kind of commnt from Jacob; after all, he workd fr her for 14 yrs! Also: d. of Isaac & how at ths occas brthrs reunitd

B SPECIFIC

- 1 what is really unusual however is battle of Jacob in middle of night, at bank of river Jabok, just prior to his meeting with Esau
- 2 it is an episode which has intrigued scholars for centuries; it is a Battle in the Night with all sorts of overtones & undercurrents
- 3 basic question: who is ths figure wth whom J struggl Gd? Angel? Heavenly Being? Mystical figure? a man? a symbolic Esau?
- 4 no one knows, of course; on the other hand: we cant deny that it ~~is~~ lends itself to psych interpretation, espec as we know more of the workings of human mind

BODY

A DOUBLE INHERITANCE

- 1 as with Jacob, so all of us have a double inheritance which is a burden as well as a blessing; same, of course, is true for nations the world over
- 2 there is gd & evil in us, positive & negative; the obvious and the repressed; the anxieties, tensions & complexities which plague us all
- 3 take nations: Germany gave us the Nazis, Nietzsche & spirit of Pruss militarism as well as Goethe, Beetho & Boenhoffer; US: Lincoln & Wilson as well as ^{KKK} Bi Pan and Jews as a group are not except: the Rosenbergs & Lepkes on one hand, Brandeis & all the rest on oth
- 4 wth all ths in mind, can readily see how much Jacob was affected ~~as well~~ espec as we recall his personal history: treachery, deceit, domineering mother, the necessity to flee his own brother ^{sure} as he feared hs life

B BATTLE ALONE

- 1 what we have here, then, is ^{a personal} ~~truly an~~ experience as Jacob does battle with himself in trying to resolve ths conflict of his own double inheritance
 - 2 where does all this occur? no longer in a dream as when he had the vision of the ladder but in the dead of night, when all was silent and when he was very much alone
- always seemed rather obvious to me that phrase "dead

of night" was not empty ^{concept} phrase bt full of meaning
 4 ^{applying to this type of situation} further, in loneliness of night, without comforting vision of ladder, Jacob was alone & had no opport to escape

5 which meant that the encounter had to be fulfilled, no matter what consequences

C GUILT & FEAR

1 there is no question that ths must have been an awesome, terrible, terrifying experience for Jacob, as it would be for all of us as we do battle in night, both literally and figuratively

2 what Jacob sought here, probably, was a release frm his guilt. ~~as~~ he attempted to struggle with the past, wth this image, ths symbolic Esau, ths past which held him in chains

3 all the more so, it served the purpose of unburdening his memories; to cleanse his mind and soul and to put his spirit at ease.

4 ths part of all of us also: when we are plagued by doubts, fears, confusion, hurt as we verbalize and relive it become clearer & ^{we} more aware & ^{we} can deal wth issue more directly & hopefully, more successfully

CONCLUSION

A GENERAL

1 what happened next is as vital to us as to ancient times: the name of Jacob is changed to Israel

2 this seems no more or less than a change in personality; that is to say: in person. The immature, the dependent, the scarred Jacob has been superceded by a new image which will be tempered by trial & joy in years to come. *The new Israel*

3 in addition to valid psych observation that, as wth Jacob who will always bear evidence of ths encounter, bec. figure smote him on thigh & he limped, so will the mind of this man always bear trace of his past

B SPECIFIC

1 find in ths T portion good insights in real of psych which finds itself pertinent to past as well as today

2 we all struggle with out demons, our figures, our past but once the encounter is ^{finished} ~~past~~, hopefully we to shall be able to face future with reasonable calm, contentment of spirit & resoluteness for the future!

3 that was experience of Jacob, may it be case wth us.

AMEN.

SHABBOS CHANUKOH.

Friends, this ^{time} ~~season~~ of Chanukoh is truly one of the delightful seasons of the year; gleaming Menorahs, flickering lights, songs, games and the anticipation of children make it a truly heartwarming and charming festival. This holiday has often been compared in interest and enthusiasm to Purim for both deal in terms of joy, the giving of gifts and both, although minor ~~in~~ ^{festivals} ~~emphasis~~ from the point of view of tradition, have caught hold of the imagination of the Jews. In the case of Chanukoh this is all the more remarkable since its story is not ~~to be~~ found in the Torah and because of its earlier ^{celebration} ~~emphasis~~ was even discouraged ~~from observance~~ by the rabbis. But, as is so often the case, the customs and the likes of the people made far more headway than the laws of the Establishment, and, as a consequence, with all of the ^{problems} dangers inherent in its ^{observance} ~~celebration~~, Chanukoh has remained uppermost in the minds of our people, especially the children, ~~and for this reason alone,~~ if for no other, it ~~is~~ a holiday which deserves to be encouraged, celebrated and put within easy reach of all ^{Jews.} ~~Jewish children.~~

[The ^{problems} ~~dangers~~, of course, should not be minimized. In the first place, we must understand that the essence of this holiday is not the miracle of the oil which burned for eight days when there was just sufficient oil for one day. ~~of burning~~. Ours is not a religion which places undue emphasis on miracles, whether they happened at the Red Sea or at the time of Chanukoh. We are members of a very realistic, this-worldly faith and do not ^{set} ~~place~~ our hopes on our beliefs and our visions for the future into a context ^{where} ~~of a~~ God who supplies us with ~~needed~~ miracles when ^{over the need arises.} ~~all else fails~~. The second danger is that our holiday might be misunderstood: Judah the Maccabee did not set out to be a militant revolutionary, he was not a ^{commando} ~~member~~ of the Jewish underground and he was not a member of an ancient Jewish Defense League. He responded to the cry of his father: "Let all those who are for the Lord, follow me." In short, together with his brothers and their small group, they set out to cleanse the Temple ~~and once this had been accomplished~~ to reinstitute the worship of God ^{and displace} ~~rather than~~ the worship of pagan idols made in the image of Antiochus. And this brings us to the third major danger which could be associated with

the events of 165 BCE: that we celebrated then, as we do now, a religious observance rather than a military triumph. This is vital today as well in terms of our vision of the Israeli soldier: he fights because he must in order to survive but story after story reveals the basic humanity of the man, of the care and concern for the defeated people, ^{The compassion & understanding} ~~for the values inherent in the by~~ ^{The victor.} ~~manity of all mankind.~~ Surely, the Israeli soldiers, as all soldiers, realize that war can not help but brutalize but the memory of ^{our haunting} ~~the~~ past lives with ^{in us.} ~~the Jew and,~~ as a consequence, ^{the Jew} emphasizes the religious rather than the military. In these three situations we see the seeds of worry for the rabbis in ancient times, ~~for~~ the dangers for misunderstanding this historical event are all too obvious. They had to shelve their generation as we must educate ours to understand the true message and relevance of the cause of the Maccabbees.

What forces, then, are truly at issue here and what is central for us in terms of this Chanukoh observance? In the first instance, and in keeping with some of the thoughts already expressed, we must understand that this event in the historical development of our people signified the first religious war ever fought, solely for the purpose of a religious ideal. [Now, it may well be that this type of battle had taken place in an earlier period and among an earlier people but if that is the case, I do not know of it or I can not think of it at this time.] The point must be understood: it is not the first time when men asked for a choice of Deities or when priests vied for Divine favor as was the case, for example, with Elijah and the priests of Baal. In the case of Chanukoh we have something quite different: here man took matters into his own hands, he confronted the forces which ruled absolutely and he chose to cast his lot for a God who, in terms of our literature, did not intervene in order to assure victory for our people. Judah and his men chose consciously to fight and die for what they considered right, for their way of life and faith, for their freedom to worship God in the manner most pleasing to them. It is in this context that we can say: we have an instance here of the very first religious war where man took the initiative and fought to achieve his end: to cleanse the Temple, to light the lamp and so to leave his

mark on the conscience of mankind.

But ~~we must also bear in mind that~~ another factor plays a most vital role in our observance of this special holiday occasion; when we speak of Judah and his brothers and what is sometimes loosely labelled his "army" we ought to realize that this ^{force} ~~army~~ was no more than a small band of like-minded individuals who by sheer conviction and strength of purpose won their battle rather than by strength of numbers. This is a vital fact for us to remember since we find the essential sameness in our own time: the cause of Judaism, the future of our people, the continuity of our faith is in the hands not of a multitude but of a small group of likeminded individuals to whom the ^{existence} ~~future~~ of Judaism ~~xxx~~ means something special. In those times, almost two thousand years ago, the historical records indicate that the majority of Jews preferred the comfort or security of ^{non-committal} ~~the enemy orientation~~ just as in our time the majority lean toward ~~the assimilationist tendencies of the American culture~~. The war of the Maccabees was won by a minority of people, without great weapons or armored ^{force} ~~might~~ but rather, in keeping with the wisdom of the Torah "Not by might nor by power, but by thy spirit, saith the Lord of Hosts". It is a lesson of acute reality which can not help but influence and sustain us in our day and age of undue and surely undeserved sophistication. [The result we seek is not always to be found in our might nor in our power nor in our arrogance but in the quiet of our strength, in the depth of our faith and in the certainty of our right. We can carry this concept even further] for the ramifications are almost without limit: suppose this small band of Maccabees had also thrown in its lot with the majority; what would we have lost, what would we have gained? In my view, hopefully not too chauvenistic, we would have lost everything: the tradition would have been merged with the dominant Greek culture of the day, the lesson and words of the Torah would surely have been lost without ^{anyone to sustain them} ~~its adherents to further its tasks~~, and the concept of a unique covenant between the children of Israel and God and the Promised Land would have been sacrificed on the altar of personal privilege, lack of involvement and disinterest in maintaining the tradition. In short, Judaism would have

reached a standstill, probably would have become a fossil and had that been the case, it is highly doubtful whether Christianity or Mohammedanism would have evolved ~~out of~~ ⁱⁿ a world empty of Jews. ~~or in a context of a declining Jew-~~
~~ish environment.~~ In any case, ~~it stands without~~ ^{there is no} question that had the Maccabees ~~not succeeded~~ ^{failed}, ours today would surely be a vastly different world.

One final point. We have spoken of the dangers associated with Chanukoh and we have spoken of the good associated with it in terms of our present-day observance. What we have purposefully neglected to do is to mention what Chanukoh actually is, what it means and how it may make an impression on your lives and mine. Chanukoh means "dedication", no more and no less; that is the definition and translation of the ^{Hebrew} word in simplest terms. [The Maccabees not merely cleansed the Temple and lit the lamp, they not only defeated the Syrians and their way of life, the Maccabees triumphed over all odds, and made their mark ^{and} ~~but they~~ dedicated ^{the} ~~this~~ Temple in Jerusalem to the worship of God. ^{they} ~~and thus~~ completed the cycle and the task set before them by Mattathias.] It is a festival of dedication: to the ideals, values, principles, concerns of Judaism and all else ^{by} ~~in~~ comparison sinks into total insignificance. Judaism in those days not merely survived the onslaught of a people dedicated to their own aggrandizement and that of their system of values but Judaism prevailed because a small band of men willed it so, because ^{Jews} ~~they~~ felt the battle to be of worth and because ^{our ancestors} ~~they~~ realized and recognized the place which the Temple, the Sanctuary, occupied in their lives. The parallel to modern days is all too obvious. ~~It seems to me.~~ Where is the dedication of the modern Jew toward his faith, toward its principles, toward its ideals, its values, its heritage and, above all else, where is the dedication of the modern Jew vis-a-vis his Temple? Who still has the commitment, who has the devotion and who ^{lives} ~~shows~~ his enthusiastic concern so that the dedication to the ideas of our faith may someday, somehow be brought to the point of reality. ² ~~as we live our lives from day to day.~~ Some years ago I heard a very spirited defense of a paper on a theological principle at a session of the C.C.A.R. When the speaker had finished the presiding officer congratulated him and said: I did not know that

people could still get so excited about theology. He thought he had made a joke; we all laughed but, upon reflection, it was not as funny a statement as we thought ^{at the time.} ~~in the first place.~~ It was, instead, a sad commentary on the state of the Jewish intellect and Jewish dedication to the God idea in our time.

In other words, "dedication" is as vital a concept and is as needed as ever; there can be no Judaism without it and there can be no use to Chanukoh unless and until this festival's intrinsic meaning is explained, understood and observed. It speaks of a time when spiritual values were worth one's life, it tells of the courage of a few and their triumph despite the hesitancy of the many, it affirms that the term "dedication" is more than a word but rather a way of life. In the same spirit we ~~now~~ ask that you also join in this Chanukoh, this "dedication" and do so by reciting the blessing over the candles and by singing the words to Mo-os Tsur, Rock of Ages, as found in our prayer-books on page 93. ^{Let us} ~~as we~~ all rise ...

Hebrew Tabernacle, Dec. 25, 1970, Friday evening; SHABBOS CHANUKOH



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Ninetieth Anniversary

Inaugural Convocation

Tuesday evening, eight o'clock

December 1, 1970

4 Kislev 5731

Waldorf-Astoria Hotel

Starlight Roof

50th Street and Park Avenue

New York City

*"...who is like unto Thy people Israel,
one people throughout the world..."*

I Chron. 17

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✓ HATIKVAH NATIONAL ANTHEM
Chorus of the School of Sacred Music of Hebrew Union College—Jewish Institute of Religion Conductor: Joel Revzen

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✓ WELCOME Rabbi Edward T. Sandrow

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Max Stern

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Governor of the State of New York

✓ MESSAGES—From Rabbi Samuel Belkin, *President, Yeshiva University*—
Rabbi Gilbert Klaperman
From Rabbi Louis Finkelstein, *Chancellor, Jewish Theological Seminary of America*—Rabbi Harry Halpern
From Rabbi Nelson Glueck, *President, Hebrew Union College—Jewish Institute of Religion*—Rabbi Max Schenk

✓ CONVOCATION MESSAGE Rabbi Harold I. Saperstein

✓ OUR STORY IN BRIEF Rabbi Emanuel Rackman

✓ GREETINGS—Honorable John V. Lindsay, *Mayor of the City of New York*
Honorable Charles E. Goodell, *Senator of the State of New York*

✓ MUSICAL SELECTIONS Chorus of the School of Sacred Music

✓ "The Unity of the Jewish People"—Televised Statement by Honorable Abba Eban *Dec 6-10 AM '67*
Foreign Minister of Israel CBS

ADDRESS Honorable Avraham Harman, *President of The Hebrew University*

PRESENTATION TO HISTORIC AMERICAN CONGREGATIONS—
Rabbi Israel Mowshowitz

Central Synagogue—David J. Seligson, *Rabbi*
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N.Y. BRD RABBIS: 90 Yrs of VITALITY.

INTRODUCT

A General

- 1 ten days ago attended 90 anniv observance of one of major rel bodies in N.Y. State; NY Brd of Rabbis, of which I am member of Board
- 2 while this body embraces all three ^{indep.} ~~denom~~ of Jewry & has almost 1000 members and engages in a multitude of activ which I'll mention later, early history dif

B SPECIFIC

- 1 started in 1880/81 wth just six men who called themselves NY Brd of "Ministers" since "Rabbis" not a design of easy acceptance in Gentile World
- 2 the six originators represented two Sephardic cong., the two fifth Ave (Emaul & Beth El) as well as Henry Jacobs of B8nai Jeshurun who called himself "Chief R of N.Y."
- 3 it was out of these small beginnings that ^amajor org came into existence, & it grew as demands of Jewish community expanded, partic in N.Y. where then we had but 60,000 ~~in N.Y.~~ & 250,000 ^{Jews} in all of US

BODY

A HISTORY OF 90 Years

- 1 what has happened in past 90 yrs; almost too much to bear in mind, staggers imagination; then the BILU just getting started & center of Jewry in EE
- 2 wth Zionist movement, Yishuv a major factor in land of Israel; revival of Hebrew; State proclaimed & three wars won & impact of these events on Jewish psyche can not be underestimated
- 3 same can be said for holocaust which surly left its mark on past 90 yrs of Jewish life; 2 out of 3 Jews in Europe died and therefore decimated the ceter of Jewish life & culture so that it can never rise agn
- 4 ^{& collapse of Zion} as result of the second and ~~in~~ in conjunction with the first, the third major aspect of Jewish life in past 90 yrs is shift of population & culture to UD. S. ^{& Seph decline & Jewish assim.} which provided a viable base until Israel creatd
- 5 these not only part of our trad but epochal changes: out of which came the need for a NY Brd of Rabbis quite diff from that which existed in former years!
- 6 this all, not to speak of secular world: two W Wars, Depression, League of Nations fiasco, Atom, Space for we have learned frm bitter & beneficial experience that what happens in world at large affects us as well
- 7 as matter of fact, the interrelationship to be wished for & expected if Jud to be meaning, modern & relevant

B BRD HISTORY

- 1 during all this time of change, Brd went along its gentle way and brought measure of gd to other Jews by certain basic innovations
- 2 Hebrew Institute which helped the destitute, the Hel Free Schl which provided educ & helped to assim the newcomers & Prisoners Aid Society which became the basis of Fed of J Philan, which led to "Y" as insti
- 3 it was after WW II that Brd took on its present Ex Sec: Rabbi Harold Gordon & with him, and the time, the character of Brd changed. If for no other reason
- 4 that Brd now found itself in center of worlds largest concentration of Jewry & later, outside Israel!
- 5 Emphasized work for institutions: helath, mental, prisons, children, chaplaincy which is outgrowth that each yr I ask for yr contrib to "Matzoh fund" so Jews in institutions have Kosher L'Pesach food for that holiday. All too few respond!
- 6 More: engage in conflicts over legislation: Sabbath & Sunday laws which only few yrs ago was resolved: that Jews may keep open on Sundays without threat of excessive fines & costly court appearances: *political*
- 7 *engage as well: social, educational, political matters as a rel organization but though lay-men we speak also in defense of Jewish rights in all areas*
- 8 ongoing programs: Pastoral Psych at Bellevue, Brith Miloh school at Mt Sinai Hosp, Syn at JFK airport & TV as well as radio programs, *to mention most famous!*

C OBSERVANCE

- 1 in short, NY BRD of RABBIS attempts to be part of all aspects of modern life in which Jew is engaged
- 2 and this a fact recognized by political & religious leaders of all persuasions & party affiliations, as was obvious at our convocation on eve of Dec. 1st.
- 3 Gov Rockefeller, Mayor Lindsay present; Greetings spec prepared by Pres Nixon as well as Pres Shazar; heads of 3 rabbinic instit wrote; Modercai M Kaplan, who was born in yr NYBRD Rabbis fnded & who founder of Reconstruc Movement, read Open. Prayer in person; statement by Abba Eban specially filmed & major address by Hon Avraham Harmon, Pres of Hebrew Univ.
- 4 the essentials of their remarks in newspapers & need not be discussed here in detail
- 5 suffice it to say, it was a wonderful & inspiring evening; a case of real tribute to a deserving inst

CONCLUSION

A PROBLEMS

- 1 of course, while this wonderful evening, problems do

exist and will con't ~~do~~ do so

- 2 we have rejection of Jewish values by J youth and for this we have ^{ever} no answers nor ~~do~~ we seem to spend sufficient time ^{on this ~~matter~~ *question!*}
- 3 there is the lack of Jewish education in America at large; a fact we refuse to recognize since there is so much Jewish content in the N.Y. area
- 4 there is our alienated youth from organizations & institutions (not just from Syn) bec at this very meeting at Waldorf, a group calling itself "Jewish Youth for Action" denounced us for our inability to help Jews of Soviet Union
- 5 and that we no longer have the right to celebrate anniversaries when our people are in such desperate jeopardy. They told us that specific protests must be made &
- 6 literally told us that "an~~x~~ announcement in Shul is no longer sufficient"

B SPECIFIC

- 1 so we see that all is not as rosy as it ought to be and in certain sense can not blame the youth who may see plight of their era better than we
 - 2 at same time, nver past 90 yrs, Brd done very well as it has engaged in activities I've cited already and have prevailed during times of trial & crisis ^{as indicated by shifting trends of past 90 yrs.}
 - 3 it seems to me that we have always followed the example of Vayetze, rd in week of anniversary, where as Jacob we climbed a ladder and raised our eyes to behold a vision and that vision spoke of a future, of hope and of peace within community of Israel.
 - 4 the fact that we have helped to establish this idl & to further this vision, makes name of org a bless
- AMEN. ¹
+ work

Heb. Tab., Frid evening, December 11, 1970

*
WE ARE IN THE MIDST OF A CRISIS
*

SOVIET JEWS ARE IN PERIL. It is no longer just a question of cultural rights or a few more matzos. 35 JEWS ARE NOW IN JAIL. They are accused of treason and are in danger of losing their lives. Golda Meir has said that she fears that their trial will be used by the K Russians to stifle all future attempts by Soviet Jews to emigrate to Israel.

The future of Soviet Jewry, of 3½ million of our people, is in jeopardy. Can we afford to celebrate anniversaries? Now, like never before, WE MUST ACT WITH EXPEDITION.

We, concerned Jewish youth, call on you, leaders of N.Y. Jewry, to concentrate all of your efforts and talents toward the freeing of these unfortunate Jews. Sometime in the near future, you will be called upon to alert your respective communities to this urgent situation. There are specific protest moves now being planned. AN ANNOUNCEMENT IN SHUL IS NO LONGER SUFFICIENT. Every individual must be contacted and impressed with the gravity and urgency of these recent developments. We must have the cooperation of every jew in New York.

We know that you are all committed to the cause of Soviet Jewry and WILL NOT FAIL OUR BROTHERS IN THEIR HOUR OF DESPERATE NEED.

JEWISH YOUTH FOR ACTION

shows world's largest concentration of Jewish
institutions re health, mental, prisons, children, social
explainers, courts of law, welfare, etc. 300-400 - Legislation x
social, education, political matters and organization

all demand of J. people encouraged
what has happened in past 90 yrs! 2

re: Sabbath
Sunday

Rothman:

6 men started it
Jacob Joseph was "Chief Rabbi of NY" 1940-1946 - Unity
Name of organ changed

Religious Authority

Free Will

Witness Aid Society of Fed later

1946 - Pardon took over; subordination from Fed 4

now have 1000 rabbis

speak in defense of J. rights

Recent accomplishments:

lay leadership, Advisory Council.

NYK syn.

Central Synch at Bellevue

Rich Dilch at Mt Sinai

TV & Radio

"watchment of community, its spokesman"

"blessed potential still lies ahead"

Rockefeller: Jewish life - a sample to all
despite many disruptions.

links
chain
thru
etc

Trusted by Youth re Soviet Jewry.

Sapstein: 1981 center of Jewry in East Europe 2

Bilu - preparing to leave

NY = 60,000 Jews. 150,000 Jews in US

3 special changes: ① Holocaust 2nd of 3 in Europe d.

② Yishuv in Israel

Hebrew revived

state proclaimed

3 wars won

③ Center shifted to New World

better - raise our eyes in a vision to the sky
to the future

YOM KIPPUR: A.M.

Friends, I know that this is a difficult time of day for you and, similarly, it is a deadly spot for the rabbi. It is now early afternoon, we have just concluded what is always an interminable Torah reading, having called almost 20 members to the sacred Scrolls. You are tired, hungry, suffering from the onset of headaches which will stay with you through the long day and for those of us who take the message and meaning of the Day of Atonement seriously, we are further burdened by the very real question: will we be inscribed in the Book of Life. It is into this mood of solemnity that I would like to inject some comments in a lighter, easier vein and I hope that you will forgive me if my discussion finds its basis in some very personal musings. I speak to you in these terms for within the past half year, approximately, I have been a part of a process of personal change in which quite a number of you have participated. As those of you who come to our Temple regularly, either to pray or to participate in its many activities, know when I returned from a visit to Israel last March, I had grown a mustache and a beard! Personally, I did it as a lark, on a bet, and in my wildest dreams I never anticipated the dramatic reaction which this growth engendered. We of the congregation had shared each other for 13 years and had experienced both good times as well as times of trial, we have rejoiced and suffered together, we have been at peace and at odds but never until my return did I realize how fully and totally I had heretofore been taken for granted. The reaction of the membership and my friends was an astounding revelation with very real psychological overtones, both for them as well as for me. People came to the Temple and played out a comedy of recognition each and every week and often I had to maintain strict discipline simply to keep from laughing out loud. Some people came up to me after the service and told me that they had not recognized me, until they had heard the familiar voice. Others very frankly admitted

that they had come to the Temple just to see the beard which everyone in Washington Heights was discussing, both pro and con. It was the biggest thing to hit our area in years! The rumor made the rounds that this congregation had now engaged the services of a new rabbi, orthodox, since he wore a beard. One elderly couple sat before me for half the service with a puzzled expression and then, in a start of recognition, the man gave his wife such a shove with his elbow that she almost fell off the pew. The youngsters of our school and youth group loved it, the older members were mostly opposed to the new addition and my personal friends steadfastly maintained that the beard signalled a change in my entire personality. In short, everyone had an opinion. Most people, I discovered, were not honest to my face in terms of their reaction and it so intrigued me that I began to feel that for most of the past decade I had become a mere part of the furniture of the pulpit or congregation. This dramatic change, a beard, had actually served the purpose of making people aware that there was indeed such a person, a personality, as Rabbi Lehman. In addition to all of this, I discovered that I had been misspelling the word moustache all my adult life.

I am glad you are smiling at some of these revelations, my friends, especially at this quiet, almost somnolent moment in the course of our sacred service. On the other hand, while delighted that you are being roused out of your lethargy, I must provoke you further when I state, quite emphatically, that the events which I experienced were not at all funny! As a matter of fact, they were very upsetting and were symptomatic of all too many ills which are a part of our society. The issue, of course, is not that I grew a beard, rather the issue is found in the premise that we spend all too much time and energy and personal concern with superficial matters. These are really none of our business and, in the final analysis, do not add or detract one iota from the worth of the individual. An example of this unfortunate illustration can be

multiplied at will. For example, while on vacation this past summer we had need to go to the village laundromat. In front of the door stood a Negro woman and we immediately surmised that she was in charge and took care of our laundry while we went about our business. We spoke to her accordingly. Not only were we shamed into apologies since she was there for the same purpose as we but, more degrading, in retrospect we knew there and now that we would never have identified her as the "laundry woman" had she been of white skin. Again, you see, the superficial dictated our attitudes and manner of behavior. Or, permit me to give you a second example where a concern for the superficial caused needless anxiety. We spent part of our vacation in the Tanglewood area, at Lenox and this story was told us by several independent sources and echoed as truth. Some weeks prior to our arrival the town Lenox and its environs were innundated by hundreds, if not thousands of hippies. Boys and girls, in all manner of attire, of all races and creeds, some affluent and others obviously impoverished were to be seen everywhere in that staid New England area and the townspeople were absolutely horrified. The consequences of this invasion were too awful to contemplate; citizens saw their town wrecked, their own youth despoiled, the concerts disrupted, the village square dirtied or defaced beyond repair, the few town policemen powerless to deal with these unearthly forces bent on destroying their cherished society. Guess what happened! The young people stayed for three to five days, made their own music and even attended a few concerts; then they packed their belongings and left town. There were no arrests, there was no trouble, and a few even stayed behind to clean up obvious litter. We heard the story because people for weeks after made it a point to say how nicely these youngsters had behaved, how they had always smiled and been gentle and friendly, how they had not done anything which would reflect discredit on any of their number. But what the townspeople had forgotten is that from the very first moment the vanguard of the hippies appeared, just

because of their different manner of dress, their long hair, their walking barefoot, their beads and headbands, the townspeople had feared the absolute worst, had dreaded the confrontation, had permitted the superficial to influence value judgments which turned out to be untrue, unnecessary and, above all, none of their business.

And what does my beard, the woman at the laundrette, and the hippies at Lenox have to do with Yom Kippur, with this our most sacred day? Why, they are central to the theme and personify the lesson of this awesome occasion; as man bares his inmost self before God we human beings must look to the essence of our fellow man. Superficialities must not be permitted as substitutes for that which is basic, real and at the inner core. The examples I cited may appear trite when placed in perspective to the demands of this day and this hour but in the realm of our daily experience, they are exactly the way we live our lives! We look to the clothes, we admire the car, we envy the country home, we want to top our neighbors' summer travel, we push our children for honors and status, we demean ourselves for prestige and recognition, we dress ourselves to sparkle, we want the finest symbolic garments of our office or place or position in the scheme of things, always striving for just one rung higher than the next fellow, and all to impress someone else. The tragic consequences are two-fold: first, that we begin to believe our own propaganda and comic charade and, secondly, that on a day such as this we insult God by asking Him to evaluate us according to our superficial trappings, hoping that He will not be able to see beneath the thin veneer. That is why Yom Kippur is so terribly important; it is the one great occasion of solemnity and awe which asks man that he reveal himself, open himself, before the Almighty. This is the moment when outward appearances are of little worth. This is the time of year, the day of reckoning, when that which is most vital to us must speak, when that which truly signifies our desires and inmost beliefs must stand the test of worthiness. This is the time when such qualities

as character, integrity, trust, loyalty and right must plead for us before the Judge of all Mankind. In the examples that I have cited, and from my own personal experience, I know only too well how much harm "appearances" can cause. So, instead of looking to the obvious, the superficial, the outward, ask instead: what manner of man is this, how does he stand toward others, do his words and deeds coincide, when alone does he think as he speaks in public? We ask these questions of others, and Yom Kippur insists that we must examine ourselves also. I want to know what kind of man I am and I will not attempt to fool myself; the glitter and glamour all pass away but the center must remain.

On this occasion when we come together, we are wearing the white robes of penitence and all of us stand in meditation and prayer and awe and solemnity, let us seek to make the most of this time and place. We ought to put aside the temporal and stay instead with the eternal, to remove the outward and to retain the inner, to diminish the signs of mortal power and to cast our lot on God's mercy. In that measure of commitment perhaps we will yet achieve the dream of this day: that He may inscribe us, for what we truly are and above all for what we may yet hope to be, in the Book of Life, for good, for honor and for blessing.

Amen.

"IS EVERYTHING FOR THE BEST?"

Friends, it is very difficult for the Jew to maintain his equilibrium. To have not merely survived but prevailed in a world which, more often than not, has proven to be our enemy has required a strength of spirit and a ~~stamina~~ ^{stamina} ~~mina~~ of physical ~~proportions~~ which is almost beyond expectations and certainly beyond rational belief. Anyone familiar with Jewish history knows the many trials and tribulations we have endured; although the experience of the holocaust is more than vivid because of its place in time our people have suffered and felt the brunt of oppression in every age as well as in every land, to a smaller or greater degree. As I have so often attempted to point out, the theological implications notwithstanding, it has not always been the hand of God which has sustained us but, unfortunately all too often, the whimsy of some petty noble who ~~in~~ ^{from} his desire to destroy us ~~was sidetracked~~ by a more important task. We may feel ourselves to be the Chosen People but this designation throughout ^{our} history has not always been a source of blessing; ~~as a matter of fact, the burden upon~~ ^{our} ~~our~~ ancestors ~~who~~ were driven and pushed and pulled from one end of the European continent to the other, from east to west and from north to south, expelled and admitted only to be expelled again; this ^{is the} burden which has accompanied the Chosen People concept. ~~is and has been very real~~ It has not always been a pleasure to be a Jew.

It is within this context that over the years, perhaps over the centuries, a phrase, ~~example~~ ^{was} has developed which ~~has been~~ spoken and echoed by our Jewish people. ~~and~~ This phrase is: Gam zu L'Tovo, "This also is for good". Now it seems to me, particularly as we look back over the course of events in which Jews have been involved, ~~as we have done but a few moments ago,~~ ^{saying} that this ~~phrase~~ ^{phrase} is really more than ~~that~~ ^{it}: "Gam zu L'tovo" has become a concept, a principle, almost I am afraid to say, a dogma and I feel that with the general, almost blind, acceptance of ~~this phrase~~ ^{it} we ~~have done and continue to do for~~ ourselves a great deal of damage ~~mainly~~ from the psychological as well as the theological points of view. While we can appreciate that sometime back in the course of our history some Jew ^{explained} ~~answered~~ his own misfortune by the phrase "This also is for good" if this same concept is applied to life in general terms, an entirely different

orientation emerges. In short, there is quite a difference here ^{if} one uses the words "Gam zu L'tovo" as an almost off-hand answer to a small particular problem or if one uses it as a "Weltanschauung", a philosophy of life, for while in the former case it may supply a moment of peace as an answer, in the second instance, this orientation can lead to a moral disaster.

We might note, indidentally, that this thought has ^{also} been explored in earlier years and in quite different circumstances, and not even by a Jew. Do you recall the ~~musical~~ ^{famous} book by the French philosopher Voltaire, entitled "Candide"? In it he attacks the philosophical optimism of his day, sets his hero into a comical milieu and with irony and malice is devastating in his approach to the ~~issue~~ ^{subject} of the small volume. Candide is the story of a traveller who in his journey from one place to the next has no end of difficulties; his sojourn is punctuated by one misfortune after another and not necessarily in a light vein. To make the story as brief as possible, after every possible catastrophe, the main character states with great pomposity and unbelievable piety "It is for the Best". ~~and~~ ^{as} the plot unfolds and the circumstances become ever more removed from reality and as cataclysmic event piles upon apocalyptic happening, the refrain "it is for the best" becomes ever more ludicrous and even ^{childish in} ~~senile~~ ^{is blind piety}. ~~that in short order we come to know the devastating critique employed by one of the great literary craftsmen of 18th century France.~~ The parallel to our "Gam zu L'Tovo" is all too obvious! We have come to the point that no matter what, we will use this phrase to cover our hurt, our tears, our heartache but after a while it becomes a ludicrous display of ^{irrational piety} ~~tradition~~ without any base in experience, without any reality in emotion, without any honesty of heart.

It would appear to me that the concept of "Gam zu l'tovo" is used more often than not as a subterfuge, as an escape in order to hide the terrible depth of our own confusion. The ~~our~~ mind boggles at the enormity of Nature's misfortune, the eye cannot encompass the tragedies which engulf us from ^a personal hurt to an East Pakistani tidal wave, ~~of half-million dead which does not influence us in the slightest bit.~~ "Gam zu L'tovo"? Is everything for the best? I am not at all so sure of the wisdom of this saying and it behooves us to

test it more closely, to test it in the crucible of our own experience. To test it, if we want to be honest, against our real beliefs and to test it, if we have the courage, against the terrifying implications which are related to it. For example, who among us knows who and what is for the best? How can we take upon ourselves this kind of a judgement, an evaluation which touches upon the very essence of life? A man, after a long illness or ^{is men}griveously incapacitated, dies and as we rush to the family to ~~offer~~ our condolences we offer: ~~also~~: Gam zu L'tovo, it is also for the best! What we neglect to take into consideration is the feelings of the deceased; perhaps he would rather have been ill ~~a while longer~~ but have stayed alive or, even more, perhaps the family of the deceased would have gladly cared for the gravely ill a little while longer but would have had him by their side. Take another example: a woman undergoes serious and complicated surgery and when she bemoans her fate, Why does this have to happen to me?, the response is: it might have been worse, look to this one or that one of our friends who ^{ills are far more serious.} ~~had it much worse.~~ Therefore, in your case, "Gam zu L'tovo"! I have even heard it said when someone young has died or ~~one~~ of a rare disease or in terms of a new, experimental operation that this too "is for the best" for it helped to further the cause of medicine and will open the way to possible cures in terms of the future. ~~as far as others are concerned~~ But, again, in no way does this effectively deal with the mind, spirit and feeling of the one who is directly ^{involved} ~~affected~~; even if it saves a person from suffering, death is really ^{a very poor answer.} ~~never for the good for~~ there are very few of us who ~~really~~ want to die. The desire in all of us to live is so strong, so vital and so all pervasive that no matter how ill we might be, how much we might suffer, no matter how desperate our plight, we really do not want to surrender our lives. But it is precisely this that the phrase "gam zu L'tovo" suggests; indeed, asserts and it is a point of view which I can not share whether it is applied to the individual or in terms of nations or in terms of natural events.

As a matter of fact, as we have already suggested, the phrase "this is for the best" is ^{worth} ~~no more than~~ an escape for the one who says it; in reality, we use the words because we have no other answer to the events which occur all

about us. After all, what can we say to a person who has been struck by tragedy; and what is even more frightening, in our time of unconcern for religious values, the task of bringing meaningful comfort is even more difficult. As a consequence, I find the phrase "gam zu L'tovo" ^{to be} ~~to be no more than an escape,~~ a poor and irrelevant answer, a meaningless commentary on the ^{vagaries of} ~~loss of a human~~ ^{human experience.} ~~life or no a tragedy which has affected a significant factor of mankind.~~ The death of one, as the poet ~~so~~ rightly stated, ~~affects and~~ diminishes us all. On the other hand, I can ^{sympathize with} ~~understand~~ this ^{phrase} ~~point of view~~ because it gives so much comfort. If ^{it} ~~I~~ were not ^{possible} ~~to~~ find some sort of satisfactory answer in this ^{saying} ~~phrase~~ ~~it is possible that~~ most of us would ^{probably} go absolutely insane in our attempts to deal with the issues at hand. After all, who can answer to the ^{upheavals} ~~vagaries~~ of life, who can comprehend the mysteries of life, who can equate goodness with survival or evil with death? Far be it for me to set myself up as the one with the answers to these questions or standards; it is far simpler to say: it is also for the best although, deep in our hearts, we know it is not true.

And, perhaps, that is the crux of the matter. We no longer have the faith necessary to be sustained in life or in death, in good as well as in evil, in hope as well as in despair. The person who believes in ~~perfect~~ faith, who sees the hand of God in all his doings, who believes deeply that all is in the hands of Heaven except the fear of heaven these type of people are no longer a part of our ^{world-view} ~~spiritual world~~ for we are no longer spiritually oriented. To use the phrase "Gam Zu L'tovo" and to believe it not just as a glib answer for the problem of the moment but as an act of commitment is an act of courage and faith ~~and surrender to such a degree~~ as is found ever more rarely in our day and age. The rest of us try to explain in natural terms, we deal in scientific terminology, we place our faith in doctors and only when all else fails when we really do no longer know what to say in order to explain hurt ^{each} ~~to~~ another, then we comment "Gam zu L'tovo" but the hurt is not lessened and the confusion is not really resolved. [Of course, one can not really resolve the conflict either in religious or in psychological terms; we no longer ~~ve-~~ live in these terms but, what is even more important, we no longer live in

such a context.] In terms of those who accept, who believe and have unyielding faith, we respect them, we admire them, we acknowledge them although, I secretly suspect, with a trace of condescension but we are removed from their blind faith.

What answer then to "Is everything for the best?" My answer is, I doubt it, but in order to find a rational answer, in order to get my bearings on a spiritual plane, in order to be able to make peace with myself in terms of the conflicts of our society and world, as a start I have rejected "gam zu l'tovo" for to me it is an empty phrase. It is the individual who must make his world and not merely accept what is in it; it is permitted for the individual to shout his rage at the Heavens ~~and to argue the Justice of our world~~ and not merely to bow ones head in placid surrender; it is the essence of a ~~real faith for man to understand that he cannot always fully understand and that injustice, hurt, anguish, loss and travail do exist~~ real faith for man to argue the Justice of our world and not feel as a traitor or heretic or sinful in the eyes of his God. This will bring about a better balance for emotion, intellect, ⁺ spirit. ~~and~~ Once man acknowledges freely that NOT everything is for the best he will be able to deal with the pitfalls and complexities of life on a far more valid level of endeavor. And this is also relevant to the Jewish tradition: to do, to change, to activate, to lead and in so doing perfect the imperfect, create the good, believe in oneself ^{All this} ~~not~~ to the exclusion of God but as His partner, ~~in the process of creation~~. That IS for the good.

Amen.

Heb. Tab., Friday evening, December 18, 1970.

YOM KIPPUR: A.M.

Friends, I know that this is a difficult time of day for you and, ~~as the~~
~~similarly~~ ^{similarly}, it is a deadly spot for the rabbi. It is now early afternoon, we
have just concluded what is always an interminable Torah reading having called
almost 20 members to the sacred Scrolls. You are tired, hungry, suffering from
the onset of headaches which will stay with you through the long day and for
those of us who take the message and meaning of the Day of Atonement seriously,
we are further burdened by ^{the} very real question: ~~whether we~~ ^{we} will be inscribed in
the Book of Life. It is into this mood of solemnity that I would like to in-
ject some comments in a lighter, easier vein and I hope that you will forgive
me if my discussion finds its basis in some very personal musings. I speak
to you in these terms for within the past half year, approximately, I have been
a part of a process of personal change in which quite a number of you have par-
ticipated. As those of you who come to our ^{regularly, either} Temple to pray or to participate in
its many activities, know ~~only too well~~, when I returned from a visit to Israel
last March, I had grown a mustache and a beard! Personally, I did it as a
lark, on a bet, and in my wildest dreams I never anticipated the dramatic
reaction which this growth engendered. We of the congregation had shared each
other for 13 years and had experienced both good times as well as times of
trial, we have rejoiced and suffered together, we have been at peace and at
odds but never until my return did I realize how fully and totally I had here-
tofore been taken for granted. The reaction of the membership and my friends
was an astounding revelation with very real psychological overtones, both for
them as well as for me. People came to the Temple and played out a comedy of
recognition ~~before my very eyes~~ each and every week and often I had to ^{maintain} ~~work~~
^{strict discipline} ~~very diligently~~ simply to keep from laughing out loud. Some people came up to
me after the service and told me that they had not recognized me, until they
had heard the familiar voice. Others very frankly admitted that they had come
to the Temple just to see the beard which everyone in Washington Heights was
discussing, both pro and con, ~~with great delight~~. It was the biggest thing
to hit our area in years! The rumor made the rounds that this congregation
had now engaged the services of a new rabbi, orthodox, since he wore a beard.

puzzled
~~a *beard* expression~~

One elderly couple sat before me for half the service without ~~recognition~~ and then, in a start of recognition, the man gave his wife such a shove with his elbow that she almost fell off the pew. The youngsters of our school and youth group loved it, the ~~older~~ members were mostly opposed to the ~~new~~ addition and my personal friends steadfastly maintained that the beard signalled a change in my entire personality, ~~that I was no longer the person they knew~~. In short, everyone had an opinion. ~~Most~~ ^{so} people, I discovered, were not honest to my face in terms of their reaction and it ^{so} intrigued me ~~also~~ that I began to feel that for most of the past decade I had become a mere part of the furniture of the pulpit or congregation. ~~and that only such a~~ ^{This} dramatic change, ~~as~~ a beard, had actually served the purpose of making people aware that there was indeed such a person, a personality, as Rabbi Lehman. In addition to all of this, I discovered that I had been misspelling the word moustach^h all my adult life.

I am glad you are smiling at some of these revelations, my friends, especially at this quiet, ^{so} ~~almost~~ ^{moment} moment in the course of our sacred service. On the other hand, while delighted that you are being roused out of your lethargy, I must provoke you further when I state, quite ^{emphatically} ~~unpleasantly~~, that the events which I ~~have now realized~~ ^{experienced were} ~~are~~ not at all funny! As a matter of fact, they ~~are~~ ^{were} a ^{very upsetting} ~~disgrace to us~~ as individuals and ^{were} ~~are~~ symptomatic of all too many ^{ill} ~~evils~~ which are a part of our society. The issue, of course, is not ^{that} ~~whether or not~~ I grew a beard, ~~I would not discredit this solemn day with so foolish an example;~~ rather, the issue is found in the premise that we spend all too much time and energy and personal concern with superficial ^{matters. These} ~~issues which~~ are really none of our ^{business} ~~concern~~ and ~~which~~, in the final analysis, do not add or detract one iota from the worth of the individual. And examples of this unfortunate illustration^{can} be multiplied at will. For example, while on vacation this past summer we had need to go to the village laundromat. In front of the door stood a Negro woman and we immediately surmised that she was in charge and took care of our laundry while we went about our business, ~~and~~ ^{we} spoke to her accordingly. ~~Needless to say,~~ Not only were we shamed into apologies since she was there for the same purpose as we but, more degrading, in retrospect we knew[^] that we would never

then & now

have identified her as the laundry woman had she been of white skin. Again, you see, the superficial dictated our attitudes and manner of behavior. Or, permit me to give you a second example where a concern for the superficial caused needless ~~concern~~ ^{anxiety}. We spent part of our vacation in the Tanglewood area, at Lenox and this ~~situation~~ ^{story} was told us by several independent sources and echoed as truth. Some weeks prior to our arrival the town ~~of~~ Lenox and its environs ~~was~~ ^{were} innundated by hundreds, if not thousands of hippies. Boys and girls, in all manner of attire, of all races and creeds, some affluent and others obviously impoverished were to be seen everywhere in that staid New England area and the townspeople were absolutely horrified, ~~and certainly scared to death~~. The consequences of this invasion were too ~~horrible~~ ^{awful} to contemplate; citizens saw their town wrecked, their own youth despoiled, the concerts disrupted, the village square dirtied or defaced beyond repair, the few town policemen powerless to deal with these unearthly forces bent on destroying ~~our~~ ^{their} cherished society. Guess what happened! The young people stayed for three to five days, made their own music and even attended a few concerts; ^{then} they packed their belongings ~~on their~~ ^{back} and left town. There were no arrests, there was no trouble, a few even stayed behind to clean up ~~obvious~~ ^{ob} litter. ~~and~~ We heard the story because people for weeks after made it a point to say how nicely these youngsters had behaved, how they had always smiled and been gentle and friendly, how they had not done anything which would reflect discredit on any ^{of} their number. But what the townspeople had forgotten ~~to say~~ is that from the very first moment the vanguard of the hippies appeared, just because of their different manner of dress, their long hair, their walking barefoot, their beads and headbands, the townspeople had feared the absolute worst, had dreaded the confrontation, had permitted the superficial to ^{influence} ~~make~~ value judgements which ~~were~~ ^{turned out to be} untrue, unnecessary and, above all, none of their business.

And what does my beard, the woman at the laundrette, and the hippies at Lenox have to do with Yom Kippur, with this our most sacred day? Why, ^{they are} ~~it is~~ central to the theme ^{personal} ~~for it is precisely~~ the lesson of this awesome occasion: ^{as} ~~that~~ man bares his inmost self before God ~~and that~~ we human beings ^{must} look to the

essence of our fellow man. Superficialities must not be permitted as substitutes for that which is basic, real and at the inner core. The examples I cited may appear trite when placed in perspective to the demands of this day and this hour but in the realm of our ^{daily experience} ~~existence from day to day~~, they are exactly the way we live our lives! We look to the clothes, we admire the car, we envy the country home, we want to top our neighbors' summer travel, we push our children for honors and status, we demean ourselves for prestige and recognition, we dress ourselves to sparkle, we want the finest symbolic garments of our office or place or position in the scheme of things, always striving for just one rung higher than the next fellow, and all to impress someone else. The tragic consequences are two-fold: first, that we begin to believe our own propaganda and comic charade and, secondly, that on a day such as this we insult God by asking Him to evaluate us according to our superficial trappings, hoping that He will not be able to see beneath the thin veneer. That is why Yom Kippur is so terribly important; it is the one great occasion of solemnity and awe which ~~seeks to~~ ask man that he reveal himself, ~~open~~ himself, before the Almighty. This is the moment when outward appearances are of little worth. This is the time of year, the day of reckoning, when that which is most vital to us must speak, when that which truly signifies our desires and inmost beliefs must stand the test of worthiness. This is the time when such qualities as character, integrity, trust, loyalty and right must ^{plead} ~~appear~~ for us before the Judge of all mankind. In the examples that I have cited, and from my own personal experience, I know only too well how much harm "appearances" can cause. So, instead of looking to the obvious, the superficial, the outward ~~appearance~~, ask instead: what manner of man is this, how does

does he stand toward others, do his words and deed, coincide, when alone does he think as he speaks in public. ² ~~and as~~ ^{insists} We ask these questions of others, ⁺ Yom Kippur ~~tells us as well, indeed, warns us,~~ that we must ~~so~~ examine ourselves also. I want to know what kind of man I am and I will not attempt to fool myself; the glitter and glamour all pass away but the center must remain.

On this occasion when we come together, ¹ ~~we~~ wearing the white robes of penitence and all of us steeped in meditation and prayer and awe and solemnity, let us seek to make the most of this time and place. ^{We ought to put} ~~to~~ [^] ~~cast~~ aside the temporal and ~~stay~~ ^{stay} instead with the eternal, to remove the outward and to retain the inner, to ^{diminish} ~~cast aside~~ the signs of mortal power and to cast our lot on God's mercy. In that measure of commitment perhaps we will yet achieve the dream ^{of} this day: that He may inscribe us, for what we truly are and ^{above all} ~~^~~ for what we may yet hope to be, in the Book of Life, for good, for honor and for blessing.

Amen.

(69)
276

(70)

434 Bridges

(71)

1000

136

4375 and 500+

Introduction

A General

- 1 again, the whole T part is full of wonderful stories and all of them remind us of our great past
- 2 Jacob & dream opens & where can you go from there? But, also, Jacob's love for ~~Leah~~ Rachel & how after being given Leah 1st, works extra 7 yrs for Rachel.
- 3 all this again brought ~~again~~ into perspective with Rachel's cry: "Give me children, or I die" & then becoming one of mothers of 12 sons of Jacob, 12 tribes

B SPECIFIC

- 1 but while these are the dominant themes of the few chapters, would like again to dwell on a lesser aspect of the story; or, at least, one not so common
- 2 refer to the journey of Jacob and his wives toward the new land, as they move away from habitation and land of Laban
- 3 Rachel takes some of the gods, the teraphim, of her father with her and Laban searches for them when he overtakes Jacob & his entourage.
- 4 as we all know, Rachel hides the idols in her saddle bag, she will not get off the animal to permit a full search. & finally, the caravan moves on, the teraphim are ~~never~~ discovered, & the incident is forgotten and never referred to again!
- 5 what is the essence of this story for us?

BODY

A POSITIVE ASPECTS

- 1 we see in this action on part of Rachel a positive condition, first & foremost
- 2 it seems very obvious that she was the type of individual who needed a special measure of security with her; she took that which was most obvious: the gods of her father's household
- 3 that is to say, moving into a new area, meeting new conditions, reflecting a new way of life she may have understood that she was not self-sufficient & did not want to be isolated from that which was familiar to her
- 4 it is a condition which we can well understand as we see even in more modern times when immigrants to US bring with them the "gods": dress, folk music, language, food so as to help them in transition to new situation which new land brings with it.
- 5 therefore, we can understand Rachel very well; the meaning of her life bound up with past & its gods & she does not want to let go, at least for moment!

"VAYETZE": DEC. 5, 1970 (cont).

B NEGATIVE ASPECTS

- 1 there is neg side to all this, as well. Depending on ones attitude to life and how one resolves to mt its problems, the "gd" can be no more than a pathetic superstition
- 2 people need a crutch, something to hold on to, to bld on but, of course, it often takes quite other forms and has nothing to do wth gds, in literal sense
- 3 am thinking, for example, of certain type of clothing of jewelry, of prestige-make cars, of highly special vacation areas where people "must" be/depend on the season, of the "address" where they live ^{In Hbr, Chanh} ^{East River, etc.}
- 4 all of these are a "god" too, in manner of speaking & are as vital to some of our modern Rachels & thr male counterparts as were the teraphin stolen by R. in T portion read this morning.
- 5 what we have here, of course, is a perverseness of values, a crude manner of tangible good which gives us strength and courage except that for the more sensitive, power, station, possession, status are obviously superficial
- 6 while for all too many these are the staff of life.

CONCLUSION

A General

- 1 these then are 2 ways of viewing preoccupation of R wth her gods
- 2 both pos & negative aspects & yet both apply fully to man's experiences in life, both ancient & modern

B SPECIFIC

- 1 we feel, of course, that gd of our fathers is carried best in quiet, in heart, in depth of spirit
 - 2 without showiness, without ostentation, without undue superstitious trapping
 - 3 in that case the faith of the past, as it lives in our hearts, can be a source of comfort to us always and in the belief in the worth of these gds the heritage of the past merges with that of the present and the story of Rachel, in T, comes alive again.
 - 4 that is the ideal of lesson of T for now & always.
- AMEN.

Heb. Tab., Sat. A.M., Dec. 5, 1970 "Vayetze"

INTRODUCT

A General

- 1 ths Sat AM begin new era in Biblical story of the develop of our/ancestors
- 2 so far: Abe & Sarah; now we move along: Jacob, Rebeccah and "other" son, Esau

B SPECIFIC

- 1 we know frm beginning of sibling rivalry between J & E; how birthright and blessing became turning pts of life of both these sons
- 2 we know gd & bad pts about these two boys; we know that E did not care much for birthright but for that which was truly of meaning to him, blessing, he was cheated
- 3 he loved his father, he cried/wept and enmity was estab for all time between the brothers
- 4 but, when ths story examined with all ramifications and all aspects taken into consideration, the person who really moves to center of stage is Rebeccah
- 5 would like to spend some time wth her for her role is neglected, almost consciously so, but she vital

BODY

A R at Well

- 1 really divide R into two women; at the Well is 1st.
- 2 how does Eliezer identify future wife for his master's son? By looks, dress, jewelry?
- 3 no! by values related to the spirit, emotions and her degree of concern for the needs of others
- 4 Rebeccah, as young girl at well helping Eliezer and presumably his retinue, is kind, quick to help, sensitive toward man and his animals
- 5 she is modest, winsome, decisive later when asked whether she will go to marry Isaac and, loveable.
- 6 have then the picture of a genuinely fine person, one who grows close to our hearts and one whom we could easily like, embrace and identify with. She is, in short, one of 4 mothers in Israel.

B R with Jacob

- 1 but the whole picture changes when Reb and Isaac have gone on in years and their twin sons: Jacob & Esau are grown men.
- 2 in a definite and obvious family split, Isaac favors Esau while Reb favors Jacob with Jacob having all the advantages.
- 3 Why? Bec Reb has now become a diff kind of woman: she deals in favoritism, is jealous, uses trickery, she is blatantly unfair to one son as well as her husband

- 4 she is aggressive, scheming and corrupt and will go to any lengths to cheat Esau out of the blessing which is really his right
- 5 the enmity which is party to the two brothers is her fault
- 6 it is an interesting sidelight that in ^{Amen.} Bk of Com. Prayer in Xian Wedd ceremony there ^{was} ~~is~~ ref to Isc & Reb bec they only monogomous couple of patriarch but later this ref was removed bec of relationship between the couple

C GOALS?

- 1 what does this schizophrenic personality teach us? to an extent: how wrong the concept of the pushy mother is, how much harm she really does
- 2 of course, every parent wants success, status, well being for the child but at what cost, at what expense, to what degree shall we throw over all other values just to attain the ends we think important?
- 3 in this instance, Jacob attained blessing but at what cost: enmity and a shaky foundation in life all his days, a family divisiveness which ~~lasted~~ ^{extended} to his 12 sons and he experienced much hurt bec of enmity & his own favoritism with Joseph-Cat!
- 4 in our own time, parents want their children to have everything; they cheat, scheme and corrupt always forgetting that the "everything" is quite relative

CONCLUSION

A GENERAL

- 1 perhaps this is also part of the definition of the "generation gap"
- 2 we want so much, we feel we know what is good or right for the children, but they violently disagree
- 3 all the more so, they resent ^{being} pushed and scheme ^{them} into a corner which we want for them rather than one of their own choice.

B SPECIFIC

- 1 T. portion teaches: a parent's concern must be limited in scope & degree; what is gd for child must reflect what is gd for child & nt gd for us!
- 2 I feel our task is to know both Rebs but also to learn the diff between the two. In that sense, we shall be the better & likewise, our children.

Amen.

Heb. Tab., Sat. A.M., November 28, 1970 "Toldos"

Kislav
Sunday

THE SCHOOLS & OUR NEIGHBORHOODS.

Friends, living as we do in one of the largest cities in the world we tend to be overwhelmed by the ~~immensity~~^{everwidely} of our problems and we tend to become discouraged because of our inability to be effective ~~toward any kind of~~^{in reaching} a solution to the ills which plague us. The ~~endency~~^{tendency}, therefore, is to concentrate on our own smaller and perhaps more manageable area, our neighborhood, but even there we meet with a great deal of discouragement and defeatism. The work toward rehabilitation and progress always seems to be going on somewhere else: in the Bronx, in Brooklyn, in Queens but never right here where we live or where we work.^{or worship.} That, of course, is ^{an} incorrect assumption as we shall try to prove in our Spring Series on the various organizations and their work in our community [but it is a matter of truth also, at least as far as a New Yorker is concerned, that when we read of the Red Hook section of Brooklyn or Carona in Queens or Hunt's Point in the Bronx these are all far-off places ~~and might~~^{with which} ~~we have no connection~~^{being} just as well be in some other part of the country instead of ^{no more than an} hour's drive from here.] All of these remarks lead me to the ^{issue} point at hand: a few weeks ago, I had the opportunity to listen to a man who has made the individual problems of different community neighborhoods his daily work and he has ^{discovered} ~~found~~ a rather amazing fact ~~as underlying many of the suppositions with which we live from day to day:~~ namely, our pictures of neighborhoods and their problems are usually based on error, misconception and rumor! The man who told us of these discoveries is an individual of some note; you may recall the name of Rabbi Schrag who acted as the coordinator for ^{the} ~~the~~ ^{the} so-called "Vigilante" group ^{which banded together} ~~of Chassidim~~ when they were threatened by muggers and plain anti-semites in the Crown Heights section some years ago. Out of his experience he went into municipal service and today works for the Neighborhood Action Program, as part of the Youth Corps, ~~program~~ set up with the cooperation and blessing of the Mayor's office. It was he who told us of some basic community misunderstandings and also, not so surprisingly, that the problems of ^{The} ~~one~~ neighborhood are, even with the misconceptions, very much the same ^{everywhere.} ~~as elsewhere.~~

Let me ~~illustrate~~^{illustrate} his thesis with some specific examples. He found that there is a belief prevalent that within the city of New York there are ^{scarcely} ~~no~~ ^{any}

whites left ^{but} upon closer examination one finds, ^{Now} since the obvious truth that there are whites living in the city can not be denied, ^{who} that this assumption is made only by those ~~who are~~ living in the midst of a changing neighborhood ~~and~~ ^{they} see their former neighbors moving out. ^{This means that} ~~Furthermore, it is~~ an interesting ethnic concept ^{is dying!} ~~that~~ whereas formerly Jews would speak of the Italiens, the Irish, the Poles of their neighborhood and always consider them on a somewhat lower economic and social scale, in the present situation, when ^{These neighbors} ~~even these~~ people are moving away to escape the onrush of blacks and Puerto-Ricans, the Jewish population suddenly discovers that they are "whites just like us"; in short, under stress, the ethnic distinctions have dissappeared. But, more than that, ~~for~~ in East Flatbush, for example, an area known ~~formerly~~ for its great Jewish population and now ~~an area~~ in a state of flux, the cry has been especially strong that whites are all moving away and ^{there they remain} ~~we find ourselves~~ isolated as an island in ^{the} midst of a gigantic sea of foreigners. But when the Mayor's task force began to examine this assumption critically, they found that during 1969 more than 200 new members had joined the local Y, and all of them white! In other words, contrary to popular belief, not only were there many whites left in the neighborhood but also there was enough of a nucleus of those who sought a positive identification in order to maintain the character of their area, at least for the time being.

The second misapprehension was discovered in the usually tranquil area of Laurelton, Queens. There a big hue and cry developed because it was ~~dis-~~ ^{announced} ~~covered~~ that anywhere between 150 and 300 welfare recipients had moved into the area and had begun to spoil the character of the neighborhood. Again, the task force investigated and shortly found that in actuality ^{Count} exactly 20 welfare families had been housed there; not in the same block and never more than 5 people to a home and this in an area predominately made up of small one-family houses. The misconceptions became aggravated because rumor ^{spread} ~~spread~~ ever larger numbers of welfare cases and attributed as many as 15 people to a single home; not only was this untrue because the twenty families could easily be controlled but it was discovered that the average number of family members in ^{the} Laurelton area was

actually larger than the family^{ies} of the welfare clients. In short, another instance of misinformation and the readiness on the part of the white to believe the absolute worst of all others.

Two other quick examples of rumors: in the first instance, the black does not welcome the fact of whites moving away from him because he wants to raise his family in an integrated community; the more middle-class he is, the more he favors integration and cooperation among the races as well as social classes. This is one of the fundamental differences between black militants who come usually from the lower economic and social strata and the NAACP which is composed mostly of middle class blacks who still prefer the designation of Negro. A ^{another} ~~second~~ misconception built on rumors^{refer to} is the crime rate of our city. The Task Force, again, has discovered that there is a vast difference between real and imagined crime. In tracking down reports of attacks^{made} by ~~reports of~~ persons other than the actual victims, the investigators found that 8 out of every ten were false and were rumors based on the two which actually occurred. The rumors, however, were so persistent that even when proven false to those who spread them they were still repeated. As is so often the case, logic could not disprove or dislodge false emotion. As a consequence, people of our city have become hermits, prisoners in their own homes and enchained by a rumor with such ingrained power for fear that all commitment to home, neighborhood, institutions, friends and memories is cast aside in the rush to the suburbs. There, of course, the refugee from the urban complex will not find the serenity he seeks either but merely new, other problems often of a far more subtle nature.

The general opinion among demographers seems to be, at least as far as our city is concerned, that the basic reason for people moving away is not the crime rate, the minorities, the taxes, unions and the like but, rather, the schools. More people move away in order to assure an education to their children than any other cause and this does not, of course, apply only to Jewish families. The lower and middle class Protestant and Catholic today is just as concerned with education as was the ascending Jewish family of some decades ago. And, of course, as we all know, the schools do present an awesome problem. I do not

even want to discuss the terribly complex situation in our own neighborhood (~~in terms of the public schools on all three levels~~) but rather point, as a pertinent example, to Morris High School in the Bronx because it gives us the perspective of some distance. This six story school was constructed in 1902; its sanitary facilities alone, not to speak of other needs, have not been modernized in 68 years! It was built for a school population of 2,800 children; in 1970 the enrollment is 4,700. Look at the school from another perspective: twenty years ago the school population was 80% white and 20% black but today it is 85% Puerto-Rican and 15% black; but, until very recently, the curriculum had not taken this shift in population into consideration. What has happened, then, in terms of that school, as well as High Schools throughout the city, is that the movement so volatile in the colleges a few years ago is now seeping down to the ~~high school~~ ^{younger} age level and in the opinion of informed educators it is only a matter of time until the explosion comes to pass. The lid can be clamped on only so long but the steam generated below ~~it~~ is so intense that it can not help but blow up in our ~~faces~~. The reason is that the students now want political power ~~to be active~~ in the schools: they want to distribute inflammatory propaganda in terms of newspapers, magazines, speakers, meetings, and rallies. In several schools they have demanded use of the public address system and have interrupted class sessions in order to make themselves heard, no matter what the issue. ~~and~~, ^{As} we all know, because of fear and because of the knowledge ~~that~~ they have done all too little and what they are doing now may well be too late, the administrators have capitulated to the demands of the extremists. This has been the cause of the white exodus: a school which can not control its students, and lets the extremists gain an upper hand, causes fear in students and parents and finally in the good teacher who, fearing for his physical safety, ^{professional integrity,} leaves the profession. The teacher, usually white or Jewish or both leaves not merely a physical void but one of anger, resentment, frustration and anti-semitism whether valid or not. As long as he is white, he is identified as Jewish and as in the case of whites ^{accepting} living in a community ~~in fear of~~ rumors and not believing the truth, so in this instance the blacks ^{about us} will not believe the truth, but feed on


the rumors of hatred. In prejudice, blacks and whites are truly equal!

We are ruled, then, by distrust, fear and misunderstanding particularly at a time when we need mutual concern, cooperation and a deep understanding of each other's needs. [We the people of the Book who have been told time and again, and in all manner of circumstance, "Justice, Justice shalt thou pursue" as well as "Thou shalt not follow a multitude to do evil", must be the first to insist on the rights of others as well as on our own place in the scheme of things.] It stands to reason that where rumor rules, enmity reigns but where belief, trust and uprightness are an issue of conscience, the community may yet be saved! It is in the power of every person to involve himself in no other way than to question rumors, to call for the truth, to insist on facts no matter what the circumstance or what the accusation. If we seek to believe only the worst in others we should be no longer surprised if they believe the worst of us; as we know it is not true of us, why can we not extend the same courtesy of belief to them? If the misconceptions and misunderstandings of neighborhoods and schools teach us anything at all, and hopefully they will, it is to extend a measure of trust and faith no matter how difficult it may seem for prejudice, on all levels, is a two way proposition. ~~and~~ only as we open our hearts will we find that our minds will respond. Reason must rule our hearts, respect must govern our minds, mutuality of goals must ennoble our spirits ^{and} ~~for~~ then peace will surround our lives.

Amen.

Heb. Tab., Friday evening, December 4, 1970.

New York Civil Liberties Union
156 Fifth Avenue, New York, New York 10010
October 9, 1968



THE BURDEN OF BLAME:

A Report On The Ocean Hill- Brownsville School Controversy

Reflect how you are to govern a people who think they ought to be free, and think they are not. Your scheme yields no revenue; it yields nothing but discontent, disorder, disobedience; and such is the state of America that, after wading up to your eyes in blood, you could only end just where you began...

Edmund Burke, speaking in the
House of Commons, April 19, 1774.

The current school dispute in New York City has yielded no revenue; it has yielded nothing but discontent, disorder, disobedience. It has been a dispute with no heroes, and many villains.

I. Summary of Conclusions

The New York Civil Liberties Union supports school decentralization as a means of giving ghetto communities equal access to the process of making decisions vitally affecting the education of their children. We are also deeply committed to due process of law and academic freedom. We do not find any inconsistency in our support for decentralization and our commitment to due process and academic freedom. Indeed, we find the charge that existing standards of due process are seriously threatened by community control unfounded, both in theory and in fact.

The New York Civil Liberties Union is issuing this statement at this time because we believe that it is crucial to set the record straight regarding the causes of the chaos in Ocean-Hill Brownsville. Our examination of the record has persuaded us that the chaos was not a result of local community control. On the contrary, we are persuaded that the chaos resulted from efforts to undermine local community control of the schools.

Specifically, our research leads us to the following basic conclusions:

- 1) That from the beginning, the central Board of Education attempted to scuttle the experiment in Ocean Hill-Brownsville by consistently refusing to define the authority of the Local Governing Board;
- 2) That the United Federation of Teachers has used "due process" as a smokescreen to obscure its real goal, which is to discredit decentralization and sabotage community control;
- 3) That there are serious shortcomings in existing Board of Education standards of due process, which have long permeated the entire school system; and that to the degree that the Ocean Hill-Brownsville Board violated due process, it did so only by following normal standards and procedures of the Board of Education;
- 4) That the major burden of blame for the chaos in Ocean Hill-Brownsville must fall on the central Board of Education and, lamentably, the United Federation of Teachers.

These conclusions are entirely supported by public documents that have been generally available but largely ignored or distorted. These include: the Niemeyer Commission's Report to the Board of Education; the Report and Recommendations of Special Trial Examiner Francis E. Rivers after the administrative hearing of charges brought by Rhody McCoy against ten Ocean Hill-Brownsville teachers; a special pamphlet on decentralization published by the United Federation of Teachers; the contract between the U.F.T. and the central Board; and the official By-Laws of the Board of Education.

II. The Role of the Board of Education

Ironically, the demand for decentralization or, more properly, community control of the schools began with the failure of the central Board to effectively implement integration.

In explaining their failure, Board of Education administrators often said that they could not and would not "tell the principals how to run their schools."¹ Integration failed at least partly because it was resisted by many principals, and because the system was already administratively decentralized to the point where recalcitrant principals were not forced to comply with Board policy on integration.²

The growing sense of betrayal among ghetto leaders who had been repeatedly promised integrated schools came to a head during the I.S. 201 controversy. Intermediate schools, embracing grades five or six through eight, were specifically designed to further integration by getting children out of elementary schools a year or two earlier and into intermediate schools which would draw their students from a wider community to produce a greater racial mixture. To do this, the intermediate schools were supposed to have been built in areas that bordered on both black and white communities, and built to accommodate large numbers of children.

I.S. 201 fulfilled neither condition. It was built in the middle of Harlem and its capacity was no larger than a normal junior high school. As a United Federation of Teachers pamphlet published early in 1968 said:

Having been promised by the Board of Education that the school would be integrated, parents of children there soon found they had been betrayed, and that the school would remain segregated. Mounting frustration coupled with the increasingly obvious fact that children were not learning soon led to a translation of the original demand for integration into one for 'local control'...

Disenchanted black parents decided that since they were once again stuck with a segregated school, they might at least run it themselves. Thus was born the movement for community control of black schools. It is crucial to remember that integration was not abandoned by black parents but by the Board of Education, which consistently failed to deliver on the promise of integrated schools. It is also crucial to remember that the demand for community control was a direct response by ghetto residents to the lack of access to decision-making processes that vitally affected the lives of their children. In that respect, "community control" came to symbolize the struggle for democratic power just as "no taxation without representation" symbolized a similar struggle by the founders of the American republic.

In the wake of the disorders that followed, the Board of Education, with financial assistance from the Ford Foundation, established I.S. 201 as part of a somewhat autonomous experimental school district in Harlem. At the same time, two additional "somewhat autonomous" experimental districts were launched, one in lower Manhattan and the other in Brooklyn in an area known as Ocean Hill-Brownsville.

From the start, no one knew what "somewhat autonomous" meant. Certainly the Board never said. For whatever reason, the Board simply never defined the powers of the local governing boards of the experimental districts.

According to the Niemeyer Report,⁴ a broad spectrum of the Ocean Hill-Brownsville community began to meet in February, 1967, to plan "for some means to participate more directly in school affairs."⁵ For five months, the group continued to meet, was in contact with the Mayor's office and held exploratory discussions with the Board of Education's administrative staff.⁶

In early July, 1967, the Ford Foundation gave the local planning group \$44,000 for the specific purpose of completing the planning phase of the experiment according to a 26-day timetable.⁷

On July 29, 1967, at the end of the 26 days, the Planning Council produced a written set of proposals which was submitted to the Board of Education in August.⁸ These proposals clearly defined specific powers, responsibilities and functions of the Local Governing Board. Among other things, the proposals provided that the Local Governing Board would be directly responsible and answerable to the New York City Superintendent of Schools and the State Commissioner of Education.⁹

Thus it is clear that, although the Planning Council was asking for effective community control, it was by no means demanding complete independence. Indeed it was merely seeking powers already possessed by every suburban or rural township in New York State.

The Planning Council's proposals also included the following provision:

- 8) The (local) Board shall make provisions for periodic evaluation of the total program. Such evaluations will include the project administrator, principals, teachers, community workers, etc. This is not to be construed as meaning the (local) Board will do the evaluating. Existing Board of Education procedures for evaluating teachers will remain intact. (emphasis added)¹⁰

This provision makes it clear that the Planning Council did not contemplate bypassing existing procedures and substituting for those procedures arbitrary standards of its own. Indeed, at this point the Planning Council did not see any conflict between existing standards of due process and effective community control. But

as events would soon make clear, the Board of Education had little intention of going through with a genuine experiment in community control.

The first indication of this came when the Planning Council attempted to elect parent representatives to the Local Governing Board. According to a recent study of the Ocean Hill-Brownsville dispute,¹¹ the Planning Council needed the names and addresses of students in order to register the parents who were eligible to vote. The Planning Council asked the Board of Education for help. But the Board refused:

The Board told them the community groups could get the necessary names and addresses only by hiring two Board of Education secretaries to go into the files. When the community leaders agreed to do this they were informed that the two secretaries had gone on vacation and that no one else was available. The Ocean Hill leaders were dismayed, but they got sympathetic teachers to canvass students for their addresses. Then, by going from door to door, they finally got 2,000 parents registered by August.¹²

Although this patch work approach produced several unorthodox practices in the election which followed, the Niemeyer Report concluded that "no charges were made or misdeeds observed" and that "there was no evidence of coercion during the nominating process or during the election period itself."¹³

By August, 1967, the Local Governing Board had been elected and, in addition, Rhody McCoy, an acting principal with 17 years of experience in the New York City School system, had been selected as the Project Administrator.

As the opening of school approached, the Board of Education had still not acted on the Planning Council's proposed delineation of the specific powers, responsibilities and functions of the Local Board. As September grew closer, no one yet knew who was going to run the schools, who had the power to do what, and exactly what the content of the experiment was supposed to be. Despite repeated urgings by the Local Governing Board that it simply could not operate much less conduct a valid experiment unless it knew what its powers and responsibilities were, the central Board of

Education consistently refused to define those powers. In fact, according to the Niemeyer Report, "both parties (were) still awaiting the specific delineation of powers and authority to be granted" as of July 30, 1968, when the Niemeyer Commission concluded its work.¹⁴

Apparently, once the Board of Education understood that what Ocean Hill-Brownsville really wanted was an experiment in genuine community control, it backed off even before it had begun. Almost immediately, the Board began to talk about community involvement as opposed to community control.¹⁵ And then, in January, 1968, more than five months after the Planning Council had submitted its proposals, and four months after the "experiment" had "begun", the central Board suggested its own guidelines.¹⁶ These guidelines completely emasculated the experiment in community control by stripping the Local Governing Board of virtually all of its substantive powers. Moreover, it left blurry and vague the lines of authority between the Local Board and the central Board. The Local Board met with the central Board and again asked for more specific delineation of authority and for the restoration of significant powers. But the central Board refused to act.¹⁷

Thus as the school year passed its mid-point, it became clear that the Board of Education had, in effect, scuttled the experiment. It had refused to delegate significant powers and it had refused to specifically define administrative authority. It is an abiding mystery how an experiment in community control is supposed to proceed when no control is given and no authority is defined.

As the Niemeyer Report noted, the ambiguity about operational powers raised the critical question of who has authority to run the schools.¹⁸ It is a question the Board of Education has never answered.

Vacuums created by the absence of clearly defined lines of authority are usually filled by individual discretion, arbitrary action and administrative abuse. Only chaos can then result, as it has in Ocean Hill-Brownsville. The burden of blame for that chaos must fall on the Board of Education for leaving lines of authority undrawn and governing power undefined. If the central Board deliberately set out to discredit decentralization by insuring chaos, it could not have done so more effectively. It freely predicted that decentralization would be chaotic and by its actions it made certain that its predictions came true.

III. The Role of the United Federation of Teachers

In the beginning, teachers were involved cooperatively with the Planning Council. At the time of the Ford grant, teachers were participants in the planning of the Ocean Hill-Brownsville experiment, and according to a statement by the teachers quoted in the Niemeyer Report, they were quite happy with the Planning Council.¹⁹

At some point in September 1967, the teacher representatives began to complain that they had been bypassed in the planning stage and no one was listening to them.²⁰ At first, the teachers' annoyance seemed to be directed primarily at the Ford Foundation and the central Board for having initiated the planning phase in early July when most teachers would have left for summer vacation.²¹ Soon, however, the focus of teacher complaints was the Planning Council itself for having "begun expanding on the plan without our presence."²² As disagreements grew between the teachers and the Planning Council, open, bitter and hostile exchanges apparently took place. In the context of previous grievances between the teachers and the community, it did not take much to develop the disagreements into hostile mistrust on the one side and mounting fear on the other.

On September 2, 1967, the new Local Governing Board held its third meeting and appointed 5 new principals for their schools.

The appointments were made necessary when 5 incumbent principals left the district at the beginning of the experiment. Although the 5 new principals all had state certification, they were not chosen from the approved "waiting list." As Richard Karp put it:

What irked (the teachers), and what frightened a large number of union members was the fact that the principals chosen by the community were not on the approved Civil Service list. No one denied the merit of the elected principals, but the sight of educators chosen with no regard for bureaucratic procedures seemed to strike symbolically at every teacher's job security...²³

The next week, the U.F.T. called a city-wide strike. Although the union claimed that the strike was designed to extract city-wide pay increases and smaller classes, the Local Governing Board perceived the strike as a show of power aimed against Ocean Hill-Brownsville and specifically in reaction to its hiring of the 5 principals. The U.F.T. asked the Local Governing Board to support the strike, but was refused. At this point, the teacher representatives resigned from the local Board, never to return. It was this incident which marked the beginning of the escalation of rhetoric between the Ocean Hill-Brownsville Board and the U.F.T., and exposed the deep fears and hostility that existed between the white, middle-class educational establishment and the black community.²⁴ The community began to accuse the teachers of scuttling the experiment, and the teachers, having resigned from the Local

Governing Board, began to talk about black extremists and black racism.

Given the enormous social and psychological pressures inherent in the situation and given also the Board of Education's refusal to clearly define the powers of the Local Governing Board, it is difficult to sort out the equities in the dispute between the teachers and the Local Board up to the September, 1967 strike.

It is enough for the purposes of this report to note that at some point in late September, 1967, the U.F.T. grew very fearful of community control and determined to block it, discredit it and, if need be, defeat it.

In the months that followed, the U.F.T. began to fan the flames of racial fears as it increasingly harped on "extremism", "the militants" and "black power." This much is a matter of public record.²⁵ The U.F.T. was soon joined by the Council of Supervisory Associations, which sued to remove the 5 principals appointed in September, and which encouraged its members to abandon the experiment. To be sure, on November 1, 1967, all 18 assistant principals left Ocean Hill-Brownsville.

Then, in the December 20, 1967 issue of the United Teacher, a periodical publication of the U.F.T., it was announced in an article on Ocean Hill-Brownsville that:

The U.F.T. has been negotiating with the (central) Board of Education for a transfer plan which will enable teachers to leave, although the union has encouraged them not to leave their schools....The transfer plan being settled upon would give teachers the option of transferring at two points during each school year for as long as the experiment continues.²⁶

It must be pointed out that transfers are not ordinarily available to teachers on such an easy basis. The procedures and regulations are complicated and require 12 pages of the contract between the U.F.T. and the Board to explain.²⁷ In general, the normal contractual procedures are designed to discourage teachers from fleeing ghetto schools. According to the Board of Education, "the present contract with the U.F.T. provides that teachers must serve five years on regular appointment before being eligible for transfer; after this, their names are listed in order of seniority."²⁸ There are other limits as well, including an absolute prohibition against transfers at teacher initiative of more than 5 per cent of the teachers at any one school during any one year.²⁹

Yet, in Ocean Hill-Brownsville, the U.F.T. sought to ignore all these procedures and gained the right for unlimited numbers of teachers to transfer out at will for the duration of the experiment, to abandon the experiment for as long as it continued and then to be free to return, presumably when "normal" conditions had been reinstated.

Apparently, the U.F.T. was not very concerned about the disastrous consequences to the experiment that might occur if large numbers of teachers were allowed to leave. Significant numbers of teachers did leave, sometimes in groups large enough to cause serious shortages.

Months later, when the Ocean Hill-Brownsville Local Governing Board attempted to exercise a similar unilateral right of transfer, the U.F.T. cried foul. Yet quite apart from the issues of due process raised by the manner in which the Local Governing Board attempted to transfer 19 teachers and administrators, the U.F.T. appeared to take a position of startling inconsistency. On the one hand, the U.F.T. claimed that due to special conditions in Ocean Hill-Brownsville, teachers should be allowed to bypass all the contractual procedures and transfer out at will. On the other hand, when the Local Governing Board made the same claim (that due to the special conditions of the experiment, it should be allowed to transfer teachers to another district) the U.F.T. expressed indignation and pleaded for strict fidelity to established procedures.

In trying to appear to the public as if it was only seeking fair procedures for teachers, the U.F.T. has consistently claimed that it is in favor of decentralization. Yet it is a matter of public record that during the last session of the state legislature, the U.F.T. carried on intensive lobbying activities against the Board of Regents' plan to implement decentralization and institute community control.

When school opened on September 9, 1968, the U.F.T. went out on strike. NYCLU supports the right of teachers to strike. Unfortunately, the U.F.T. chose to use the strike not only to demand the reinstatement of the transferred teachers, but also as an extension of its lobbying efforts to defeat decentralization. By this time, the U.F.T. was predicting that local community control would lead to chaos. By striking, the U.F.T. proved its point by creating chaos.

IV. The Due Process Issue

By early spring, 1968, the following was clear:

- 1) The Board of Education, by refusing to delegate power or define authority to the Local Governing Board, had ruined the experiment and

set itself squarely against community control;

- 2) The United Federation of Teachers, by its special agreements involving transfers and by its emerging lobbying position against the various proposed plans, had set itself squarely against community control;
- 3) The Council of Supervisory Associations, by its suit challenging the appointment of non-Civil Service principals and by encouraging assistant principals to leave Ocean Hill-Brownsville, had set itself squarely against community control;
- 4) The \$44,000 of Ford planning money, which had run out in the fall of 1967, was not going to be followed up by the previously promised \$250,000 to fund substantive programs until the local Board was formally recognized by the central Board.

Thus, by the spring of 1968, without funds, without power, without authority and with serious opposition in the ranks of its teachers, the Ocean Hill-Brownsville Board was virtually unable to run its schools or conduct its experiment.

It is against this background that in April the Ocean Hill-Brownsville Board decided to transfer 19 of what it called the "most uncooperative" teachers and administrators.

At first--and this appears to be a fact that is not generally known--McCoy tried to reassign the 19 within the experimental district. According to the Niemeyer Report, McCoy had the authority to do that based on oral information he had received.³⁰ Yet when some of the teachers refused to be transferred, the Board of Education refused to back up McCoy's authority.³¹ Apparently it was clearly within McCoy's authority to transfer personnel within his district until he actually tried to exercise it.

Next, McCoy requested that the 19 be transferred to another district entirely. This request was denied by Superintendent Donovan.³² Finally, in early May 1968, the Local Governing Board sent notices of transfer to the 19, referring them to Board of Education headquarters for reassignment.³³ This transfer was interpreted by the professional staff, the community at large and the press as dismissal.³⁴

In attempting to understand why the attempted transfer was so widely perceived as an attempted firing, it is important to examine the distinction between transfer and dismissal in the Board of Education By-Laws.³⁵

Dismissals must be accompanied by the requirements of due process, including written notice of charges, right to a hearing, right to confront witnesses, right to call witnesses, right to introduce evidence, right to receive transcript, right to appeal, etc.³⁶ The By-Laws mandate these requirements for regular teachers and the U.F.T. contract extends the requirements to substitute teachers.³⁷ But neither the By-Laws nor the contract mandate the requirements of due process for mere transfers. Article II, Section 101.1 of the By-Laws says:

Transfers of members of the teaching and supervising staff from one school to another shall be made by the Superintendent of Schools, who shall report immediately such transfers to the Board of Education for its consideration and action.³⁸

The purpose of this provision is apparently to allow the Superintendent maximum flexibility to move teachers around for a variety of reasons.

Implicit in the provision is the assumption that the right to a job does not include the right to choose your assignment within the system. In fact, many hundreds of such transfers take place during every school year, apparently without the U.F.T.'s objection. Why then did the U.F.T. make such a fuss in this case and insist on due process when it knew that due process was not required under existing procedures?

The answer is clear: the U.F.T. demanded due process because it wished to create the impression that the teachers had been fired and because it wished to discredit the Local Governing Board. This conclusion is hardly speculative. In many of its advertisements, the U.F.T. has used the word "fired." Furthermore, the Niemeyer Report bluntly states the U.F.T. motive:

"...the U.F.T. demanded written charges, thus placing the request for transfers (for which no charges are required) into the realm of dismissal."³⁹

Thus, at least by existing standards, the entire due process issue has been from the beginning a myth created by the U.F.T. and swallowed whole by practically everyone. Eventually, McCoy yielded to the pressure to bring charges. As a final irony, it must be noted that in exonerating the teachers of the charges, Trial Examiner Francis E. Rivers noted in his opinion that:

Perhaps if the Unit Administrator (McCoy) had sent to the Superintendent of Schools a simple request to transfer the teachers, without assigning any supporting charges,

he (the Superintendent) may have been able to do so without a hearing by virtue of Article II, Section 101.1 of the By-Laws of the Board of Education.⁴⁰

Which is, of course, precisely what McCoy had done.

It is by now not difficult to guess what the motives were behind the game being played by the central Board and by the U.F.T. The Niemeyer Report makes it clear:

Under normal circumstances the Demonstration Project might have been able to accomplish the transfer of "unsatisfactory" personnel informally, but a larger struggle was being waged in the New York State Legislature over a general proposal to decentralize the entire school system.⁴¹

For almost precisely at the time that the U.F.T. decided to create the due process myth, U.F.T. representatives were in Albany lobbying against community control. It certainly seems abundantly clear that the due process issue as used by the U.F.T. was nothing but a smokescreen behind which the effort to discredit and destroy community control could go on.

V. The Future

It is clear that under present standards, the Superintendent of Schools has the power to transfer teachers without due process. If the Superintendent's powers are transferred to Unit Administrators under decentralization, as they should have been in the experimental districts, then the Unit Administrator would have the power to transfer teachers without due process. There is no question that under present standards, the U.F.T. created the due process issue out of thin air.

But in looking toward the future, the New York Civil Liberties Union urges the adoption of stricter standards than those that exist today. We admit that whoever the administrator is, he ought to have the flexibility to transfer personnel administratively. But we also know that in many instances this power is used punitively. And since the Ocean Hill-Brownsville Board admits that at least four of the teachers it wished transferred were guilty of "opposing openly the Demonstration Project," the power to transfer appears to have been used punitively in Ocean Hill-Brownsville.

We cannot condone such action. We insist that those who exercise power do so with full respect for due process of law and the right to dissent. "Due process of law" is not a mere technicality

unrelated to the substance of power. On the contrary, it goes to the very heart of the procedures by which free men regulate their affairs. Freedom is truly indivisible; if the Ocean Hill-Brownsville dispute proves anything, it proves that unless decisions are made and disputes resolved through fair, honest and equitable procedures which respect individual rights, everyone will suffer. We are firmly and unbendingly committed to this view.

But we are also committed to the view that while fair procedures are necessary, they are not sufficient. The main goals of decentralization must be to provide black and Puerto Rican children with equal access to quality education and black and Puerto Rican parents with equal access to the process of making decisions that affect their children's lives.

As of now, the Board of Education's decentralization plan makes no mention at all of specific grounds for transfer. Standards for evaluating teacher performance in ghetto school schools must be spelled out specifically and known in advance by administrators, teachers and parents. If such standards are not set, we can expect to see charges made against teachers by local boards, which, even if substantiated, will be considered illegitimate by the central Board on appeal. Fair procedures will be useless if what those procedures are supposed to determine is irrelevant.

The achievement of those goals may well inconvenience many of us. Teachers and administrators may have to be transferred for reasons that seem to them improper or unusual. Yet it is entirely possible that a teacher may be competent to teach in a white, middle-class school and incompetent to teach in a black or Puerto Rican ghetto school. Recent studies have clearly shown, for example, that a student's achievement is directly related to his teacher's expectations. The effect of teacher expectations of the academic achievement of black and Puerto Rican children thus appears to be a crucial factor in assessing the effectiveness of ghetto schools.⁴³ It may be necessary, therefore, to re-evaluate the criteria for transfers to include the legitimate grievances of ghetto communities. If teachers who are otherwise competent are ineffective with black or Puerto Rican children, then perhaps such ineffectiveness should be seen as a legitimate reason for transfer to another school.

In order to avoid chaos in the future of the sort that we have suffered in the recent past while proceeding with decentralization, NYCLU calls upon the Board of Education to take the following steps:

- 1) Make the adoption of a plan for effective community control its first priority. Such a plan should precisely set forth the powers and responsibilities of Local Governing Boards and the rights of administrators, teachers and students.
- 2) Spell out the criteria for transfer and expand such criteria to include standards of effectiveness and establish, for the first time, standards of due process for punitive transfers.
- 3) Appoint an educational ombudsman to serve as an independent office of review of all local and central board decisions under decentralization. The ombudsman, who must have impeccable credentials of integrity and impartiality, should have the power to receive complaints from students, teachers, administrators or parents. He should have the power to subpoena witnesses, inspect records and hold hearings. His powers of action, however, should be limited to recommendation and publicity. In view of the dishonesty and duplicity that characterized the recent dispute, an office of ombudsman would seem to be a useful mechanism to provide the public with independent information and analysis.

If the due process standards suggested above are clearly spelled out for the future, all legitimate fears of the U.F.T. should be ended. If the powers and responsibilities of local boards are clearly spelled out for the future, then all legitimate fears of the local communities should be ended.

Finally, we suggest that intensive meetings be held with representatives of the three local experimental districts, the U.F.T., the central Board, and such civic organizations as the N.A.A.C.P., the U.P.A., the Citizens Committee for Children and NYCLU to work out standards for due process and community control. We need a massive act of good faith on the part of all parties to the dispute. Certainly we have had enough bad faith to last a century. How long must we continue to "wade up to our eyes in blood?"

Notes

1. Jason Epstein, "The Politics of School Decentralization," The New York Review of Books, June 6, 1968.
2. Even at this late date, as the 1968-69 school year began, students rezoned from predominately white Jamaica High School to nearby Andrew Jackson High School in an

- effort to promote integration continued to report to Jamaica High School and were allowed and encouraged to sit in on classes by Jamaica High School Principal, Louis A. Schuker. Mr. Schuker has been active in the Council of Supervisory Associations and one of the most vocal opponents of local community control.
3. Eugenia Kemble, New York's Experiments in School Decentralization: A Look at Three Projects, United Federation of Teachers, 1968.
 4. The Niemeyer Report was the final report of an advisory commission appointed on July 1, 1967 by the Board of Education to study school decentralization with particular emphasis on the three experimental districts. The commission's full title was the Advisory and Evaluation Committee on Decentralization to the Board of Education of the City of New York. It functioned from July 1, 1967 to June 30, 1968. Its final report, entitled An Evaluative Study of the Process of School Decentralization in New York City, was submitted to the Board on July 30, 1968 and released in September 1968. Its chairman was John H. Niemeyer, President of Bank Street College of Education and its other members were Mrs. Lillian Ashe, former president of the United Parents Association, Dr. Charles R. DeCarlo, Director of Automation Research for I.B.M., James Marshall, former President of the New York City Board of Education, Frederick O'Neal, President of Actors Equity, and Mrs. Celia Vice, Chairman of Local School Board #14, Brooklyn.

The staff executive director was Dr. Bert Swanson, Director of the Institute for Community Studies at Sarah Lawrence College. (Herein after referred to as Niemeyer Report)

5. Niemeyer Report, p. 72.
6. Ibid
7. Ibid.
8. Niemeyer Report, p. 74.
9. Ibid.
10. Niemeyer Report, p. 75.
11. Richard Karp, "School Decentralization in New York: A Case Study," Interplay, August-September 1968.
12. Ibid.
13. Niemeyer Report, p. 77.
14. Niemeyer Report, p. 91.
15. Karp, op. cit.
16. Niemeyer Report, p. 91
17. Niemeyer Report, pp. 93-94.
18. Ibid.
19. Niemeyer Report, p. 73.
20. Ibid.
21. Kemble, op. cit.

22. Ibid.
23. Karp, op. cit.
24. Ibid.
25. Kemble, op. cit. See also generally New York Times from September, 1967 to the present.
26. Kemble, op. cit.
27. Agreement between the Board of Education of the City of New York and United Federation of Teachers, Local 2, American Federation of Teachers, AFL-CIO, pp. 20-32.
28. Tentative Proposals for Decentralization, Board of Education, August 1968, p. 2.
29. U.F.T. Contract, op. cit. (See footnote 27)
30. Niemeyer Report, p. 96
31. Ibid.
32. Niemeyer Report, p. 94
33. Ibid.
34. Ibid.
35. By-Laws of the Board of Education of the City of New York.
36. By-Laws, Section 105a.1.
37. U.F.T. Contract, Article IV, Section F, Paragraph 15b,c.
38. By-Laws, Art. II, Section 101.1.
39. Niemeyer Report, p. 94.
40. Report and Recommendations of Special Trial Examiner, Board of Education, City of New York, Administrative Hearing into complaints of Rhody A. McCoy, p. 5.
41. Niemeyer Report, p. 95.
42. Trial Examiner's Report, p. 4.
43. Robert Rosenthal and Lenore F. Jacobsen, "Teacher Expecations for the Disadvantaged," Scientific American, April, 1968.



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43. Robert Rosenthal and Lenore F. Jacobsen, "Teacher Expecations for the Disadvantaged," Scientific American, April, 1968.



3 EAST END TERRACE

Dear Bob, your
would you
contact of Rose Hillstein
so the three of us can meet
to discuss a
position to work
upon our
association.
- Rose

LA8-
6378

Intentional Second Exposure

Dear Mr. [unclear]
 I have the pleasure to
 acknowledge the receipt of
 your letter of the 16th inst.
 and in reply to inform you
 that the same has been
 forwarded to the proper
 authorities for their consideration.
 Very respectfully,
 [Signature]

LA8-
6378

PARENT ASSOCIATION

Public School 69, Queens

77th Street and 37th Avenue
Jackson Heights, New York 11372


October 19, 1968

The parents of P.S. 69 Queens, without supporting any particular faction or group in the present school dispute demand that all issues raised ~~by~~ the dispute be submitted to binding arbitration before arbitrators selected by the aggrieved parties, and THEN schools be opened immediately.

We as parents and concerned citizens will support effective education in all our schools, but we cannot condone violations of the law by any of the parties.

Our children's education must never again be interrupted or sacrificed to a greater cause because there is no greater cause.

We demand that the schools be opened , the teachers be secured in their positions and effective machinery be instituted for resolving all school disputes..


Sibyl Silberstein
President, P.A.

Rabbi Lebraf - of of Docubas
Height 7th cne
Action program

Head: stores sprawling into "Id" area
a) opportu nists - create panic, block street
b) ~~others~~

No strikes, except idly, left in city
even middle class. Refuses to act
Takes long time to build community
Syn, shopping, centers, schools
Jew has Halachic issues to remain
but I am moving in panic, affect
another also: more & more.

changing neighborhoods re integration
reforming segregated. Frustrated
Negro too but he moved up re into
but gain ~~to~~ segregated.

wash H's area in Manhattan & to
others all over & boroughs.

For all too many years people organized to
fight something - now, build some-
thing. For 3 million to plan & create
New game of neighborhood psychology
How stem tide of panic & anxiety?
Lamilton: welfare families moved into

private homes, purchased by city.
July 20 Jan. worked in but in
community: 150-300 new!

Create a supportive situation - so that
home does not look like "welfare".

Real imagined crime, still
prisoners in our home
vermish.

Offic: 433-6797

51 Chambers

624 Run

Rabbi Libof - of 9 Decades
Height 7th cne
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624 Run

An Open Letter to: The Board of Education
 The Faculty and Administration of
 George Washington High School
 The Parents Association of G. W.
 The Students of G. W.

March 19, 1970

The undersigned, Rabbis of Congregations and communities in Washington Heights, and deeply concerned about the long-range effect of recent events at George Washington High School on the educational opportunities for all children in our community deplore the violence and acts of defiance of authority that have taken place at the school in recent days.

We ask all parties concerned to work for a return to normalcy quickly, by cooperating with established authority and by restoring conditions that will insure the resumption of educational activities as soon as possible.

We feel it is tragic that efforts that began with the stated aim of bringing about greater parent and communal participation in school affairs have resulted in a spirit of chaos and abandonment of orderly procedure. This has further resulted in the loss of many hours of instruction and education, in damage of thousands of dollars to school and other community property, in endangering the rights and safety of students, teachers, and administrators, and in the establishment of a frightening precedent that normal democratic procedures have failed and that only force and authoritarianism will prevail.

While innovations and educational experiments are necessary and desirable, they become less effective when pursued with a fanaticism out of proportion to their potential good. Unless all parents, students, teachers and community leaders unite to restore safety and order to George Washington High School, all chance for educational progress will be lost and the educational careers of hundreds of college-bound students will be placed in jeopardy.

We hope that the spirit of cooperation will prevail over the spirit of undemocratic fanaticism.

Rabbi Jacob Goldberg - Fort Tryon Jewish Center
Rabbi Shlomo Kahn - Congregation Beth Israel
Rabbi Abraham D. Krauss - Congregation Shaare Hatikvah
Rabbi Robert Lehman - Hebrew Tabernacle
Rabbi Meyer Machlis - Temple of the Covenant
Rabbi Ralph Neuhaus - Congregation Ohav Sholaum
Rabbi Joseph Singer - Mt. Sinai Jewish Center
Rabbi Hugo Stransky - Congregation Beth Hillel of Wash. Hts.
Rabbi Asher Yaeger - Inwood Hebrew Congregation

April 19, 1970

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On the occasion of the celebration of Passover, we, parents of George Washington High School, as Jews restate our unequivocal support of Justice for all, Freedom for all, and Dignity for all.

It is in this sense that we express our sadness and indignation at an Open Letter, dated March 19, 1970, and signed by the nine rabbis addressed above. This letter purports to deal with the events at GWHS. It does not.

Unlike their Christian counterparts, none of the Rabbis has been to GWHS either prior to the troubled days or since. Thus condemnations, generalizations and oversimplifications based on second and third hand information are no substitute for a real attempt at understanding the problems, or for constructive suggestions.

Thus, for instance, their concern for the future of the "hundreds of college-bound students" (three hundred last year), which is shared by all, must also address itself to the question why only a few hundred out of an original class of 1500 are going to college? There should also be concern for the "due process" of students who are today perhaps the most in need of it and the last to benefit. Why is it that so many of them have been in the past and are now being illegally suspended or threatened with suspension? This denial of due process is the real "authoritarianism" that the Rabbis should deplore. Why is it that dozens of students have been arrested and many brutally beaten by the police? There is something radically wrong with our school when two months or more after the start of the new term students still sit in the auditorium without a program! There is indeed room for concern when truancy classes which should not have to be there in the first place are designed not to reclaim students but to create drop-outs.

In the Rabbis' zeal for a return to "normalcy," let no one lose perspective. The present situation at George Washington H.S. is the culmination of long years of frustration. Students, mostly black, but also white or Spanish-speaking, came to us parents--black and white-- for the help they were unable to obtain from the school. We are committed to help them, not as professionals, but as parents. Let us not forget also that the violence that has occurred, much of it provoked and much of it perpetrated on the students is infinitesimal when compared with the violence committed upon the minds and psyches of our children. The lawlessness which the Rabbis

should have condemned is the voiding of a signed agreement with Dr. Seelig Lester, Deputy Superintendent of Schools. The fanaticism from which the Rabbis should recoil is U.F.T. intransigence which is carried to the point of illegal boycotts on March 6 and 9, 1970. Democracy is not in danger of being smothered when students and parents try to improve their school. It is in the process of being strengthened.

So, therefore, on the eve of Passover, the feast of our liberation, we, Jewish parents of George Washington H.S., reiterate our conviction that Life, Liberty, and the Pursuit of Happiness are still the inalienable rights of All. We invite the Rabbis to help us attain these rights.

Jack H. Danneberg	615 W 173 St	SW5-2869
Thea Manley	884 Riverside Dr.	SW5-3543
Alfred Gutmann	45 FAIRVIEW AVE	WI23985
Ruth Gutmann	45 Fairview Ave	WI2-3985
Edith Kaurist	641 W 169 St nyc	WA3-7021
Harriet Holtzman	66 W. 94 th St.	Un5-7264
Ellen & Al Lurie	180 Cabrini Blvd.	SW56942
Susan Mannheim	615 W. 173 St.	795-2869
Sara L. Mitchell	133 Ft. George Ave.	WI-2-4690
Dorot Rosenstein	870 West 181 Street	SW5-4683
Hank Julty	97 Fort Washington	WA8-1955
Margaret Hillman	405 E. 102 St.	722-2867
Alfred Hillman	405 East 102 Street	722-2867
Polina Weissman	65 Park Lane East	LO7-2195
Gertrude Sinsky	860 Riverside Dr.	Q23-0209

Intentional Second Exposure

- 2 -

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Susan Mannheim	615 W. 173 St.	795-2869
Samuel Weinstein	1017 George Ave	WI-2-4170
David Rosenstein	870 West 181 Street	SW5-4683
Henke Jolly	97 East Washington	WA5-1955
Margaret Hilkman	405 E 102 St	722-2867
Alfred Hilkman	405 East 102 Street	722-2867
Lois Weiman	65 Park Avenue East	LO7-2195
Gertrude Sinsberg	860 Riverside Dr.	923-0209

PETER B. BODENHEIMER

22 EASTBROOK DRIVE

RIVER EDGE, N. J.

201-H 07-3905

Dear Rabbi Lehman,

Enclosed is a copy of my
speech due for presentation on
November 27. I am open to
any criticism you may have.
Thank you for sending me a
copy of the Bulletin.

Regards,

Peter

delivered Frid eve

XI / 27 / 1970

"The Second Generation"

A Return to my Father's House."

Rabbi Lehman...Cantor Ehrenberg...Friends:

(1)

My topic this evening is titled "A Return to my Father's House," something I had often heard about but never really experienced.

About half a year ago my parents decided that it was time that their plans for a trip to Europe should materialize.

I often heard some talk about "the other side" and I had always wanted to see it for myself.

However, the thought of spending 3 weeks cramped up in a small European car with my family wasn't exactly my idea of a good time.

But we did get along quite well, all things considered.

While I was in Europe, I spent a lot of time talking with "average" Europeans and I learned a lot about myself and about others.

I'd like to relate some of my experiences to you in the next few minutes.

We began our trip on a Lufthansa plane. Why Lufthansa? Well, it was economic, and the time and the destination of the flight matched our itinerary.

Contrary to popular belief, Lufthansa is like most other airlines. The plane was American and the service was just like ~~X~~ all the magazine ads. *Said*

One exception, though. You are not in Germany while you're in the plane; you do have to land first.

You keep wondering if your pilot flew for the Luftwaffe, or if the steward was an SS officer...

but then you decide that, even if they were, you'll never know.

What?

made in

those things now---this is my vacation. The war had long
since come to an end and I should forget, even if
I ^{am able to} never ~~forget~~ forgive!

After seven hours, we landed in Frankfurt, my
father's home town. The city is typical, with all
kinds of people living and working in it. We
spent the first day there as Americans, sightseeing
and photographing. The second day most of the
pictures I took were in my mind rather than in
my camera...things I will probably never forget.

We ate ~~in~~ a small open-air restaurant, with 20
or 30 people sitting with us at a long table on
wooden benches. We all talked about the economy
and internal politics and world politics...but
never once did anyone mention the second World War.

why not You can ~~be~~ sure I wasn't going to bring it up, either.

*I thought
That should*

On that second day I literally tried to return
to my father's house, but in vain. In its place
now stands a seven-story motel. From there we
went to the only synagogue still left in Frankfurt.
From the caretaker I learned that, during the war
the Nazis used it as an army hospital, and now it
reverted to its original purpose, rebuilt pretty
nearly as it once was.

We silently waited at the rear while my father
walked up to the pulpit...we could all see his
purposefully restrained emotions.

Barely an hour after that visit we were on our
way out of Germany, heading for France and

Switzerland.

3

Some weeks later, we returned to Germany, this time in the South where we had come to visit the last resting places of my great-grandparents.

One of the towns we came to was Stuttgart, my mother's birthplace..

It's a city where large new buildings scrape the sky where once stood empty shells. We drove to mother's old street, "formerly "Barracks Street" by name.

It had been renamed, something more "tranquil" sounding, but many houses still just mere bombed-out shells.

My Mother was quite young when she left home and doesn't have many vivid memories.

However, she did point out to us as we passed, the place where she said farewell to her grandmother and grandfather...both of whom became two of the legendary "six million."

My father's grandparents died before the war.

They are buried in cemeteries (refurbished) by children on the other side of the Atlantic.

refurbish

We spoke to old friends and former neighbors in those towns and they treated us as such, too.

The German government does manage to admit guilt of a sort and pays some sort of reparations to this day. But money is a poor substitute for a human life, let alone six million lives !

The individuals on the other hand seem to play dumb as if they really didn't know what was going on. Then again maybe they really didn't.

Maybe they were really so naive that they didn't realize the bestial tactics that their own government had lowered itself to.

The next town we visited was my mother's mother's birthplace. The townspeople came out and "greeted" us in a different manner. Luckily, I exercised enough self-control to remain silent in response to their insincere greeting.

The last town was that of my father's mother, whose house is still standing though it's quite run-down.

In the neighboring garden stand two pillars which my father asked me to photograph. I did as he asked, even though I was puzzled. He later explained to me that they were all that was left of the old synagogue which was destroyed on that infamous November 1938.

Those two lone pillars which now stand naked and point accusing fingers to the sky, once supported the pulpit.

All such remnants I saw everywhere proved to me that there was once a sizeable Jewish community in the land.

~~They~~ (They all) made remarkable contributions to the country, its commerce and its culture, its trades and professions. Most of my family managed to escape, though they may now be in widely separated parts of the free world.

In closing my remarks, I now ask myself the question:

"Who won the war ?".

The allies won a military victory. In Germany, I saw much proof of that. We saw many middle aged men minus an arm or a leg...and parts of cities which still show the rubble left by the allied bombs to this date.

How do you
know
re p. 3

(4)

But economically, you could almost say that the Germans (5)
won, for there is much new industry and thousands of
gleaming modern structures are going up everywhere.

Of course in the long run, nobody has won the war,
~~X~~ and nobody ever will win any war.

My family tells me not to buy a Volkswagen.

Okay with me, so I won't. *I can do without one and I don't
want to offend any of them.*

But, should we really hold on to past prejudices and should
I, as a member of the new generation, sustain the old
hatred ?

No, I will really try to forget, though I'm not sure
I will ever be able to forgive, *I will try.*

I will take my children back to my father's house and
share my family's past with them, however scarred it may be.

Hopefully there will never be another holocaust.

We must unite; not just as Jews but as the world's
people, against all forms of tyranny, war and aggression.

Fortunately, I was able to visit the land of my father's
birth. But sadly, he will never be able to truly
return home again...and, frankly, he doesn't want to.

I thank you.

INTRO

A General

- 1 marvellous T port for ths S; some of grt stories
- 2 burial conditions & custom of anc times, servant of A sent out to find a wife for Isaac, Eliezer at Well meeting Rebecca, her meeting Isaac
- 3 a whole range of emotions in just 3 chapt.

B Specific

- 1 but what intrigues me further ~~is~~ the very lesson the title teaches: "life of S" tells of her death!
- 2 nt a contradict bt indication of Jew attitudes; th obvious never the end of the matter and all things are constantly being balanced fr gd of human being
- 3 nt only life/death; but despair ~~to~~ hope; darkness ~~to~~ light; solemnity to joy; faith to scepticism
- 4 all part of a totality of Judaism embodied in our T title for today but obvious everywhere

BODY

A life/death

- 1 balance most obvious in terms of d. as per Sarah's example and what has been interpreted by us
- 2 for instance, death to eternal life, body to soul, solemn rites of funeral end wth positive Kaddish, frm cemetery we come home to eat eggs symbolic of cycle of life, at unveiling we drink a L'chayyim
- 3 it is a healthy, future-oriented attitude and helps man to overcome the difficult days of loss & mourn

B Despair/Hope

- 1 this despair/hope equation and balance needed very much in our time
- 2 it comes to us out of the lesson of the past: the pogroms to martyrdom, Al Kiddush HaShem; the ghetto led to an inward oriented community with its many social institutions accepted & integrated by gen. society: philanthropic, orphanages, poor, widows,,
- 3 exclusion in universities to learning bec we were then & hope to cont to be "people of the Book"; th death camps led to Shema & singing of Ani Maamin; there are some who say that the magnitude of the 6 million balanced by Israel
- 4 ths despair & horror of life part of everyday experience as well; easy to go under, surrender, give up the struggle but lesson of balance in T and in our tradition
- 5 take the stamina, strength, courage to find hope and tomorrow's good will be a balance fr diff. today

~~C Faith/Scepticism~~

C Faith/Scepticism

- 1 the ideas of "gd, meaningfl, hope" should not become trite or empty phrases; I disapprove of those who see only gd, brightness, sunshine like at end of the rainbow
- 2 I prefer Baruch Dayan Ho-Emes to Gam Zu L'tovo bec the latter is totally unrealistic
- 3 I tell you to look for the gd & then not overdo; is there a contradiction? No, bec it is more healthy to doubt, and then accept, as long as doubt positive!
- 4 don't just cut up, partition, dissect, criticize ideal bt probe, investigate, check & double-x ~~but~~, then put everything together again
- 5 ths lesson of YK & Eccles on S also: blind faith OK on Yom Tovim but not enough; doubt is gd for you as long as it enlightens, illumines, strengthens yr fth

D PERSONAL CONTEXT

- 1 examine yr prayers not render lip service
- 2 live yr Jud, don't echo teachings
- 3 don't say "gam zu" out of trad bec usually nt true
- 4 don't accept past bec of trad bt on its own merits-- fr in this way reverse usual order of Jewish life: faith to scept to stronger fath.

~~X~~
CONCLUSION

A GENERAL

- 1 T portion one of most ancient
- 2 still teaches us modern lessn or less for mod usage

B Specific

- 1 life to d, d to life OK as long as we lv prec herit
- 2 despair to hope & man survives; scept to faith & man prevails
- 3 this is the whole of the worthy Jew

AMEN. ¹
life of balance

Heb. Tab., Sat. A.M., ~~Nov~~ Nov. 21, 1970

A Call for U.N. Reform



International News Photo

In the beginning—U.N. flags at Hunter College, 1945

By SHIRLEY HAZZARD

In the little satire on British history-books called "1066 and All That," the Magna Carta principle of trial by one's peers is paraphrased as follows:

That the Barons should not be tried except by a special jury of other Barons who would understand.

Nothing could more perfectly state the attitude of the United Nations to any criticism of its operations, or lack of them. In a world whose every significant institution has been challenged by public protest, this body has assumed a position of immunity. General comment on its ineffectuality is now widespread, but any attempt to trace this to specific causes is treated as a form of public insubordination. Insistent revelations of incompetence will produce, at most, a sub-committee appointed by the General Assembly, a review board, or a panel of consultants: Barons appointed by other Barons.

The public has been inhibited from asking nourishing, searching questions about the U.N. not only by the high purposes for which the Organization was founded, but also for fear of giving comfort to jingoists and warmongers. For its part, the U.N. has exerted a form of moral blackmail over its critics: any but the most reverent enquirer will find himself discredited as an enemy of world peace.

What is described as "the United Nations" is formed, on the one hand, by the permanent national delegations of its 127 member states, seasonally augmented for the General Assembly and analogous conventions, and on

Idealism and Talent Must Be Used in a Rebuilt Organization

the other by the International staff of the Secretariat which numbers 5,000 in New York and totals 35,000 in agencies abroad. These are the demispheres of an enclosed world, each with its airtight compartments. While communication between senior officials and delegations is frequent, thousands of junior members of the Secretariat never meet a delegate in their U.N. lives, and learn of General Assembly deliberations only through the newspapers. Conversely, most delegates know of Secretariat operations only through documents and department heads, and have little true idea of the conditions in which these take place.

The Chief of Protocol has stated, in an interview describing the exigencies of his post, that the U.N. regularly holds 300 to 400 parties during the eleven weeks of the General Assembly. Any dignitary will be quick to add that much of the Organization's business is conducted at these jamborees: and the results reflect precisely that. The U.N. holds 6,400 major meetings annually. Mr. Lester Pearson describes it as "drowning in its own words and suffocating in its own documents."

In the Secretariat, lack of concern for the spirit and quality of the staff on the part of senior officials is repaid with what must be the worst case of demoralization ever to afflict a well-meaning institution. "There is a sense

of malaise, of dissatisfaction, within the staff," the Under-Secretary for Administration told the General Assembly. This year, staff from U.N. agencies petitioned against "frustration at all levels."

The major sources of disgruntlement are unlikely to alter: one is a system of geographical distribution which discriminates against ability by filling posts of even minor significance according to nationality, often with brutal disregard for suitability. (The Charter in this connection puts competence and integrity first, with only "due regard" to geography.) The other is a personnel policy that, far from making any serious attempt to discover and exploit quality, seems actively engaged in erasing the idealism, talent and energy with which many join the staff. For those not recruited directly into upper grades, a career must depend on longevity and conformity. An ominous network of "Confidential Files" casts its additional pall over any independent impulse.

Those who take comfort, or refuge, in the economic aid activities of the U.N. may inform themselves on the calibre of these programs through a remarkably non-baronial official report issued last year on the U.N. Development System. Even this vast, thoughtful, and depressing publication scarcely touches on the two major themes resolutely neglected by U.N. technical assistance: population control—for twenty years virtually taboo at the U.N. for politico-religious reasons, and now the object of a minimal program; and the related crisis of environment pollution, at present convulsing the "developed" nations, which U.N. technical programs are recklessly helping to reproduce in under-developed lands. A supreme opportunity, in which the U.N. might have led the world, to study and profit from past mistakes in the application of technology has been cast away while U.N. aid evolved in inter-agency wrangles and outmoded projects.

Both U Thant and Lester Pearson have recently said that the U.N. has only ten more years to live if not radically changed. Perhaps the drastic reforms could begin next week, instead of nine years from now.

What the U.N. needs this year is not another anniversary ball, welter of platitudes, or desk-to-desk survey, but a refreshing draught of informed public indignation. The present United Nations has served its purpose as an experience of just about everything to be avoided in a future organization of the kind. Those of us who hold the U.N. to be an essential enterprise must begin to consider how it can best be dismantled and reconstituted, rather than encouraged to proceed on its present ludicrous and tragic course.

Shirley Hazzard, novelist, worked for ten years for the United Nations here and abroad.

The U.N. at 25: Birthday Is Far From Happy

By HENRY TANNER

Special to The New York Times

UNITED NATIONS, N. Y., Oct. 21—The United Nations is 25 years old, and the chances are that no birthday child has ever had to listen to so many unkind remarks.

Like so many disappointed parents, statesmen from all over the world have pointed out its shortcomings during the celebrations here. Secretary General Thant has said that time is running out for the member governments to throw their full support behind it.

Few are happy with the United Nations, but everyone wants it to go on. It has gained recognition as a permanent institution in the minds of most men, and that alone is an achievement. The League of Nations lasted 26 years, the last third of its lifespan spent in useless, helpless old age.

Today the United Nations is very different from what it was when it was founded and from what it was meant to be.

There is a tendency to forget that it is not a universal, impartial guardian of world peace but the creation of a wartime alliance that had won a bloody victory over another wartime alliance.

It was built on the assumption that the leading powers would remain unified and would use the United Nations to impose stability and peace.

A False Assumption

That did not happen. What would have happened if the assumption had been right?

Some of the nations that have since been horn might not have liked the world order that could have emerged from a consensus between Washington, Moscow, London and Paris. In the absence of East-West tension, newspaper neglect of the United Nations debates, about which there are so many complaints these days, might well have started 20 years earlier.

Instead, there was the cold war. The prestige of the United Nations thrived as the big powers turned it into an arena of combat and high drama.

Now that the debates so often deal with small powers and issues while the superpowers negotiate nuclear disarmament in Helsinki and Vienna, it is difficult to remember that the leading members once brought their weightiest issues here. Britain tossed Palestine to the United Nations when it became unmanageable in 1947 and the United States came here to mobilize an international army for Korea.

Everything was clear and simple. Henry Cabot Lodge, Sir Gladwyn Jebb, Andrei A. Vishinsky had better television ratings than the good and bad guys of the leading Westerns.

And Warren R. Austin of the United States exhorted Arabs and Jews to solve their quarrel in a "truly Christian spirit."

The two Secretaries General of the cold-war period were activists.

Trygve Lie, the Norwegian who served from 1946 to 1953, got involved in a bitter conflict with the Soviet Union over Korea and resigned.

Deeply at Odds With Soviet

Dag Hammarskjold, who succeeded him, was so thoroughly at odds with Moscow over the Congo at the time of his death in an airplane accident in 1961 that there is serious doubt whether he could have continued to function effectively.

Both men had their personal policies. The wide no man's land that lay between Moscow and Washington at the time made it possible, and perhaps necessary, for them to act on their own.

Mr. Thant, undramatic and low-keyed, uses an approach that is entirely different. He seems to have decided once and for all that the office of the Secretary General and the United Nations as a whole have no power of their own, but must wait for action to be initiated and sanctioned by members. Where Mr. Lie and Mr. Hammarskjold were influenced by their Scandinavian outlook, Mr. Thant is part of the "third world."

The Cold War is on the wane now, even though tension between Washington and Moscow may be high at times. With the eclipse of the cold war the United Nations has lost its drama and the attention of world public opinion.

The slogan here now is "quiet diplomacy." Watching such diplomacy is like watching grass grow.

In the End, Arm-Twisting

Increasingly, the United States and the Soviet Union engage in what the Brazilian representative, João Augusto de Araujo Castro, calls the "elusive, all-pervasive art of co-chairmanship," or joint arm-twisting.

A new kind of Security Council meeting has been devised: Instead of doing battle on the floor, the members iron out many differences in private and come to the floor only when passions have cooled.

When the United Nations was founded it had 51 members—almost all of them white nations, old, industrialized and at least potentially rich. Today it has 127—a majority of them nonwhite nations, young, underdeveloped and poor.

Mr. Thant recently remarked that more than half the world's population was born after the United Nations was founded. Mitchell Sharp, External Affairs Secretary of Canada, pointed out that the atom bomb and the United Nations Charter are

about the same age. Peaceful uses of the atom, communications satellites, space travel, even jet airliners, have come more recently.

Is it surprising then that the United Nations is no longer the same? That the men and the issues have changed? That the superpowers no longer command immovable blocs?

The polarization between East and West is gone, replaced by a growing polarization between north and south—rich and poor, white and nonwhite, old and newly independent, industrialized and dreaming of industrialization.

The new nations of Africa and Asia can dominate the organization whenever they choose. Colonialism, apartheid, technological assistance, development—those are the issues they care about. Their mood is neither mild nor pleading but demanding since they see themselves as victims of history and insist on compensation.

One problem is that the young nations have the votes but the old nations have the money—and can withhold it.

What has the United Nations achieved?

Historians say that there have been 55 small wars since World War II. Nonetheless, the world organization has prevented war or limited the fighting in at least four major areas.

In the Middle East its soldiers and diplomats have been playing a vital role since Israel came into being in 1948 as a creation of the United Nations—as Arab delegates never tire of pointing out.

Independence Hastened

In the Congo a United Nations military force operated for four years. A United Nations civilian administration carried out most of the functions of government and gave massive technological assistance. As a result, the Congo now is a reasonably stable country with excellent economic prospects.

In Cyprus a United Nations peacekeeping force has been holding ethnic Greeks and ethnic Turks apart since 1964. In Kashmir the United Nations helped stop fighting between India and Pakistan twice, in 1948 and 1965.

The world organization has been instrumental in hastening the process by which African and Asian countries totaling about five times the population of the United States have gained independence.

With its 15 specialized agencies, it has become the chief dispenser of multilateral, unpolitical, unselfish technical assistance to the poorer countries.

The United Nations has done, and is doing, pioneering work on a whole new body of international law that, it is hoped, will bring a greater measure of order into man's activities in space and on the sea bottom.

There is a strong feeling here that the United Nations must turn much of its attention to new nonpolitical tasks such as a global attack on the problems of the environment, the population explosion, hunger, poverty, space and exploitation of the riches of the seabed.

But many here feel that the organization must never cease to concentrate on the central issues of war and peace, so that it must improve its machinery for mediation and its ability to mobilize peacekeeping forces.

SWAS

STEPHEN WISE **FREE** SYNAGOGUE
CALENDAR & COMMENTARY

SABBATH EVE SERVICE

Friday, November 6, at 8:15 P.M.

RABBI KLEIN

"ELECTION REFLECTIONS"

WHERE ARE WE HEADING?

SABBATH MORNING SERVICE

Saturday, November 7, at 10:30 A.M.

RABBI PERMAN

"A BIRTHDAY STORY"

Children's Birthday Service

Choir under the direction of Ilana Rubenfeld

PULPIT AND PEW

✓ I attended New York City's celebration of the 25th anniversary of the United Nations at Philharmonic Hall with mixed feelings—jubilation over the fact that the international organization has survived twenty-five years, sorrow over its ineffectiveness. The UN has fallen far short of the high hopes of its founders "to save succeeding generations from the scourge of war." It certainly has not been able to do anything about Vietnam. It could do nothing about the Nigerian civil war. In the face of the Soviet Union's rape of Hungary and Czechoslovakia, the UN was not prepared to go beyond debate. And as

✓ for the Middle East, the only time the Security Council can get a unanimous vote is when Israel is to be condemned. The anti-Semitic vituperation directed against the Jewish non-governmental organizations, accredited to the UN's Economic and Social Council, underline the atrophy of the UN's original function.

Yet, there are pluses. In 1947 the General Assembly's recommendation of the establishment of the Jewish State in Palestine facilitated its acceptance by the nations of the world, and Israel's membership in the UN put an international imprimatur on a state recreated after two thousand years. The United Nations has helped emerging nations break the shackles of the old colonialism and achieve independent nationhood within the framework of the world community. It helped avert war between India and Pakistan, prevent the dissolution of the Congo, and prevent civil strife in Cyprus. The too-little publicized achievements of the UN's specialized agencies have brought better health, more efficient food production, and even family planning to millions of people. But there is no gainsaying the fact that the UN is a very fragile institution in our precarious society of atomic overkill. It needs strengthening, it needs the power to limit individual nations' sovereignty to wage war and to enforce its decisions by an international police force. It needs world-wide legislative and judicial bodies—visionary to be sure, but it is the only hope of a peaceful tomorrow. It was indeed Isaiah's vision when men shall "beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

— EDWARD E. KLEIN

"WORTH QUOTING"

I decline to accept the end of man. It is easy enough to say that man is immortal simply because he will endure: that when the last ding-dong of doom has clanged and faded from the last worthless rock hanging tideless in the last red and dying evening, that even then there will be one more sound: that of his puny, inexhaustible voice, still talking. I refuse to accept this. I believe that man will not merely endure: He will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice, but because he has a soul, a spirit capable of compassion and sacrifice and endurance.

— William Faulkner

TRIBUTE TO CUSHING.

INTRO

- 1 Card Cushing d this week; his d passing of notable personage
- 2 he led such rich & varied life; per se he can teach us several things and on many different levels.
- 3 facts: was head of Boston archdiocese for 26 yrs; held in his sway 1.9 million Catholics

BODY

indicating scope

A Early years

- 1 rose as 3rd of 5 ^{from} children, from son of blacksmith, very low on social scale even for Boston-Irish, to be Prince of Church *the degree or level*
- 2 part of Am dream & tradition; altho this but 1 of 2 ways for poor to rise on social scale; other: politics
- 3 social commentary: poor Irish had cardinals but rich Yankees, WASPS, had Harvard

B Prelate of Transition?

- 1 called this in newspaper accounts but I dispute it
- 2 how did he advance and why? bec. fund-raising his specialty; especially under Pius XII who made him at 48 youngest archb. in Church
- 3 did build grt deal: schools, homes for aged, children mentally retard, nursing homes, hospitals, etc.
- 4 come back to this pt later *but he prelate of expansion, not transition!*

C Personality

- 1 very simple man and we find him appealing; no flight of fancy rhetoric, or philo./theol
- 2 Latin a bore and he never really learned it
- 3 catechism was just enough
- 4 we feel at one with him and his scoffing of eccles. trappings; we sympathize with him and we delight in his being such a likeable fellow

D Jews

- 1 as Jews we liked and appreciated his concern for us & our problems
- 2 Israel and its position in Middle East
- 3 Vatican Council and its decision on deicide
- 4 we even printed his statement on Israel in Bulletin.

E CRITIQUE

- 1 yet, C is a tragic figure (also) bec image he projects & the one we liked, really an anachronism
- 2 world passed him by and he even admitted it but I suspect he never knew how and why it passed him by!
- 3 to many, no disrespect intended, the kindly, crusty, hearty figure, as time passed, looked like a buffoon

F FUNDRAISING

- 1 ths was grt criteria for advancement and he did raise, as reported in NY TIMES, fantastic sum of 300 mill. for work of church
- 2 but issue goes deeper: his gift became soon a contradiction in terms
- 3 old age homes, nursing homes, hospitals are OK but schools were build for sake of quantity since this was measuring rod of achievement but not for qual.
- 4 qual of curric, teachers, students he neglected as it was neglected everywhere; *but no libraries*
- 5 parochial schl system collapsing there, here and everywhere as life in US changes; Fordh no longer suffices. As Irish advances on socio-econ scale, he wants Princeton! *But C. could not deal with this.*

G Relevancy; pelate of transition?

- 1 honey, kind, affable; Xmas parties for kids, *ing* with Nuns; we all smiled; *harmless, gentle, kind old man*
- 2 but time when this no longer sufficed & he could not cope *with change*
- 3 world exploded around him; Irish supplanted by Bl/PR and he paid little or no heed
- 4 innocent re: theol and dogmatic disputes but these tied to needs of rising forces: abortion, contraceptive pills and devices, underground Churches, nuns & p lv church, military service & *new militancy, psych. is confes.*
- 5 and when he was forced to take stance, conservative in trad church posture and this not appreciated
- 6 people treated him as a kindly old man but leadership passed him by

CONCLUSION

- 1 he not all neg, of course; don't mean to imply.
- 2 grt figure but caught up in change he did not make
- 3 what I liked best: his simple & undeviating faith; also no longer part of our world
- I beset by doubts, quest, problems, complexities & he too? *but* his faith (re JFK, etc.) never wavered
- 4 He sort of stood as a rock whether gd or bad times & this a real tribute to him: can find our peace in him if there is the need; *his sol. simplistic but solutions!*
- 5 "colorful" ~~appeal~~ *appeal* not enough but true gd administrator & blder true but not enough call him then: a man of true faith & that encompasses all.
- 6 Zecher. *AT EN*

Heb Tab; Friday, Nov. 6, 1970

Tower

Intro

- A - General
- 1 - last week rd story of Tower - 9m
 - 2 - want to spend few min. - read this
but 1 of most interesting stories
her very interest.
- B - Specific
- 1 - have perfect kind of society: essential
of one world = 1 language
 - 2 - mankind seems to have been engaged
in united effort - building Tower
 - 3 - ideal situation, what is problem?

BODY

Tower

- A - Tower
- 1 - grew out of bldg altars on high places
 - 2 - ziggurats of Mesopotamia, Babelonia
and most prominent squares of Asia
and seen in E. Countries of Asia
 - 3 - Cambodia "Angkor Wat" most recent
sample in news; famous world over
 - 4 - immense height
 - 5 - use as sign & rallying point
 - 6 - don't always have same purpose

- B - Purpose
- 1 - what went wrong in design, purpose, goal?
 - 2 - 1 language ~~ok~~ but
 - 3 - purpose: to form Heaven, was all
wrong; a moral evil from which

- ancients could never recover.
- 4- ~~as~~ The enterprise was colossal so was the impidity of its purpose
- 5- It was no less than open revolt vs God + could not go unchallenged

C - Language

- 1 - dream of all of us: 1 language - not artificially created like Esplanado, but growing out of Divine concept: 1 word, 1 thought
- 2 - language is to be there, ^{it is} this understanding, hostility & error supreme.
- 3 - this not only here, in this chapter, explanation of how 1 language was diversified but how then men at one, goal is/could be questionable!

CONCLUSION

A - General

- 1 - rabbi's usual way to explain Tower
- 2 - men were evil, inherently
- 3 - used to explain diversity already exist
- 4 - had to be diversified so world could be populated as per 1:21-1:22

B - Specific

- 1 - issue is simple: 1 lang, 1 Tower,

1. purpose, 1 ideal are not enough
 2. reason for acting, morality & ethical plane - These superior & superior
 3. question remains: if I say today to that purpose?
 4. again - to attain peace & to build world, on earth, in fd + peace.
 5. that seems purpose of V.
- מ' 7 221 אהרן אהרן אהרן אהרן
 א' 2 אהרן אהרן אהרן אהרן אהרן
- all earth of 1 long & 1 speed.

Amen.

del. Tel., Sat AM; Nov. 7, 1970.

BOSTON, Nov. 2—Richard Cardinal Cushing died at his home today, a day celebrated in the Roman Catholic Church as All Souls Day, when the faithful pray for the dead. He was 75 years old.

In failing health for the last decade, Cardinal Cushing presided last month over the installation of his successor as Bishop of Boston after 26 years as head of the second largest Catholic diocese in the country.

Archbishop Humberto S. Medeiros, his successor, announced the Cardinal's death and called on "all of you who loved him during his life to pray now for the eternal repose of his noble and Christlike soul."

At his bedside were the Cardinal's two sisters, Mrs. Richard Pierce and Mrs. William Francis, and a brother, John Cushing. A nephew, the Rev. William C. Francis, is serving in Peru as a missionary in the Society of St. James, a missionary society the Cardinal founded.

Bells tolled in requiem for an hour at Boston College and the major buildings there were draped in black as tributes began for one of the most colorful and popular Catholic leaders.

Gov. Francis W. Sargent cut short his last day of campaigning to return to Boston and

ESS

7 Continued on Page 39, Column 1

Cushing, Cardinal in Boston for 26 Years, Dies at 75

Continued From Page 1, Col. 7

order flags at all state buildings lowered to half-staff for the period of official mourning.

In keeping with an often-expressed wish, Cardinal Cushing will be buried in a crypt in Portiuncula Chapel—a reproduction of the Chapel of St. Francis of Assisi—in St. Coletta School, a school for mentally retarded children founded by the Cardinal in 1947.

A spokesman for the chancery said the funeral mass would be said at the Cathedral of the Holy Cross Saturday at 11 A.M. The principal concelebrant will be the Apostolic Delegate to the United States, Archbishop Luigi Raimondi. Other concelebrants include Archbishop Medeiros; three auxiliary bishops of Boston and other bishops of the province.

Cardinal Cushing's body will be taken to the cathedral tomorrow afternoon and will lie in state until the mass on Saturday. Two public masses will be celebrated for the repose of the soul each day during the period his body will lie in state.

Prelacy of Transition

There have been few prelates in the American Catholic church who have worn a Cardinal's red robes more lightly, or inspired more affection from all faiths, than Richard James Cardinal Cushing.

Beneath his tenderness and his gaiety, however, beyond his utterly unobtrusive manner, there lay a potent ecclesiastical force. In his 26 years as leader of 1.9 million Catholics in the Boston area and head of one of the most important archdioceses in America, Cardinal Cushing presided over a major period of transition of his church.

His prelacy was a period in which his Irish kinsmen moved more surely into the social and economic establishment of Yankee New England to be replaced by Spanish-speaking immigrants who used the church institution as a shield during their own adjustment to a new society.

When he entered the priesthood, the church was one of the few avenues of social mobility open to the Irishmen of the slums of Boston. By the end of his career, on a bright sun-splashed day, the aging Cardinal stood beside a young Irish Catholic from Boston who had been elected President of the United States.

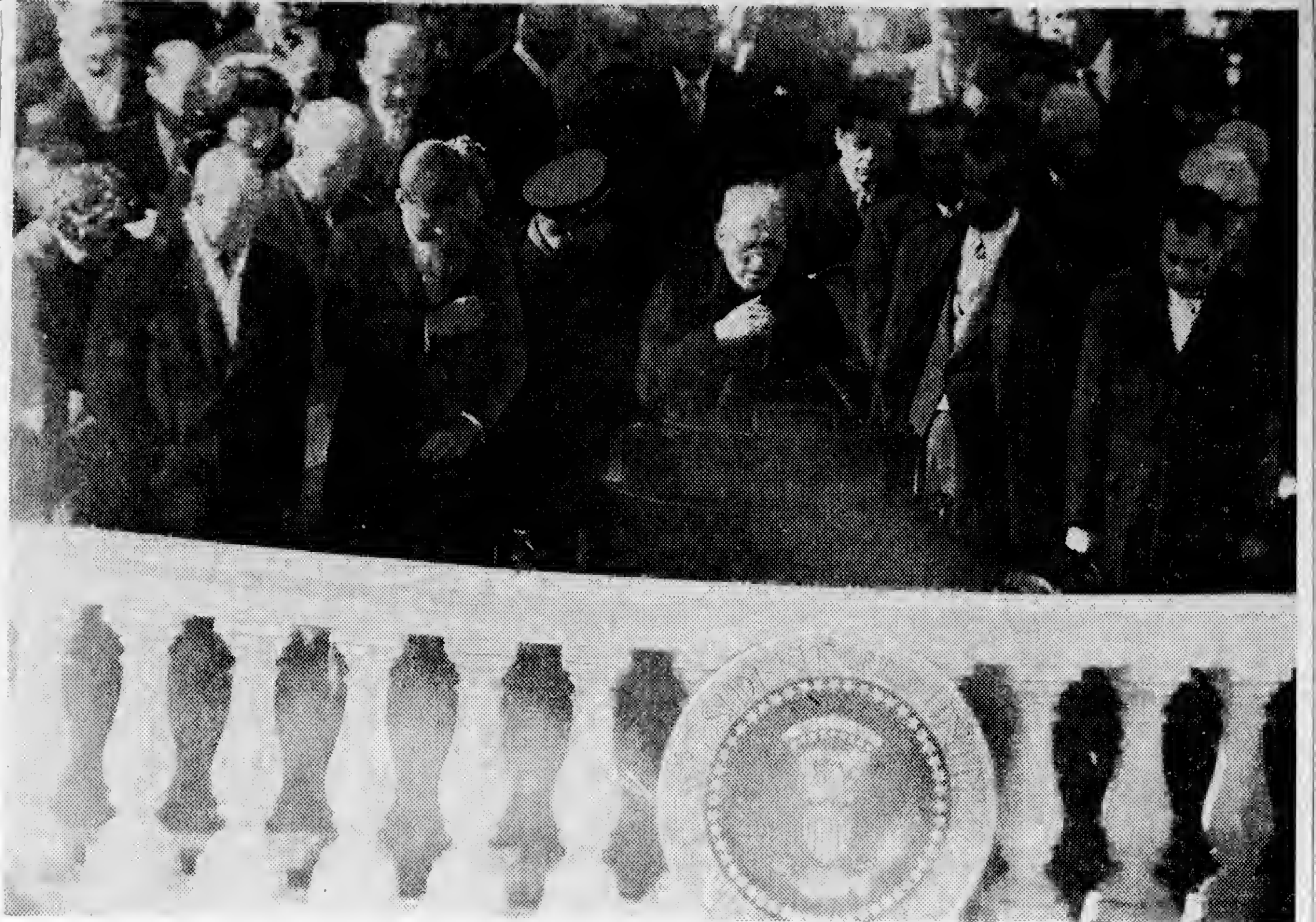
The United States was to remember the prelate's gaunt face and sad voice 35 months later when he presided at President Kennedy's funeral.

Skillful Transition

On his retirement, ending a span of 122 years during which the archbishops of Boston had all been Americans of Irish descent, Cardinal Cushing was succeeded by Humberto S. Medeiros, a Spanish-speaking priest of Portuguese descent. The outspoken Cardinal presided over the transition of the complexion of the church skillfully.

In many ways, the prelate was a Cardinal for all the people. Before such pursuits became standard, he worked tirelessly to build bridges of understanding between Catholics, Protestants and Jews. He preached in synagogues and Masonic temples and Protestant pulpits in what was once the stronghold of Puritanism.

The Cardinal's impassioned plea at the Second Vatican Council for religious liberty and



At President Kennedy's Inauguration, Jan. 20, 1961, Richard Cardinal Cushing said the invocation. From left, front, President Eisenhower, President Kennedy, Cardinal Cushing, Vice President Johnson and Vice President Nixon.

and Mary Dahill Cushing, Irish immigrants. He was born on Aug. 24, 1895, in a third-floor flat of a cold-water tenement in South Boston. His father was a blacksmith who earned \$18 for a seven-day week in the repair pits of the Boston Elevated Railway. His mother, who had earned \$2 a week as a hired girl before her marriage, attended mass every morning of her life. One of the crowning moments of her life came when her son bestowed on her his first blessing as a bishop, in 1939.

A chronic truant and a dropout from South Boston High School in his freshman year, the future Cardinal was taken in hand by the Jesuit fathers at Boston College High School and eventually learned to buckle down to studying. Even so, Richard Cushing was torn for a time between the church and politics.

'Make Up Your Mind'

The turning point came one day when he was exhorting voters from the tailgate of a wagon on a street corner in behalf of a friend who was running for the Legislature. The Rev. Mortimer C. Toomey, the parish priest, broke through the crowd, pulled young Cushing from the wagon and kicked him in the seat of his trousers, exclaiming, "Make up your mind; either you're going to be a priest or a politician!"

From that moment, Richard Cushing never turned his back on a church vocation. He did later hesitate, however, on the threshold of becoming a Jesuit, only to decide on a diocesan career. After preliminary studies at Boston College, he entered St. John's Seminary for six years of study to complete the requirements.

He was ordained by William Cardinal O'Connell on May 26, 1921. Even then, Father Cushing was tried and found wanting by three successive pastors, he used to tell audiences later. He then braved the wrath of the crusty Cardinal O'Connell by appearing unannounced at his resi-

dence in New York. Richard Cushing was named. Less than three months before, as a mark of his fund-raising zeal, he had been elevated to the rank of domestic prelate, with the title of Monsignor.

Within two hours after Cardinal O'Connell died in 1944, Bishop Cushing had been named administrator of the archdiocese. Before the year was out, Pope Pius XII had named him as Archbishop. He was 48 years old, the youngest archbishop in the church.

For the next 14 years, Archbishop Cushing set about to modernize the archdiocese. His program included the building of new churches, schools, hospitals and other social and educational institutions. Along the way, he streamlined fund-raising, adopting techniques from secular community drives. By the end of his life, he had raised nearly \$300-million for the work of the church. The last major effort was a \$50-million drive, begun in 1967.

A minor revolt, not the least of the many problems that beset him, confronted Archbishop Cushing in 1949. The Rev. Leonard Feeney, a Jesuit scholar, charged publicly that Boston College was teaching heresy by holding that salvation might be possible outside the Roman Catholic Church or without submission to the Pope.

Although he Archbishop tried to settle the matter within the clerical family, Father Feeney and a group of dedicated followers took their case to the newspapers. Reluctantly, Archbishop Cushing stripped Father Feeney of his right to perform priestly rites. Eventually the archdiocesan newspaper, The Pilot, announced that Father Feeney had been excommunicated.

A Delicate Issue

The issue was a delicate one that involved a principal stumbling block between Roman Catholics and other Christians. It was an underlying issue at the Council of Rome. Called a few years later by Pope John, Between sessions, Cardinal

Pope, Hearing of Death, Prays in Private Chapel

VATICAN CITY, Nov. 2 (UPI)—Pope Paul VI received news of the death of Cardinal Cushing with deep emotion today and went at once to his private chapel to pray, Vatican sources said.

Less than two months ago the Pontiff gave permission for Cardinal Cushing to retire, one month after he turned 75.

The Cardinal's death reduces to 127 the number of Cardinals of the Roman Catholic Church, including two whose names are known only to Pope Paul.

department's re, in his early priesthood, to help a nurse administer to an elderly man who had apparently suffered a heart attack.

Father Cushing bent over the man and asked, "Do you believe in God the Father, God the Son and God the Holy Ghost?"

The man opened one eye, looked at the nurse and said, "I'm dying and he's asking me riddles!"

Lost in Latin

Cardinal Cushing came home after the first two sessions of the Ecumenical Council in Rome, because, he told Protestant audiences, he was all at sea in Latin. The Protestant observers, with their interpreters, knew more about what was going on than he did, he said.

The Cardinal also liked to tell of a conversation with Pope John.

He said he had asked the Pope, "Are you a theologian, Your Holiness? Because all I know about theology is in Catechism Two."

"He said, 'Shake hands; you'll never be in trouble,'" the Cardinal recounted.

Yet, for all his support for ecumenism, Cardinal Cushing was more of a cheerleader

ica as a countermeasure against the inroads of Communism.

With the rise of the "underground church" in 1968, in which Catholics joined Protestants in ceremonies of breaking bread and sharing wine in kitchens and living rooms, the Cardinal voiced opposition. He inveighed against those Christians "who consider themselves in some way distinct from the rest of us, in some ways pioneering new ways and looking more eagerly than others into the future."

A Smoking Lectern

To the nation at large, Cardinal Cushing first appeared as a personality on television at the Kennedy inauguration in 1961. He delivered what seemed to many an interminable invocation while white smoke poured from the lectern. A State Department official told the prelate, "It's just steam from a heater."

The Cardinal commented, "Well, I guess it's being made by the hot air from all these politicians."

Less than three years later, the Cardinal again appeared before a national television audience as he officiated at the funeral mass for President Kennedy at St. Matthew's Cathedral in Washington. But the world had not seen the bluff Cardinal weeping alone in his private chapel on the afternoon of Nov. 22, 1963, after he received news of the assassination.

Cardinal Cushing was less conspicuous at the funeral mass for Senator Robert F. Kennedy of New York at St. Patrick's Cathedral on June 8, 1968, although he presided and was a concelebrant of the mass. The prelate was taken ill on the funeral train on the way to Washington and was flown home to Boston. But he was up and around the next day.

Defended Onassis Marriage

In the fall of 1963, an embarrassing episode in his association with the Kennedys came after the marriage of the

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The Cardinal's impassioned plea at the Second Vatican Council for religious liberty and rejection of the doctrine that held the Jews as a people to be responsible for the crucifixion of Jesus prompted the assembled bishops to break a rule of silence to applaud the crusty Bostonian's heart.

Cardinal Cushing found a spiritual brother in Pope John XXIII, the gentle inspiration for the Council and the renovation that still shakes the church.

"Of the two or three Popes I have known," the Cardinal once said, "Pope John was the only one who understood me, and I don't understand myself."

In 1960 Cardinal Cushing was projected onto the international scene with the election of John F. Kennedy. His closeness to the Kennedy family had begun many years before, when as a young monsignor his fund-raising activities had brought him to the late Joseph P. Kennedy.

Although liberal on many matters, there was a strong streak of conservatism in Cardinal Cushing and one leaning or another often pulled him into controversy.

However, his support of brotherhood and attacks on prejudice were unflinching. His pastoral letter on race relations was characteristic: "When a Catholic fails to take a stand against race intolerance or prejudice he is a slacker in the army of the church militant."

Cardinal Cushing was utterly without pretense. Acknowledging his difficulty in understanding the Latin spoken at the Vatican Council, he said: "I am no scholar. I have never earned a degree. And when I go to the Ecumenical Council I don't know in the name of God what is going on."

Although the six-foot prelate's weight declined from 200 to less than 140 during his long illness, he was still an impressive figure. His strong square jaw and bright, lively eyes were familiar at public gatherings of all sorts, where he was likely to dance a jig with blushing housewives, take his cuts during a softball game, or play ("Very badly, I'm afraid") a guitar.

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The Cardinal denied the request, but assigned the new priest to the Boston office of the Society for the Propagation of the Faith, an organization dedicated to raising funds for missions.

Named Bishop in 1939

Father Cushing devoted the next 20 years to being an armchair missionary and eventually was named director of the office. What he might have lacked in parish finesse, he more than made up as a fund-raiser. And word of this reputation gradually seeped into high places in Rome.

It also spread to the Pacific. In World War II, American fighting men there found helpful natives who risked their lives as scouts and messengers, using motorcycles and motorboats that had been provided by missionaries. The Americans learned that they were favored "because you come from the place of Father Cushing."

When the aging Cardinal O'Connell needed a new auxiliary bishop in 1939 to replace Francis Spellman, who went to

pitals and other social and educational institutions. Along the way, he streamlined fund-raising, adopting techniques from secular community drives. By the end of his life, he had raised nearly \$300-million for the work of the church. The last major effort was a \$50-million drive, begun in 1967.

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Although the Archbishop tried to settle the matter within the clerical family, Father Feeney and a group of dedicated followers took their case to the newspapers. Reluctantly, Archbishop Cushing stripped Father Feeney of his right to perform priestly rites. Eventually the archdiocesan newspaper, The Pilot, announced that Father Feeney had been excommunicated.

A Delicate Issue

The issue was a delicate one that involved a principal stumbling block between Roman Catholics and other Christians. It was an underlying issue at the Council of Rome, called a few years later by Pope John. Between sessions, Cardinal Cushing referred to the issue at a luncheon meeting of Protestant Episcopal clergymen at Boston's fashionable Trinity Church.

"We are told there is no salvation outside the church—nonsense!" the Cardinal exclaimed. "Nobody can tell me Christ died on Calvary for any select group."

Then, with a twinkle, he continued. "As the feller says, It's great to live with the saints in Heaven, but it's hell to live with them on earth!"

The anecdote was typical of the Cardinal's style of public speaking. He would ramble on for an hour or more, in a voice made gravelly by 40 years of preaching and by a series of respiratory illnesses. He was alternately serious and droll as he pleaded for universal brotherhood.

"The ecumenical spirit will get nowhere unless we bring it down to the grass roots of the people, who are the salt of the earth," he often said. "They may not be too well informed on faith, but they love God."

He also liked to tell the story of being called to the first-aid room of a Boston

whose names are known only to Pope Paul.

department store, in his early priesthood, to help a nurse administer to an elderly man who had apparently suffered a heart attack.

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Yet, for all his support for ecumenism, Cardinal Cushing was more of a cheerleader than an innovator. During a controversy over changes in a Massachusetts law forbidding the dissemination of advice on contraceptives, the Cardinal—mindful that Pope Paul VI had not taken action beyond a promise to have the issue studied—advocated patience to distraught women of his archdiocese.

No Inconsistency Seen

When Dr. John Rock of Boston, a Catholic authority on human fertility, wrote a book on birth control, the Cardinal found "much that is good in it." Twice he endorsed the John Birch Society, although he personally was a life member of the National Association for the Advancement of Colored People. Those close to him said that such actions were not actually inconsistent, that he merely was reacting on the spur of the moment on a secular matter.

The Cardinal was an implacable foe of Communism. One of his lasting endeavors in that fight was the formation of the Missionary Society of St. James the Apostle, an organization concerned with recruiting missionaries for Latin Amer-

at the Kennedy inauguration in 1961. He delivered what seemed to many an interminable invocation while white smoke poured from the lectern. A State Department official told the prelate, "It's just steam from a heater."

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Defended Onassis Marriage

In the fall of 1968, an embarrassing episode in his association with the Kennedys came after the marriage of Jacqueline Kennedy to Aristotle Socrates Onassis, the Greek shipping magnate.

Shortly before the wedding, the prelate said later, the President's widow had discussed her plans with him. But he said the visit was pastoral in nature and hence his lips were sealed.

However, a few weeks later, speaking before a group of Boston beverage dealers, Cardinal Cushing asserted that it was a "lot of nonsense" to suggest she was "excommunicated" for having married a divorced man. He asked, "Why can't she marry whomever she wants to marry?"

There was sharp reaction throughout the world. The Vatican, in a veiled statement through its communications sources, suggested that the new Mrs. Onassis might be considered "a public sinner."

In a fit of anger over the entire incident, the Boston Archbishop exclaimed, "I've had it," and declared his intention of resigning his prelate before the end of the year. Some of the letters he had received, he said, contained "the language of the gutter."

Then, three days after Christmas, the Cardinal telephoned a Boston radio talk program to say that a Bishop could not retire without permission of the Pope and that he intended to remain at his post until 1970.

In his last years, the illness that had weakened him—asthma, emphysema, cancer and ulcers—appeared to be taking their toll. Although his gaunt figure and twinkling eye seemed to be at nearly as many places as before, there was a shadow in his gravelly voice.

No doubt his dismay over the numbers of nuns and priests leaving the church, the slow, sure collapse of the parochial school system, the political assassinations of President Kennedy and his brother, added to his burdens.

In a rare moment of public doubt last year, he said: "It seems that all my troubles have come in the autumn and winter of my life. I now feel alone and abandoned."

Nixon Leads Nation in Paying Tribute

President Nixon led many persons prominent in religion, in national life and in the arts yesterday in paying tribute to Richard Cardinal Cushing, who died in Boston at the age of 75.

Following are some of the comments:

PRESIDENT NIXON—Today not only in Boston but the nation, not only Catholics but citizens of every faith mourn the death of Richard Cardinal Cushing. Just as all of us drew strength and inspiration from his life, so too do we grieve this loss. But we are comforted by the knowledge that he lived so fully and sought so persistently to serve the spiritual needs and social well-being of others. His name will always evoke

for us a spirit of ecumenism, of human dignity, justice and brotherhood among men and nations.

PHILIP E. HOFFMAN, president of the American Jewish Committee—Jewish people throughout the world will always remember with satisfaction Cardinal Cushing's efforts to achieve an honest and meaningful statement on the Roman Catholic Church and the Jews five years ago in Rome at the Second Vatican Council. Together with other American Bishops he was at the forefront in this tremendously important endeavor. The positive results of Vatican Council II will be a lasting memorial to the Cardinal.

ARCHBISHOP IAKOVOS of the

Greek Orthodox Church in North and South America—Cardinal Cushing will shine as a spiritual luminary in the firmament of modern Christianity. Liberal in spirit and in heart, he espoused no cause as much as that of Christian unity, which remains the only solace and the only promise for those who are experiencing the pains of material and spiritual poverty and privation.

SENATOR EDWARD M. KENNEDY—Cardinal Cushing had so much strength, so much tolerance, so much compassion, so much dignity that one wonders if we of a different generation will be able to fill this void, for we will never see the like of him again.

NEW WORLD: xi/ 1/70

Frm Tohu to Ki Tov in Ber; frm
Hamabul (fld) to Hakeshes (in
bow) in Noah; whole tenor is
one of life, hope, fth, cov &
future. Ths must be t.eme fr u

as well; diff as it may seem
a-easy to bec discouraged

b-humaneness not yet humanity

c- Israel in serious diffic.

d-US affectd by divisive frces

e-indiv man torn by conflict ^{events} ~~un~~

All too often ^{events} ~~ph~~ to hurt, ~~de~~

spr, frustrn; bt we can't alw

Can't allw it fr 2 gd reasns:

1-the memory of d does not alw

if we pulld under, they d in

vein

if we surrend, hurt of past

1933-45 none shall mourn

if we overwhehmd, mass grvs

forgotten

if we not strong in face of

ths circumstance who will be a

witness to tragedy as survivr

So ths 1st gd reason not to

accept despair: bec. conditio

of the past & present are lin

ked *in. I consider myself - direct*

disc. a tangible link to those who d. in

H.E.

Hagen Jr Sal
Dutch Data

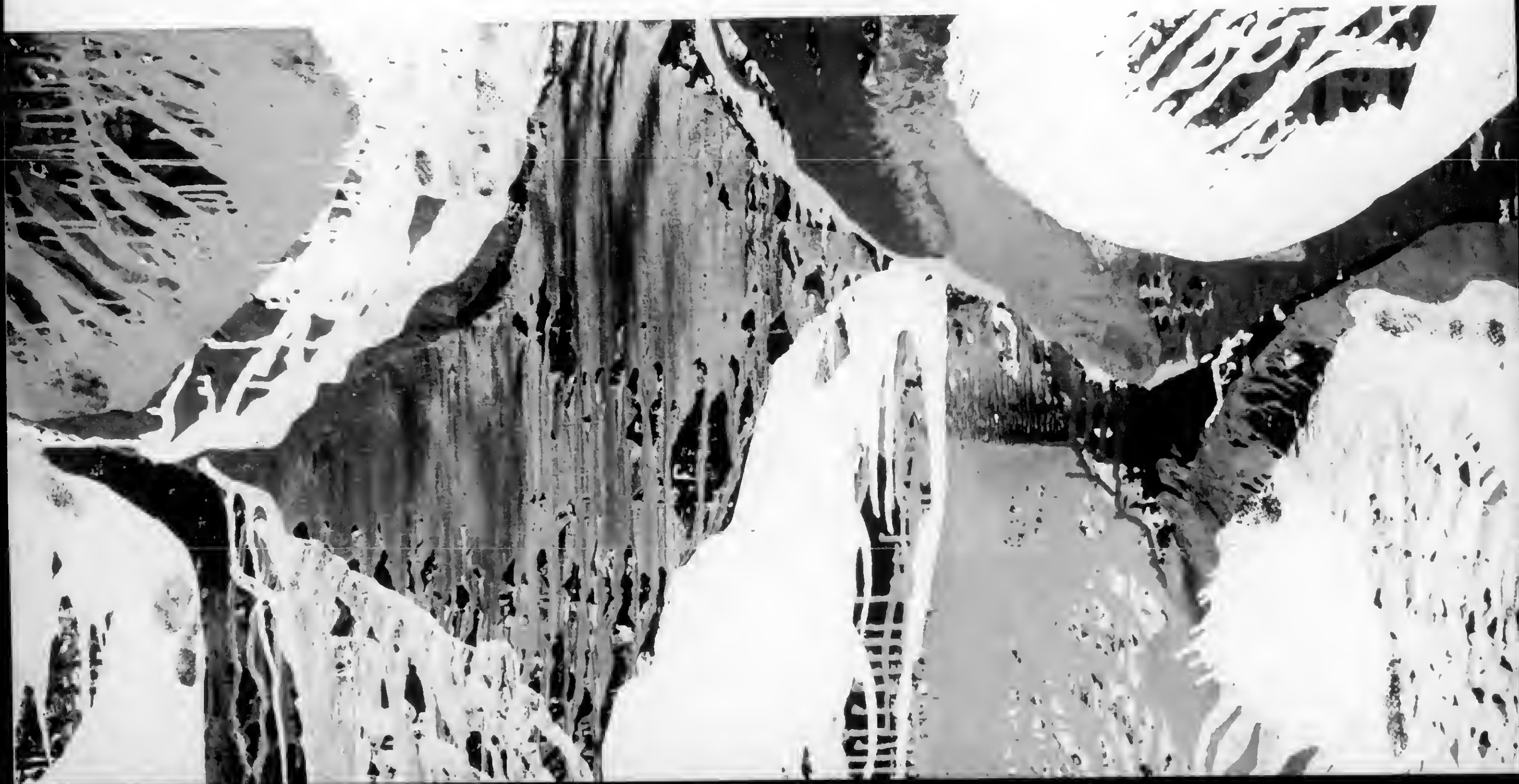
Can't allw hrt, desp & frustr
fr 2nd gdreasn, already ment:
lesson of T, wrd of Gd, =hope
Jud is optim, positive no mat
ter what; "desp, frust, hurt"
not in our spirit vocabulary
It happnd before that we went
frm Tohu to Tov, frm Fld to
bow & we must make sure that
it happend as well in our tim
also so that we can see past
the Tohu & fld of 6 million!
**d. 7 our own injured families.*
HOW? 1-live eth livs ourslvs
2-teach values to chi/ gr-chld
3-forgive, if in yr hrt (alth
not in mine)bt never forget
4-rememb 2 lessons of ths occ
a-don't let despair overwhelm
b-link yrself to hope, faith
belief in a future.

If ths can be proper setting
fr us, then our observ of th
occ for worth & value

The 6 mill d but surely not f
gotten & the presence of the
rainbow, is a sign of better
days for us, for Jewry and
for all mankind.

New World Club; Xyl 1/70; Cedar Park.

Dear Bob - Thought you might like
a copy of this text used 2nd time we
had service.



Hallelujah.
Praise God in His sanctuary;
Praise Him in the firmament of His power.
Praise Him for His mighty acts;
Praise Him according to His abundant greatness.
Praise Him with the blast of the horn;
Praise Him with the psaltery and harp.
Praise Him with the timbrel and dance;
Praise Him with stringed instruments and the pipe.
Praise Him with the loud-sounding cymbals;
Praise Him with the clanging cymbals.
Let every thing that hath breath praise the Lord.
Hallelujah.

-- Psalm 150

SHABBAT '69

A Sabbath Eve Service in the contemporary idiom

by

Gershon Kingsley

with special effects created by Sheila Benow Kingsley

Lighting designed by Joshua L. Littman

The Eve of Sabbath

May second, nineteen sixty-nine

TEMPLE SHAREY TEFILO
Fifty-seven Prospect Street
East Orange, New Jersey

Rabbi Charles A. Annes
Cantor Theodore L. Aronson
Cantor Emeritus Herman E. Dansker
Music Director J. Clifford Welsh

(Music commissioned by Temple Sharey Tefilo -- 1968)

This presentation has been made possible
by the Temple Sharey Tefilo Shabbat Shira
Endowment Fund.

Language by nature is intellectual--it communicates by way of man's mind and reason. Music and visual art are essentially emotional--they communicate by way of man's senses and feelings. The mode of Jewish worship, in the past, has been primarily verbal-intellectual. It may well be that we have exhausted this mode of worship and should begin a serious study of other forms in which to express our faith in communal prayer. To this end we present "SHABBAT '69", a service in the contemporary idiom which attempts primarily to bypass reason and to assault our senses with sound and sight.

In recent conversation with our composer, Mr. Gershon Kingsley, his reply to the question "How much music should be included in the service?" was unequivocally "at least 90%". I tend to agree with one rabbinic reservation: worship is not concert, and the essential elements of the service must be clearly defined, or the service loses its sense of identity.

I believe that "SHABBAT '69" comes close to fulfilling this new experience in prayer-as-emotion.

What the congregant may forcefully question as being too "avant-garde", the Rabbi quietly recognizes as an echo sounding through 3,000 years of Jewish history--a renaissance of a prior tradition. Except for the use of electric power, the refinement of musical instruments, the normal advance of the art of musical composition, there is little new under the moon of this Sabbath, other than gifted talent singing a new song unto the Lord.

Our Congregation has been a leading force in searching out new expressions of music and dance in which to "praise the Lord". We love our tradition and are grateful to our past for its bequest. In this sense of gratitude and commitment we would do our share to add to the splendor of our faith.

This is the spirit of our Congregation.

This is the spirit of Reform Judaism.

-- Rabbi Charles A. Annes

" S H A B B A T - ' 6 9 "
= = = = =

a sabbath eve worship service in the contemporary idiom

- - - -

The Ark is opened -- The Congregation rises

- - - -

Silent Meditation

- - - -

The Congregation is seated

- - - -

Come, my beloved, the bride to meet,
The Sabbath Princess let us greet.

L'cho do-dee, lik-ras ka-lo, p'ney sha-bos n'kab'loh.

It is good to give thanks unto the Lord and to sing praises unto Thy name, O most High, to declare Thy lovingkindness each morning and Thy faithfulness every night. With an instrument of ten strings and with the psaltery, with exalted music upon the harp.

For Thou, Lord hath made me rejoice in Thy work, and I will glory in the works of Thy hand.

There is an old story conceived by the sages and handed down from age to age, that when God had finished the world, He asked one of the angels if aught were wanting on land or on sea, in air or in heaven. The angel replied that all was perfect -- one thing only was lacking: speech to praise God's works. The Heavenly Father approved of the angel's words, and soon thereafter He created man, gifted with the muses.

This is the ancient story, and in consonance with its spirit, I say: It is God's unique work to benefit man, and man's work to give Him thanks.

- - - -

Congregation rises for the Call to Worship

*Bor'chu es A-do-noy, Ha-m'vo-roch
Bo-ruch A-do-noy ha-m'vo-rach l'o-lom vo-ed*

Oh, sing unto the Lord a new song, sing unto the Lord all the earth.

*Praised be the Lord to whom all praise is due;
Praised be the Lord to whom all praise is due for
ever and ever.*

Shout forever joyfully to the Lord, all the earth. Serve the Lord with gladness, come into His presence with singing. Know that the Lord is God; it is He Who made us and we are His. We are the sheep of His pasture. Enter His gates with thanksgiving and His courts with praise. Give thanks to Him, praise His name. For the Lord is good, His love endures forever, and His faithfulness through all generations.

THE DECLARATION OF OUR FAITH

Sh'ma yis-ro-el a-do-noy e-lo-he-nu a-do-noy e-chod.

We affirm the truth of Israel's faith, one God in heaven and earth.

*Hear, O Israel: The Lord our God, the Lord is One.
Praised be His name whose glorious kingdom is forever
and ever.*

- - - -

The Congregation is seated

- - - -

True it is and certain that the Lord alone is our God and that we, Israel, are His people. It is He who delivers us from tyrants and oppressors, as when He led us out of Egypt that we might forever serve Him in freedom.

Then His children beheld His might. They extolled Him and gave thanks to His name. Gladly did they accept His rule, and with great joy they all exclaimed:

*Mi-cho-mo-cho bo-e-lim a-do-noy. Mi ko-mo-cho ne-dor
ba-ko-desh no-ro s'-hi-los o-say fe-leh.*

Who is like You, O Lord, among the gods men worship?
Who is like You, majestic in holiness, awesome in splendor,
doing wonders?

*Mal-chu-s'-cho ro-u vo-ney-cho. Bo-key-a yom lif-ney
mo-shey zey 2-li o-nu v'-om-ru. A-do-noy yim-loch
l'-o-lom vo-ed.*

As we look back on the past week, an awareness of failure oppresses us. Cares and anxieties have caused us to forget You, O God. Indifference and self-seeking have made us neglect our duties to our fellow men. May this hour return us to our obligations, letting our constant care be to help one another and give us a quiet spirit, free from the voices within, whose clamor deafens us to our neighbors' cry. Let this be our Shabbat, our perpetual covenant, a sign between God and the children of Israel forever.

*V'sho-m'ru v'ney yis-ro-eyl es ha-sha-bas
La-a-sos es ha-sha-bos l'do-ro-som b'ris o-lom.
Be-ni u-ven b'ne yis-ro-eyl os hi l'o-lom.*

There are times when each of us feels lost or alone, when we seem to be adrift and forsaken, unable to reach our fellow-men, or to be reached by them. And there are days and nights when all existence seems to lack purpose; our lives mere sparks in an indifferent cosmos, lives that flicker for a brief moment and are extinguished. Fear and loneliness enter into the soul. None of us is immune from doubt and fear; no one escapes times when all seems dark and senseless. Then, at the ebb-tide of the spirit, the soul cries out and reaches for companionship.

-- -- -- -- --

As the moon sinks on the mountain edge, the fishermen's lights flicker far out on the dark, wide sea. When we think that we alone are steering our ships at midnight, we hear the splash of oars far beyond us.

*May the words of my mouth and the meditations of my
heart be acceptable unto Thee, O Lord, my Rock and
my Redeemer. Amen.*

THE TORAH SERVICE

Who shall ascend the mountain of the Lord, and who shall stand in His holy place? He that has clean hands and a pure heart; who has not taken God's name in vain, and has not sworn deceitfully.

- - - -

The Ark is opened --- The Congregation rises

S'u sh'-o-rim ro-she-chem. U's-u pis-chey o-lom.
V'-yo-vo me-lech ha-ko-vod. Mi hu ze me-lech ha-ko-vod.
A-do-noy tz-vo-os hu me-lech ha-ko-vod se-lo.

Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who is the King of glory? The Lord of hosts; He is the King of glory.

Earth is crammed with heaven and every common bush afire with God. But only he who sees takes off his shoes.

Bo-ruch sh'no-san to-ra l'-a-mo yis-ro-el b'-k'-du-sho-so.

We praise Him who in His holiness has given the Torah to His people, the people of Israel.

Sh'ma yis-ro-el a-do-noy e-lo-he-nu a-do-noy e-chod.

L'cho a-do-noy ha-g'du-lo v'ha-g'vu-ra.
V'ha-tif-e-res v'ha-ne-tsach v'ha-hod.
Ki chol ba-sho-ma-yim u-vo-o-retz;
L'cho a-do-noy ha-mam-la-cho v'ha-mis-na-sey l'chol l'rosh.

Thine, O Lord, is the greatness, the power, the glory, the triumph, and the majesty; for that which is in the heaven and earth is Thine. Thine is the kingdom, Lord, and Thou art supreme above all. Exalt the Lord, our God, worship at His footstool. Holy is He.

- - - -

The Congregation is seated

- - - -

" EXCERPTS FROM THE BOOK OF PROVERBS "

a dramatic reading

(Voice -- Norman Atkins)

- - - -

Sinai was only the beginning, the Torah has never ceased to grow. In every age it has been unified and enlarged. It has a permanent core and an expanding periphery. It expands as the horizon of man's vision grows. Nor are God's revelations confined to Israel. He has favored with inspiration the great and good among all the families of the earth. His loving care and guidance reaches out to all mankind.

The Ark is opened --- The Congregation rises

- - - -

Gad'lu la-do-noy i-ti u-n'-ro-m'-mo sh'-mo yach-dov.

Ho-do al e-retz v'sho-ma-yim.
Va-yo-rem ke-ren l'a-mo t'chi-lo l'chol chas-si-dov
li-v'ney yis-ro-el am k'ro-vo ha-l'lu-yo.

The glory is in the earth and in the heavens,
He is the strength of all His servants,
The praise of him that truly love Him,
The hope of Israel. Halleluyah.

The law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart; the judgments of the Lord are true; they are righteous altogether. Behold, a good doctrine has been given unto you; forsake it not.

It is a tree of life to them that hold fast to it, and its supporters are happy. Its ways are ways of pleasantness, and all its paths are peace.

Eyts cha-yim hee, la-ma-cha-zee-keem bo,
V'sso-m'-che-ho m-u-shor.
D'-ro-che-ha dar-chey no-am v'-chol n'-ssi-vo-sse-ho.
Sho-lom.

THE SABBATH KIDDUSH

We thank you, God, for enabling us to welcome the Sabbath-day. Blessed is the house in which the hearts of the parents are turned to the children, and the hearts of the children to the parents, and all are bound together in devotion to You.

In this spirit we say: We praise you, O Lord, our God, King of the universe, Creator of the fruit of the vine.

Bo-ruch a-toh A-do-noy e-lo-he-nu me-lech ho-o-lom
bo-rey p'-ree ha-go-fen. A-men.
Bo-ruch a-toh A-do-noy e-lo-he-nu me-lech ho-o-lom
a-sheer ki-d'-sho-nu b'-mitz-vo-sov v'-ro-tzo vo-nu,
v'sha-bas kod-sho,
B'-a-ha-vo uv-ro-tzon hin-chi-lo-nu
zi-ko-ron l'-ma-a-se b'-re-shis,
Ki hu yom t'-chi-lo l'-mik-ra-e ko-desh ze-cher
l'-tzi-as mitz-ro-yim.

Ki vo-nu vo-char-to v'-o-so-nu ki-dash-to
V'-sha-bos kod-sh'-cho b'-a-ha-vo uv'-rot-tzon
hin-chal-to-nu.

Bo-ruch a-toh A-do-noy m'-ka-desh ha-sha-bos. A-men.

A D O R A T I O N

Let us adore the ever-living God, and render praise
unto Him who spread out the heavens and established
the earth, whose glory is revealed in the heavens
above and whose greatness is manifest throughout
the world. He is our God; there is none else.

Va-a-nach-nu ko-r'-im u-mish-ta-cha-vim u'-mo-dim.
Lif-ney me-lech mal-chey ham-lo-chim ha-ko-dosh
bo-ruch hu.

Ba-yom ha-hu yi-ye a-do-noy e-chod u-sh'mo e-chod.

May the time not be distant, O God, when Thy name shall be
worshipped in all the earth, when unbelief shall disappear
and error be no more. We fervently pray that the day may
come when all men shall invoke Thy name, when corruption
and evil shall give way to purity and goodness, when super-
stition shall no longer enslave the mind, nor idolatry blind
the eye, when all who dwell on earth shall know that to Thee
alone every knee must bend and every tongue give homage.

O may all, created in Thine image, recognize that they are
brethren, so that, one in spirit and one in fellowship, they
may be forever united before Thee. Then shall Thy kingdom
be established on earth and the word of Thine ancient seer
be fulfilled: The Lord will reign forever and ever.

K A D D I S H

Yis-gad-dal v'yis-kad-dash sh'meh rab-bo, b'ol-mo di'v-ro
kir'-u-seh v'yam-lich mal-chu-seh, b'cha-ye-chon u-v'yo-me-
chon u-v'cha-yeh d'chol bes yis-ro-el, ba-a-go-lo u-viz-man
ko-riv, v'im-ru O-men.

Extolled and hallowed is God's great name in the world
He has created according to His will. May He soon es-
tablish His kingdom in our lifetime. Let us say Amen.

Y-heh sh'meh rab-bo m'vo-rach, l'o-lam ul'ol'meh ol-ma-yo.

Let His great name be praised through all eternity.

Yis-bo-rach v'yish-tab-bach, v'yis-po-ar, v'yis-ro-mam,
v'yis-nas-seh, v'yis-had-dor, v'yis-al-leh, v'yis-hal-lol,
sh'-meh dkud'-sho, b'rich hu. L'e-lo min kol bir-cho-so
v'shi-ro-so, tush-b'cho-so v'ne-cho-mo-so, da-a-mi-ron
b'ol-mo, v'im-ru O-men.

Lauded and praised, glorified, exalted and adored,
honored, extolled, and acclaimed be the name of the
holy one. Though He is above all the praises, hymns,
and adorations which man can utter. And let us say
Amen.

Y'heh sh'lo-mo rab-bo min sh'ma-yo v'cha-yim, o-le-nu v'al
kol yis-ro-el, v'im-ru O-men.

May God grant abundant peace and life to us, and to
the whole house of Israel. And let us say Amen.

O-seh sho-lom bim'-ro-mov, hu ya-a-seh sho-lom, o-le-nu
v'al kol yis-ro-el, v'im-ru O-men.

May the most high Lord of perfect peace grant peace
to us, to all Israel, to all mankind. And let us
say Amen.

= = = =

THE WORLD IS ROLLING ON

Babies are crying and there's no one to listen,
And old folks are dying and there's no one to miss them,
But still the world goes rolling on and on.

Bellies are growling and there's no one to feed them,
And people are howling and there's no one to lead them,
But still the world goes rolling on and on.

There were a lot of other creatures upon this earth
before we came: The brontosaurus, tyrannosaurus,
they lived a hundred million years, and no one knows
exactly why sturdy animals like that became extinct.

Mankind is yearning for a human equation,
And slowly we're turning to the new generation,
And still the world goes rolling on and on.

We have a vision of a world without chaos,
A practical vision because with or without us
The world will still go rolling on and on,
And we would like to ride along.

THE PRIESTLY BENEDICTION

El-o-hey-nu vel-o-hey av-o-sen-u, bor-chey-nu bab'ro-cho
ham'shu-le-shet hak'su-vo ba-to-ro.

*Our God and God of our fathers, may Thy blessing rest
upon us, according to the gracious promise of Thy word.*

Y'vo-rech'cho a-do-noy v'yish-m're-cho.

May the Lord bless thee and protect thee.

Yo-er a-do-noy po-nof e-ley-cho vi-chu-nek-ko.

*May the Lord let His spirit shine upon thee and be
gracious unto thee.*

Yis-so a-do-noy po-nof ey-ley-cho v'yos-seym l'cho sho-lom.

*May the Lord lift up His spirit upon thee and give
thee peace.*

* * * *

AMEN. AMEN. AMEN.

. . . about the composer . . .

Gershon Kingsley is a "young" man who refuses to be intimidated by the over-30 syndrome. An exponent of the new sound, Kingsley weds a traditional musical genius with the tomorrow-world of the electronic MOOG. As one of the few men in this country who has mastered the complexity of the MOOG, Kingsley is busy composing and recording electronic music for every media from modern ballet to television commercials and pop song -- and perhaps most lovingly, the resounding, affirming "SHABBAT '69". It is in this work that the total Kingsley -- the deep commitment to the heritage of his people, together with genius for composing lyrical music in the true modern idiom -- is expressed. In synagogues, both Reform and Conservative, throughout the nation, the service has left congregations entranced and joyful. His generosity to our Congregation has been constant, and we take this opportunity to thank him as we welcome him back to our congregational family.

Mr. Kingsley was born in Germany, emigrated to Israel, and today resides in New York where he is the creative genius behind "Kingsley Sound", the recording studio responsible for most of television's electronic commercials. He studied music extensively in this country and is a respected figure on the Broadway scene, having served as musical director of numerous Broadway shows. In addition, he has been musical director to Jan Peerce and was guest conductor of the Vienna Symphony Orchestra. This year he was guest conductor at a musical evening at the White House.

. . . about the artist . . .

Aside from love and romance, the happy marriage last year of Gershon Kingsley and his lovely young bride, Sheila Benow, created a true marriage of creative talents, much to the benefit of tonight's Sabbath Service. In addition to the showing of Mrs. Kingsley's abstract religious paintings at the Oneg Shabbat following the service, Mrs. Kingsley is responsible for creative use of slides and light to enhance the beauty of the music -- "to excite the senses". Some of the images projected during the service are photographs of the paintings you will see downstairs.

Mrs. Kingsley was born in New York, studied at Sarah Lawrence College and the Art Students League, and has exhibited widely since 1962, including group showings at The Gallery, Fort Myers, Florida, Jason Gallery, World House, and last year for the Israel Emergency Fund at the Whitehouse Gallery. Her latest one-man show was at Gelfand Gallery in New York.

Mrs. Kingsley has illustrated several books and has written and illustrated a fantasy for children: "The Gift of Color". She is currently the Director of Art at the Ecole Francaise in New York.

We are deeply grateful to the following members and friends of Temple Sharey Tefilo who, by their generous contributions to the Temple's "Shabbat Shira" Cultural Endowment Fund, have made this service possible and have also pointed the way to continued new modes in which to express our faith in communal prayer:

P A T R O N S

Mr. and Mrs. Paul M. Densen	Mr. and Mrs. Harold Littman
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Dr. and Mrs. Sidney Ketyer	Mr. and Mrs. Irwin P. Wolk
Mr. Samuel Lieberman	Mr. and Mrs. Michael Zarin
Mr. and Mrs. James W. Litman	Drs. Arthur and Clara Zweibel

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In order that this program might be completed in time for the service on May 2nd, this list includes only those donations received in the Temple office up to and including Monday, April 28th.

"SHABBAT '69" -- available in a recording

We wish to acknowledge our debt of gratitude to thirty-five Temple members whose faith and understanding made possible the production of a recording of this service.

Any profit from a special edition of the record, which is on sale for the first time anywhere tonight, will benefit the Temple's Shabbat Shira Fund.

The recording features, in addition to the resounding "new sound" of the liturgy, special readings selected and read by Rabbi Annes. ① Cantor Aronson is the soloist.

① *OCAR Prayerbook* * * * *
② *Service of the Heart.*

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Jesse C. Goodwin and Jack Lozowick

Co-Chairmen

= = = =

ACKNOWLEDGMENTS

Program Design	J. Clifford Welsh
Electrical Consultant	Ralph U. Konwiser
Photography Consultant	Eric Wagman Studios
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Audio Consultant	Benjamin J. Friedland
Printing and Publicity	Mr. and Mrs. Harold Littman

HEBREW TABERNACLE CONGREGATION
605 West 161 Street, New York City

ROBERT L. LEHMAN
Rabbi

HENRY EHRENBURG
Cantor

ERNEST W. STEIN
President

A SABBATH EVENING OF SACRED MUSIC
and
INTERPRETIVE DANCE
OCTOBER 30, 1970
IN THE TEMPLE

Order of Music and Composers

Toy L'hodos	Spicker
Bor'chu and Shema	Spicker
Mi Chomocho	Fried
V'Shomru	Spicker
Hashkiveinu	Zilberts
May the Words	Rogers
Kiddush	Traditional
Adoration	Kaufman
On That Day	Fried
Adon Olom	Warren

IN THE VESTRY

THE RECORD

The tape of this Sabbath evening service represents selected passages from "SHABBAT FOR TODAY", a contemporary Sabbath evening Service by GERSHON KINGSLEY. It was manufactured and distributed by the K.N.L. Music Corporation; Stereo Disc LP-GK-2686.

THE DANCE SOLOIST: MISS ROBERTA MATHES

MISS MATHES is a student at Barnard School for Girls. She was educated at our Temple, was Bas Mitzvoh here in 1969 and attends our Youth Group.

With Mr. Don Baldwin of the Baldwin School of Dance, who has choreographed this evening's dance interpretation, she has studied ballet for 11 years; Jazz and Modern Dance for four years. At Barnard she studied with Mrs. L. DeChaby, formerly of the Metropolitan Opera Ballet.

Miss Mathes has danced at the N.Y. State Pavilion of the World's Fair; also, at schools, hospitals, old age homes and Synagogues throughout the metropolitan New York area.

THE ARTIST: MISS LINDA STEIN

MISS STEIN is now a high school student at Chappaqua, N.Y. and formerly attended the High School of Music and Art. She is a member of our Temple Youth Group and participated in the Rabbi's Class. She has studied art for many years and her work has been exhibited. Miss Stein has won awards for her art work.

THE MURAL conveys the spirit of Judaism in the modern era. The clash of bright colors and bold strokes indicating the word "SHABBAT", interpreting the vitality and vigor of our times, indicates that modern Judaism can still blend with the tradition of the past, as shown by the pictures of the Torah scroll, Wailing Wall and Sabbath candles. The faces represent the people at worship.

The mural is 18 feet wide and 10 feet high.

John T. Scopes - d. Apr 2/70.

A - d of Scopes ann in paper This Ad
amous man 45 yrs ago & her his case
linked to 1870s want to rph on him
refers to "Routley Trial" in Dayton, Tenn 1925
which in later America tested evolution
in courts

Tenn. for 1st vs Evol in sch; Scopes -
birt sub & agreed to test case
amous: Bryan for pros; Darrow for def.
100 photos, news, H. L. Mencken
organ won conviction, fined \$100 but
on appeal, case overturned on technical
& was retried.

Scopes then slipped into obscurity; jest.

B - Diff betw fund & liberals still with us
1 - fund burned Bible house in S.
2 - liberals always attracted to science
3 - problem & tied in ref. Jud vs Ortho
but view in paper: welcome all truth
therefore, easier to assim new
ideas

C - But what of man's place in scheme of things, his
long history of attack: Kepler, Copernicus, Galileo
People realized 2 fold trauma: man not center
of world

fact of our own day: ego - whole school of
psychol

who among us would not like to be at
center of Univ? (attention!)

Real: re Universe - now DAW being with
highest intell - but that if life "out

There" ? serious assault - feel threat
that if image is diff - created in his image?
where does this go re DAW Genesis?

D - Death of Scopes closes chapter of human history
known: solve not only phys but evol of
roads, ideas, values, principles

Thus man solves tow. Necessity
instead of solve tow greater ability in
tech. level for total annihilation,
world & era of content, fulfill - peace.

in terms of this thought & in terms of that he
was courageously represented like
John T. Scopes not lost in vain &
we mourn his passing.

/WU

Feb. 1st - Frid eve - 2/23/70 210000 200

Scopes of 'Monkey Trial' Is Dead at 70

By The Associated Press

SHREVEPORT, La., Oct. 22—John T. Scopes, whose teaching of evolution led to the "monkey trial" of 1925, died of cancer yesterday at the age of 70.

Mr. Scopes outlived all the other principal figures in the celebrated trial. William Jennings Bryan, the prosecutor, died five days after he won Mr. Scopes's conviction. The colorful defender, Clarence Darrow, died in 1938.

Overshadowed by Counsel

By ALDEN WHITMAN

An obscure 24 - year - old schoolteacher in the summer of 1925, John Thomas Scopes became the principal in a courtroom drama that occupied the nation and most of the civilized world. In the trial, which involved questions of academic freedom, the defendant was overshadowed by the special counsel who waged the case.

For the defense were Clarence Darrow, the Chicago criminal lawyer and civil libertarian; Arthur Garfield Hays of the American Civil Liberties Union, and Dudley Field Malone, also a civil libertarian. For the State of Tennessee there was William Jennings Bryan, "the Great Commoner" and silver-tongued orator who



United Press International, 1925

Continued on Page 44, Column 1 John T. Scopes and Clarence Darrow, lawyer, outside court

Frid, 8/23/1970

Scopes of 'Monkey Trial' Is Dead at 70

Continued From Page 1, Col. 2

had thrice been the Democratic Presidential candidate.

The central issue in Dayton, Tenn., was the right to teach a version of biology that differed from that expounded in the Bible. It pitted Mr. Bryan, a defender of Fundamentalism, against Mr. Darrow, who upheld Darwinian evolutionary theory in a withering examination of Mr. Bryan's Bible literalism.

Mr. Scopes a shy, clean-cut young man, who never uttered a word at the trial, was clearly overwhelmed in the carnival-like circumstances under which it was held. The end result was anticlimactic. He was convicted and fined \$100. On appeal, the verdict was upset on a technicality; the case was never retried. In 1967, the statute he was accused of breaching was repealed.

The trial had its origins in a fervor of Fundamentalism in Tennessee. A legislator named John Washington Butler, clerk of the Round Lick Association of Primitive Baptists, framed a bill early in 1925 to outlaw the teaching in the public schools of "any theory that denies the story of the Divine Creation of man as taught in the Bible, and to teach instead that man has descended from a lower order of animals."

When the bill was signed into law, Gov. Austin Peay suggested that it would probably never be "an active statute." In New York, however, the fledgling American Civil Liberties Union, searching for a Tennessee biology teacher who would agree to test the law, ran an advertisement in The Chattanooga News. There was also a news article in The Chattanooga Times.

A group of loungers in a Dayton drugstore, seeking a way to put their town of 1,500 population on the map, saw its opportunity. A boy was sent to fetch Mr. Scopes, who was known around town as an opponent of the law.

Story Got Instant Notice

Fresh from the University of Kentucky, he had been hired as an athletic coach and teacher by the Dayton school system the previous September at \$150 a month. He was a believer in absolute freedom of discussion in the schoolroom, and he agreed to take part in a test case. But he had not taught biology. He had, however, conducted a short review of the subject during the regular teacher's illness, and he had made use of a state-approved textbook that mentioned evolution favorably.

Mr. Scopes submitted to immediate arrest by the local police, and the loungers quickly notified the papers in nearby Chattanooga as well as The Associated Press, which flashed the story across the nation.

The teacher was indicted and his trial set for July 10. Mr. Bryan announced he would help the prosecution and, meanwhile the A.C.L.U. had engaged Mr. Darrow, Mr. Hays and Mr. Malone.

Describing the atmosphere



Associated Press, 1963

John T. Scopes

in Dayton, Bynum Shaw, a magazine writer, wrote recently that the town "became a circus," adding:

"Pullman cars were ordered for railroad sidings to accommodate guests. A barbecue pit was dug on the courthouse lawn, and bleachers erected for the convenience of itinerant evangelists. Stores displayed monkey signs and waved huge banners; J. R. Darwin, a Dayton haberdasher, found a gold mine in his name.

"The press arrived, more than 100 reporters and photographers, 30 of them sleeping on cots in a store loft and sharing one tap and a single outdoor privy. Most famous of the writers was H. L. Menck-

en." A jury ("unanimously hot for Genesis," in Mr. Mencken's celebrated gibe) was chosen. It included one man who could not read. The presiding judge was John T. Raulston, who announced that "I'm jist a re'lar mountaineer jedge."

The courtroom was insufferably hot, so the trial, each session of which opened with a prayer, was moved outdoors. Mr. Bryan appeared in shirt-sleeves and suspenders and cooled himself with a palm-leaf fan. Mr. Darrow, also in shirtsleeves, wore purple suspenders.

The undoubted high point of the trial came when Mr. Darrow (he was addressed throughout as "Colonel") called Mr. Bryan as a defense witness and relentlessly questioned him on the Bible story of Creation and other Scriptural incidents.

Jonah and the Whale

One memorable part of Mr. Darrow's examination had to do with Jonah and the whale. Did Mr. Bryan believe, he was asked, that Jonah had remained three days in the belly of the whale, as recounted in Elizabethan English in the King James translation of Holy Writ. Mr. Bryan replied:

"I believe in a God who can make a whale and can make

a man and make both do what He pleases."

Was this whale just an ordinary big fish, or had God created him especially for this purpose? Mr. Darrow pursued.

"The Bible does not say," replied Mr. Bryan, "therefore I do not know."

"But," Mr. Darrow retorted, "do you believe He made them—that He made such a fish and that it was big enough to swallow Jonah?"

"Yes, sir," responded Mr. Bryan. "Let me add: One miracle is just as easy to believe as another."

"It is for me," Mr. Darrow remarked in an aside.

When the case got to the jury, after eight days, it took eight minutes to return a guilty verdict. Mr. Scopes's fine was paid by Mr. Mencken, whose trial reportage displayed his contempt for what he called "the yokels" of the Bible Belt. Mr. Scopes, who had received mail by the sackful, quickly slipped into obscurity.

Born in Kentucky

He was born Aug. 3, 1900, in Paducah, Ky., the fifth child and only son of Thomas and Mary Scopes. He attended the University of Illinois, and then the University of Kentucky, from which he was graduated in 1924. His only teaching experience was eight months in Dayton.

He left the town and the state after his conviction to study geology at the University of Chicago, and later worked as a geologist for Gulf Oil of South America and for the United Gas Company in Texas and Louisiana.

Interest in his case languished until 1955, when the trial was re-created on Broadway in "Inherit the Wind," starring Paul Muni as Clarence Darrow and Ed Begley as William Jennings Bryan. The play was made into a movie with Spencer Tracy and Fredric March. Five years ago there was a television version, with Melvyn Douglas and Mr. Begley in the leading roles.

Three years ago, after Mr. Scopes had retired, he was the author (with James Presley) of "Center of the Storm," a reminiscence of his life and the trial. In it he wrote:

"Today, over 40 years from the trial, it seems incredible that the Dayton controversy rose to such an emotional peak. The war cries of the Fundamentalists sound archaic. Yet they were very serious. The trial itself was a test and a defense of the fundamental freedom of religion. At stake was the principle of separation of church and state. If the state is allowed to dictate that a teacher must teach a subject in accordance with the beliefs of one particular religion, then the state can also force schools to teach the beliefs of the person in power, which can lead to the oppression of all personal and religious liberties."

Mr. Scopes is survived by his widow, Mrs. Mildred Walker Scopes; two sons, John Thomas Jr. and William C.; and his four sisters. He will be buried in Paducah.

"INTRODUCING: ABRAHAM!"

Friends, while we have ^{renewed our} read^y in the Torah ~~since the time of the Torah~~ ^{since the time of the Torah} it is only now that we come into contact with the actual ^{genesis} ~~start~~ of our people. In Bereishis, the world came into being; all was created and found to be good but there ~~is~~ ^{is} no real link ~~to the past~~ ^{to us of the present}. In the next ~~chapter~~ ^{section}, Noah, ~~again~~ ^{but they} we come into contact with persons and happenings ~~which~~ ^{which} seem somehow unreal; we know that they are part of the general tradition but they are not ^{of us} ~~of us~~. No matter how frequently we may read of the creation, or of Noah and the Ark, or of the Tower of Babel and ^{of} all the meaning associated with these people and events ~~it is not part of our tradition~~ ^{they are unreal and we} seem somehow distant from them in perspective of kinship. It is for this reason that so much attention is paid to the Torah portion from which we will read tomorrow morning: Lech L'cho, which introduces not merely a man but a giant among men, Abraham! Suddenly, the tradition ~~takes~~ ^{reality} on meaning and ~~significance~~ ^{significance}; we are no longer alone but can tie ourselves to this man ~~who was part of our past~~ ^{who was part of our past} and who marked our beginning. Abraham, or Abram as he was originally known, is our ancestor and ~~we know it without a doubt~~ ^{he fulfills a} ~~ritual purpose~~ ^{ritual purpose}; he figures prominently in the development of our people and he stands out as a fundamental personage in the background of our tradition. All flows from him, our heritage refers to him and our liturgy praises him as the Father of our people. Abraham, in other words, is that point in the evolution of Jewry where we left the nebulous past and entered into a stream of history of which we are a part ~~to~~ ^{to} this very day.

In the first place, his life marked a turning point on a physical level. We know from the Biblical account, as well as from the later tradition, that our ancestor left his home and began the journey towards the Promised Land, which for the first time, at ~~his~~ ^{his} early juncture in human history, was identified as Canaan. Considering that this was as close as one could possibly come to the dawn of history, it ill behooves the Arab propagandists to maintain that their association with Canaan ~~antedates~~ ^{antedates} ours! But, be that as it may, we know that Abraham left his father's house and freely wandered over the then-known world and in due course of time reached the area which was indicated ~~to him~~ ^{to him} by God. And this brings us ~~to~~ ^{to} a second, equally vital aspect of his wandering: for

Abraham not only left his father's house and land in a physical sense but ~~on~~ ^{level} a spiritual ~~sense~~ as well. And this, naturally, is as vital a point as we can make at that juncture of our history; the idols, images and ^{molten} figures of the father's faith were cast aside, and Abram linked himself to God, on a much larger, more powerful and more intimate level than any other man in prior human history. We see, therefore, that this wandering on the part of our ancestors instead of ~~being~~ ^{of} a routine migration of a group of peoples became, in effect, a fateful movement the results of which are still with us to this day and age. Abraham was then not just another lord of tribes but a founder of a people, of a nation, and in a limited sense, of a faith for it was through his line of descent that the blessing of continuity and protection was assured to Isaac and Jacob, via Mt. Sinai and then on to you and me. It is no accident, as the Midrash tells us, that exactly ten generations separate Adam and Noah on the one hand and Noah and Abraham on the other. From creation to ~~the~~ righteousness, from ~~the~~ a beginning to fulfillment, from an Adam and Noah to the reality of Abraham: ~~and~~ in this equation one finds the basic premise of our existence as Jews.

Again, the routine migration because of Abraham ~~has not~~ become a fateful movement with a great promise implied. And it is not, as with the case of earlier experiences, a ^{mythical} ~~mythological~~, semi-divine relationship between ~~God~~ ^{father} and man but, rather, we have now come to the point of accepting Abraham as the ^{first} ~~first~~ ^{burdened by} of our people ~~with~~ ^{obligations.} certain specific ~~functions~~ for which he will always be remembered and the association with which marks him as something special in our history and as an enormous influence upon us, even when seen from the perspective of time. In the first place, we know Abraham as a man with a mission and it is this involvement which marks him as the individual who not only places his faith in God but makes an actual covenant; it is a Bris ^{hi} which is not as Noah's rainbow in the sky but one which ~~actually~~ marks the human being for all the days of his life. It is no small thing, it can not be erased, it is as much a physical as a psychological mark and one from which the Jew can not escape. The mission is linked to the ^{promise} ~~blessing~~ of greatness, of inheriting the land, of being a source of blessing and making one's way in pursuit of the ideal.

already ind^sicated by Deity. It is in this context, then, that we can better understand Abraham's very real concern with life for his worship of God was not on an abstract level at all. He not only built an altar on which he worshipped as ~~usually~~ was the custom in his day but, more than that, ~~he~~ ^{Abraham} trusted deeply enough to bring to this altar his ~~only~~ son, Isaac, and prepared to sacrifice ~~him~~ ^{the boy} in order to meet the supreme test which God has placed before him. It may be indicative of a practice prevalent in ancient times and it may be a mere story with a moral ending to fit into our scheme of things but, nevertheless, there must surely have been truth to it for it to be included in the canon of our tradition. One does not lightly mention child-sacrifice under any circumstances; the fact that all turned out well is of secondary importance for what really matters is that Abraham went the route, brought his wood and stood ready to ~~plunge a knife into~~ ^{offer} the sacrifice he had already bound on the altar. It is in this connection that we can better comprehend the other aspect of Abraham's character, a measure of strength, conviction and purpose with which we had no previous contact. I am referring, of course, to his confrontation in regard to the cities of Sodom and Gemorrah. The point is very well made by some later commentator that in the case of Noah ^{while} the entire world was destroyed by water and only the people on the Ark were saved ~~and~~ there was not a word of protest ~~from~~ ^{although} Noah ~~who~~ was ~~the one and only decent person alive in his age~~ ^{described as "walking with God"}. But in the case of Abraham it was all quite different: not the whole world but merely two cities were to be destroyed and although they were known far and wide for their sinfulness, still Abraham pursued the confrontation. ^{Consequently, he} ~~and therefore~~ entered into another realm of life altogether: he gave evidence on his own primitive level, of a social consciousness! ~~at~~ ^{! This} type of concern for a fellow human being had not been shown ~~here~~ ^{before}. Indeed, he had earlier welcomed travellers to his tent as guests, ~~and~~ food had been prepared, ~~for them as well as~~ ^{have} the comforts of ~~home~~ had been provided but we gather that this was expected of him and did not represent a departure from accepted custom. The confrontation with God, for Sodom and Gemorrah, was a departure and will always ~~stand~~ ^{stand} as one of the most exciting events in the annals of

mankind. ~~where~~ ^{was here} The search for justice, mingled with understanding and compassion, ~~were~~ forced to the forefront at the risk of personal safety and consideration. It was a major juncture in the development of human morality.

There ~~is~~ ^{is}, however, one negative aspect to Abraham's personality ~~which~~ ^h must also be mentioned. It concerns the expulsion of Hagar from his house, together with her son Ishmael, one of the sorrier portions of our ancient history. The text is quite plain; this first wife of Abraham was sent into the wilderness together with her infant son, presumably to die, and all this at the insistence of Sarah. The motivations and reasons for this act of cruelty are complex and we know that were it not for God's interference in the scheme of things, with ~~him~~ ^{miraculous} providing sustenance that Hagar and Ishmael ~~were~~ ^{would} surely ~~to~~ ^{have} perished at the severity of the wilderness. But, of course, this disastrous end is not to be their lot; as a matter of fact, Ishmael is to become as well the ancestor of a great people. ~~the father of ancestor of Esau and together~~ ^{Together with the later Esau} they form the ancestry of the Arab nations of our own time. [It is for this reason that the refrain occurs from time to time that it is not the first time that Arabs have been expelled from the land of their inheritance. It is, of course, a statement which dealing with an internal family matter, can not be placed on the same high level as a promise made by God to Abraham and his descendants in terms of the land which they are destined to inherit.] But there is an added factor in this cruel act of Abraham: he demonstrates for all the world to see that he is as weak and as human as all of us, that there are factors which can sway him also from the ~~level of the pure and sacred, and bring him to a stance of life~~ ^{lofty} which is more reminiscent of us as mortal beings than of saints who never sin. It is in this ~~context~~ ^{context} that the rabbis of our ~~tradition~~ ^{tradition} interpreted this story and, of course, they are correct in their assessment: it is far more valuable to have someone like ~~you~~ ^{us} and I with whom we can identify than a patriarchal figure with whom we have only a mythological connection. But that is the beauty of our sacred literature, of the Bible particularly; all of our leaders are flawed in one way or another and this humanness has made them believable in our eyes and therefore ~~great~~ ^{acceptable} in the sight of all humanity. Saints we can

and do admire and even respect; but with human beings, who are as vulnerable as we, we can identify and we call them our own.

This then is the final characteristic of Abraham and that is why we admire him so very much. He lived a lifetime of achievement: he followed his mission, he was a man of faith, he built an altar and prepared to sacrifice his son, he argued with God for the two cities, he spoke of a promise in terms of land and people, he instituted a physical as well as spiritual Bris and with all of that to his credit, he proved to be unbelievably human. It is the beginning of our life as a people who with all our frailties still managed to attain the blessing of God, ^{mitted} ~~transferred~~ by way of Abraham unto all of his descendants. We are the better because of his existence ~~not only~~ as a physical father ^{and a} ~~but as a~~ spiritual guide and teacher. ~~He will also put us on the road~~ ^{He} made of our sojourn through life, as was the case for himself in his own day, not merely a succession of wanderings and travels from one spot to another but a movement destined to greatness. It is the lesson of this Sabbath that we may always be worthy of what is implied by the phrase ^{אברהם אבינו} "Abraham, our father".

Amen.

Heb. Tab., Friday, Nov. 6, 1970.

"WHAT SHALL WE LEARN THIS TIME?"

Friends, this is Shabbos Bereishis, the Sabbath which comes immediately after Simchas Torah; ~~and~~ ^{it} has its specific designation because we commence once again to read the cycle of the Torah portions. "Bereishis", the "beginning" is first and, therefore, this is the first Sabbath of the new year, of the Torah cycle renewed.. In many Synagogues, this Sabbath and especially the reading tomorrow morning are marked with sweets and honey and apples just as is Simchas Torah. It is a process of reading which has been going on for centuries, and it is a process of repetition which, we hope, will continue for many generations yet to come. [On the occasion of our Kol Nidrei observance we ~~had occasion to cite~~ the concept that many live by the philosophy that "history repeats itself" and that we hoped this ^{falsism} would not be ~~subverted~~ ^{by us} ~~the case~~; in this instance, we truly hope that the cycle of reading and learning, and the application of Torah to our way of life, continues without ending.] The only question is, "What shall we learn THIS time?" and have we profited at all by the many Sabbath mornings we have shared in the past; did a small portion of the history and tradition of our people linger or remain in our minds so that because of the Torah portions we are better human beings? As we begin the cycle once again and take this opportunity to look back it is amazing to note how much remains the same and ~~to~~ ^{to} what degree the essential characteristics of our Torah lessons still are applicable to our day and age. Note, for example, ~~that~~ ^{that} we still retain the covenant of Abraham and the word Bris has become very much a part of our tradition not only in the obvious sense but also in the belief that a relationship exists between the Jew and God. Furthermore, there is still the rainbow in the sky which is mentioned at the very beginning of our literature and I can hardly think of a more beautiful explanation of its presence than that found in the Torah: God's sign that the world would not again be destroyed of life. What of the battle of the Jew for the Promised Land in ancient times and today? And, to carry the seemingly ancient analogy even further: what of the place of the Egyptians vis-a-vis the Jew, as found in the Book of Exodus? Can anything be more modern? The point is that while much is the same ~~and much has changed~~, will we

learn any more this time than we did in generations past?

Perhaps it would ~~then~~ be more vital for us to understand that much has also changed; what was an obvious application in the past simply no longer exists or is relevant to our needs. For example, take something quite obvious: our Synagogue is and was ^{intended} ~~supposed~~ to be a Sanctuary, where people not only prayed to God but ^{made of The Sanctuary} ~~which was a place which~~, at the same time, a concept. People came to the House of God to be safe, to find a ^{haven} ~~sanctuary~~, or to claim Sanctuary and it is used for this same purpose still in our time when draft evaders or protesters seek ^{protection} ~~Sanctuary~~ not in the spiritual but in the literal sense of the word. Today, however, in ^{an} other sense ~~the~~, the Sanctuary is ^{no longer} ~~a safe~~ a "safe" place; instead it ^{radiates} ~~is a place of~~ controversy ³ ~~where~~ ministers of all faiths use their pulpit to exhort their people to change their ways of life, to enter into the strife of society, and to engage in the battles which are being waged outside the sacred walls. The ministers of the Civil Rights Movement, for example, forced a relationship between the pulpit, the center of the Sanctuary, and the world outside it. The most prominent example of this turn-about, of course, is Fr. Daniel Berrigan, the priest who went underground until recently captured ^{by the F.B.I.} ~~and only rose to the surface when speaking at various services for specific reasons~~. He used the Sanctuary not as a "safe" place but as a center from which to reach out and be heard, and effect the course of history. ^{Re: V. Nam} [There are other examples, of course, but one of the most recent changes concerns the verse: "Are ye not as the children of the Ethiopians unto Me?" At one time this was a rallying ^{cry} ~~cry~~ for equal rights, for the brotherhood of man, for the liberal to find his cause in Scripture but that was in the 1950s; today, no one wants to embrace the children of the Ethiopians any longer and consequently we see a change in outlook and orientation as far as one specific verse is concerned which will probably remain in effect for many years to come, a far cry from its original intention.]

Of course, as the text is not abstract, neither is the Law as found in the Torah. Again, it depends a great deal to what extent we take it seriously

and how much we shall learn of it this time. For example, the concept of freedom as found in the exodus from Egypt is not and should not be an abstract principle. There is the story of a leaf on a tree; all its life it wanted to fly on the wings of the wind and share the lovely breezes which it could feel all through the long summer days and nights. One day, it turned to Fall and the leaf was torn loose from the tree. It was swept up for a while on the wind and it tasted the heady joy of flying through the air but then the wind ceased, the leaf dropped to the ground and soon it was stepped upon by ~~any~~ people and animals who happened along the way. It always wanted to be free but freedom was not enough. We too want to have freedom but it is not sufficient; we ^{also} need responsibility and obligation and commitment and that is what the Law of the Torah brings with it and implies. ~~As a consequence, it is up to us to exert the law, to favor it, to bring it to bear in the highest and most noble sense~~ Not that people, ^{should be} ~~are~~ repressed but that through Law the life of each is safeguarded and ennobled and respected. ~~If we read the Torah in that sense and hope to learn from it, we can readily see that this time,~~ This is just what is meant for law in Judaism is not an abstract, not a theoretical, not a vague kind of Justice but one that applies ^{directly} to all manner of life. This is just as well since the life the Torah depicts is not to be found in the abstract either: the jealousies between Joseph and his brothers certainly are mirrored in the enmities of brothers in our time, the issue of a birthright between Esau and Jacob finds its parallel in all too many situations, both on the international scene as well as in close family circles, and the favoritism between Rebecca and her son Jacob is only the first of all too many instances which have helped to shape and spoil the mother-son relationship both in literature as well as in real life and thus has helped to ~~found~~ ^{at} ~~the~~ ^{least} one great school of psychoanalysis. In the tradition as we read and recognize it, these events are real and the failings of those human beings are with us still. The issue is not that we point ~~to~~ ^{at} their mistakes and problems and ^{the} mutual hurts they inflicted ~~on each other~~ but that we know that the Torah deals with real people, who had real problems and who made mistakes from which,

Hopefully, we can learn.

But there is one other way in which we can approach this renewal of readings and ask the question: what shall we learn THIS time? It is very much a part of our tradition as seen from the vantage point of the American Protestant ethic^x. Those who know the picture of 19th century rural America in particular ~~know and~~ recall that this reading of the Bible, this study of the word of God, this reverential handling of the King James version was one of the mainstays of American life. ~~in that century~~ Families would gather in their parlor, the father or mother would read selected verses, the lesson would be brought home and entire generations were raised with these words and thoughts. ~~As a result~~ value judgements ^{were} inscribed and imprinted indelibly on their minds. It was not merely a manner of reading but a way of life; a person could be judged as to his ^{for} good potential or waywardness depending on how much Bible he had read, (by the oil lamps, in the parlor, especially during the long winters when the days work was done.) It is ^{orientation} ~~a picture~~ which has largely if not wholly dissappeared, what^x with the onset of radio and then television. ~~Today~~ the concept of the "family Bible" has become a curio, an antique to be bought in rural ~~antique~~ shops (who make a good profit out of selling the heirlooms once considered so precious and now no more than idle curiosities.) It is part of traditional America now gone but that does not mean that in Jewish life it must be gone also; our attitude was always slightly different. We not merely read ^{or memorized} the text, we analyzed ^{or studied} it and we were never found wanting in respect and devotion. There is no question of the fact that if we seek to learn, to study, to sense and live with the text, the words of Isaiah, Psalms, Proverbs and Job can contribute greatly to our mental welfare, to our psychological wellbeing and to a serenity of the spirit of which we are very much in need in our time.

As a consequence, we are not merely starting a cycle of readings all over again; any fool can sit and read, and read again, ad infinitum. The question is something else entirely: how much will we learn this time, how much did we learn the last time, how much will we give of ^{our} ~~ourselves~~ so that the words will take on meaning ^{in the light of present day} ~~and significance and will be the need~~ ^{to read the text at all}.

There is no doubt in my mind that those of our congregants who do not attend the Sabbath morning worship, when the Torah is read, miss a great deal for there is so much to learn and know and appreciate. The text is never dull and always new and ~~such~~ a Sabbath as this, when the cycle of reading begins again, carries with it an aura of hope and faith and prayer which speaks well for the continuity of our faith. [It is only to be hoped that the people will also be a part of this process of renewal for ~~there is so much in the weekly reading that~~ man can be fully satisfied and, also, fully sated, spiritually and emotionally, if his heart ~~is full of learning and his mind is inspired~~ ^{and} ~~are attracted~~ to know and learn.] What shall we learn this time? We are limited only by our own lack of ^{perception} ~~inspiration~~ for the wisdom ^{of} ~~the~~ life is there, ^{while} ~~and although~~ conditions and interpretations change, the depth of wisdom and the noble purpose and wholesome goal all remain. It ^{is} ~~remains~~ for us to pick up the challenge, to find our way, ^{and} ~~to~~ to immerse ourselves ~~once~~ again in the ^{that} tradition which once made us great as a people of the Book, that Book which ^{to read} ~~we~~ begin again, ^{this} ~~day~~.

^{Sabbath} ~~day~~. May its wisdom lead us to personal good and blessing.

Amen.

Heb. Tab., Friday evening, October 23, 1970.

Kohleth - read This time of yr

28100 100 x20

transition from awe, solemn → sept, joy
usually sep, negative

OUT - not always

Wanted to discuss v at end of Bk: Eccl 12:13

"The end of The matter, all having been heard.

Fear God & keep His C's

For This is The whole man"

What does this v. say to us?

A: What is whole man

- 1) work, plod, daily grind
- 2) duty, yes - but no perspective
- 3) no play; no study; no spirit
- 4) whole man = higher level, mind
emotion

When, if nec, man can travel far
& wide, even if he stays at home
As with 2010 - stay inside but see
stars, ties himself to history: Univ.
experience!

B: Fear God. Why? Still today?

- 1) reprisals, retribution, punishment.
- Calvin: burn, hell, terror

2) Jewish trad: awe, reverence, respect
honor - but "fear" not mentioned

3) not tremble, quake in terror but
achieve & form personal, intimate
religious association = א' > א

C: Modern whole man

test: fear Dd & keep C's

Modern: justice, power, position, wealth
achievement, creativity

Difference: Mod: earth-bound

awe: keep C's, strain for
nobler level, lifts
man, sanctify, image of Dd.

This whole man is reminiscent of teachings
of Kabbalah.

Not all self: whole man, aspires, holds
Dd in view & does C

a noble & relevant picture for then & now.

AD EN

Hel. Tat. - Sat. AD - X/17/70.

forms its own reward. The father who meant strength and purpose and integrity as well as the mother who brought with her into the family relationship a degree of warmth, love and concern. ^{These} ~~which~~ can never be equalled or fully expressed in words. There is the husband who founded a home of responsibility and worthiness together with the wife who ^{symbolized} ~~represented~~ care, tenderness, ⁺ consideration of a multitude of needs which her family enjoy. There are brothers and sisters, sons and daughters, neighbors and friends all of whom fit into the pattern of family living ^{all individuals but} ~~and~~ together they can orchestrate a setting of unity, harmony and peace. ~~as a setting of discord and mutual exclusiveness.~~ The good family, the good orchestra, the good nations of the world by means of their organizations and interests and areas of concern give us a setting of peace, ~~harmony~~ and tranquility; ^{of unity, of peace} ~~and~~ it is from this setting that we derive the comfort and strength which permits us to engage in the activities of life ^{when those} ~~from~~ ^{we loved & who were the mainstay of our families are no longer alive.} day to day.

It is the same in terms of our congregational setting: the many different organizations which form our family also seek ~~together~~ to work in harmony. We have a Sisterhood, a Men's Club, a Parent's Association, a Youth Group and all work together to build this home, ~~and~~ to maintain it and to honor within its confines those whom we have lost. Your dear ones who are gone and whom you now remember, include them as well in the Sanctuary of this your spiritual home for here we ^{honor} ~~remember~~ them as ^{members, rechristened} ~~a~~ family, who ~~brought~~ harmony and peace ^{in our midst.} ~~to our daily existence.~~ For you they were ^{intimate} ~~members~~ and loved ones of the family while for us they were ~~members~~ of our Temple ~~group~~ and these designations are not so very different one from the other. They are remembered by us for good and for honor and we mention their names with respect; following the parallel of the orchestra, they were our world and they created a sound of joy and beauty and loveliness which will sustain us always. ^{Their memory} ~~and~~ will help to strengthen us in the hours of darkness which come to all in the course of a lifetime. Therefore, if you want ^{to include} them ~~remembered~~ in a setting worthy of their past ~~and because they were part of our life as well,~~ we urge you to support our House of God in their name, as generously as possible; then the work we ^{do here will reflect their memory & of our harmony we will be at peace. Until the work is please come toward}

Hel. Tak-
The Ark-
YISKOR - the living figures
Oct. 22, 1970

SHEMINI TZERES: YISKOR.

Friends, one of ~~the~~^{my} very real pleasures ~~in my life~~ is to attend certain concerts of classical music; it is not that I am very knowledgeable in this field, I simply enjoy listening to the sounds composed by the masters. ~~over the past several centuries.~~ But while there are some who, when going to a concert, are satisfied merely with listening this does not really satisfy me. I am as interested in seeing as I am in ~~listening~~^{hearing} for I find the diversity of the orchestra as fascinating and as stimulating as the appeal of the music. Not only are there a variety of instruments and the ~~many~~ⁱⁿ many masters but one can easily see how the ~~musicians treat their instruments~~^{complex scores fit into place in} order to ~~form~~^{form} a whole; the tiny triangle is as vital as is the tuba, the ~~first~~^{first} man in the violin section ^{is} as important as the second harpist who may pluck his instrument but once ~~or twice~~ during the course of the performance. ~~And yet,~~ The conductor brings them all together; the sounds that emanate are beautiful, they ~~are~~ unified, they are the result of many hours of individual training and of common rehearsal. In other words, ~~from out of~~ the sounds of the individual instrument, combined with the sounds of all ~~others~~, ~~there is~~ orchestrated a symphony which, under the guidance of the conductor, brings pleasure and beauty to the listening audience.

I like to see all of this taking place before my eyes because the orchestra so often reminds me of a world in miniature. There are ~~over~~ so many different peoples and races and creeds in this world of ours and they all have a particular and peculiar sound. And then every once in a while out of this discord there comes a common cause, an ideal, a vision which brings them all together. ~~so that~~^{Then}, as one, they play a melody of ~~peace and~~ unity and common purpose, ^{in order to} bring decency, goodness and peace to all mankind. ~~They~~^{people} then, as do the musicians, orchestrate a sound which ~~also~~ brings with it an element of warmth and tenderness and concern. Of course, as this is the case among ~~the~~ nations and peoples, so does the principle hold true for the individual family: there are many individuals who make up the whole, each playing his own melody but then there comes a time for unity, for common purpose, for a meaningful goal. The ~~particular~~^{particular} of ~~are united and bring~~ ^{are united and bring} a family ~~makes bring with it~~ a degree of blessing which

REJECTED HOLYDAY THEMES.

INTRODUCT

A GENERAL

- 1 my practice to collect pertinent material, gd for holydays, at least 6 months prior to RH/YK, *or 000*
- 2 these are placed in a special folder & sorted, and resorted as time comes closer for writing of sermon
- 3 of course, events often supercede my selections & changes have to be made but certain points remain

B SPECIFIC

- 1 ths year also, problems of Israel forbade ~~early writing~~ *early writing* of view and deaths at Kent State & Jackson called fr special subject of youth
- 2 all in all must have had 20 diff subjects listed bt three to be disc ths evening stand out and were discarded only after much personal concern
- 3 while still in back of mind that certain subjects should be discussed: Nixon & hard hats, the personality & work of Fr. Daniel Berrigan, and the theme of a bk "Lost Names" by Martin Kim; perhaps othr ti

BODY

A FAMILIES LV US & OCCUPATION

- 1 ths first theme which struck me & that was part of reason fr my discussion of emigration on RH morning
- 2 LIFE magazine featured two articles: one fam moving to Canada; 5 indiv changing jobs in mid-life and so of these also leaving US & certainly place of resid
- 3 reasons for moving & change: frustration, grim routine, personal & family problems, crime, dirt, jobs
- 4 interesting bec American usually goes along to get along: have financial oblig, fam respons, social pressures, personal ties which keep "our noses to grindstone" or "to straight & narrow". *Not likely lay off E & W.*
- 5 bt these people rebelled & took chance: not rich, already ensconced, power but salesman at \$30,000 to teach in Alaska stockbrokr, Chi to Marine bio in Fla Insurance broker to inn on isl in Me Vetinarian to physical work; policeman to artist
- 6 these people wanted to fulfill themselves, rather than ~~gain~~ *gain* money, prestige or power
- 7 ths gd message for RH for these people gave courage to others, ^{new} new lease on life, values ^{re} examined & placed on highest level not just for man, breadwin but also for wife, children, comforts, suburbs, *etc*
- 8 these people did what many of us want to do, we evn envy them bt will not follow suit; they show way fr decision for new way of life & this HH also.

B KENNEDY-SILVER

- 1 wanted to discuss youth in great detail & did as

part of one sermon bt Marij not basis fr full sermn
also; use of names in poor taste & perhaps overshad
ow pt at issue

- 2 bad enough to have these young people accused; show
drugs not merely escape used by ghetto child bt by
upper, priv & socially powerful group also
- 3 want to concentrate on words of explanation issued;
of course, expect families to stand by, call atten-
tion to gd in thr children, also prior innocence,
willingness & duty to make amends. All this accept
- 4 but text reads "Young people today are being subject-
ed to most profound temptations & stresses...All yn
people have our deepest symp...We pray that Gd will
help him & all other boys & girls involved" (Shrvr).
- 5 question: no other generation ever profoundly tempt-
ed? If they succumb now, what of later? Ths in the
personal realm bt what of business, politics, mili-
tary, professional? How far can we compromise our-
selves & be excused bec of temptation? *Why: our sympathy?*
- 6 what of all others who also face tempt each & every
day and resist it, who do not take drugs?
understand, some take drugs for thrills but then do
not give excuse re: tempt, as ghetto child might do
to escape hopelessness. Not the same.
- 7 God? He should help; easy out & not acceptable. Why
place burden on Him?
- 8 message here on HH: resolve to meet tests, withstand
temptations, and make ones way seeing Gd as ^{incentive} Judge
and not as a crutch to excuse failings of mortality

C BEETHOVEN'S PIANO

- 1 story that modern musician came to Beeth home & saw
piano standing there. She sat down to play a few
bars. Asked: suppose everyone has temptation to do
this? .
- 2 Guard: No. Last week Paderewski was her but he did
not feel worthy to touch it!
- 3 this a very quiet, very telling story: know yrself,
heed false standards & images and above all, have a
sense of perspective, which lady pianist lacked bt
Pad. did not.
- 4 ths too a theme for HH: have our finery, our posi-
tion, our skills, our wealth but these not decisive
- 5 need an added touch, an added dimension which is a
gift of Gd; not all are in same category as Beeth,
of course, bt average man too in his own way has in-
sight, wisdom, depth, perception of heart if not of
the mind, and the concept of perspect applies to all
- 6 ths vital for RH: Gd seeks man in his simplicity,
in his basic form, with soul revealed & this gd fr
us to know so that man can ~~keep his perspective & know~~
live as himself, without

~~our place~~ ^{preference} before Him as well as vis-a-vis man
7 if P did not play B piano bec he not worthy, we
too not worthy ~~xxx~~ of certain things. Must see
ourselves ~~not falsely vis-a-vis fellow man~~ bt how
we might appear in eyes of Gd; one of a billion,
whose problems & complaints infinitesimal in comp
to others & some others ~~who~~ suffer ~~even~~ in silence

CONCLUSION (~~x such as special Divine concern~~)

A GENERAL

- 1 these then three other subjects which were very mc
in mind for the holydays
- 2 families changing, Shriver st_tement & Beet piano
and all of them have lesson for us in our time

B SPECIFIC

- 1 we hope that year to come will be one of peace &
blessing so
- 2 that themes for next HH not reflect turmoil of the
era but, instead, echo the universal quest for
peace, contentment and personal fulfillment.

AMEN.

Heb. Tab., Frid. Oct. 16, 1970

THURSDAY, AUGUST 6, 1970

2 Kennedy and Shriver Youths Accused

Continued From Page 1, Col. 2

Kennedy and Shriver.

One local police officer, despite Hyannis Police Chief Alhert L. Hinkley's ban on discussing the case, said that such lengthy delays in serving warrants were necessary "to protect informers."

Through a spokesman, Mrs. Kennedy said:

"Naturally, I was distressed to learn last night that my son had been charged with possession of marijuana on the 10th of last Month.

Other Arraignments Due

"This is, of course, a matter for the authorities to decide. But Bobby is a fine boy, and we have always been proud of him. I will stand by him. My concern is also for my nephew and the families of the other young people."

Her statement apparently referred to reports that three or four other juveniles charged in

the same incident would be arraigned tomorrow.

Mr. Shriver read his statement to newsmen on the West Coast before cutting short a campaign trip for Democratic candidates and returning to the Kennedy compound here.

Mr. Shriver, who is married to Eunice Kennedy, a sister of the late Senator's, said that his son "has never been involved in any such situation before, and we trust he never will be again."

The Shriver youth is one of four sons. He also has a sister.

Senator Edward M. Kennedy flew here today from Washington.

"The family informed me in Washington this morning," he told newsmen on arriving at an airport in Warwick, R. I. "I'm going to the compound to talk to the parents of the children involved. I'd rather not say any more until I find out the details of what happened."

Mr. Shriver's statement was:

"We are deeply distressed to learn that our son Bobby has

been charged with the possession of marijuana last month in Hyannis. He has never been involved in any such situation before, and we trust he never will be again.

"If he has done anything wrong, we are sure he will make reparations in a manly and a courageous manner. We love him, and for all of his 16 years he has been a joy and a pride to us.

"We will help him in every way to re-establish his sense of responsibility for himself and for others, his dedication to high ideals, his personal self-confidence and dignity.

"Young people today are being subjected to the most profound temptations and stresses. All young persons, especially at this moment our son and all other youngsters arrested with him, have our deepest sympathy.

"We ask for human understanding of our son's plight, and we pray that God will help him and all the other boys and girls involved"

THE ARGAST FAMILY

Sirs: The Argasts ("An Indiana Family Leaves the U.S. for Keeps," July 17) seem to be wonderful people, the kind of active, thinking people that I admire. But as their friend said, "We need them here." If all the concerned, intelligent, open-minded people give up on the U.S., we have no hope of making the needed changes. I will stay in the American "frontier" to help build it into a new nation. Gratitude, a sort of critical patriotism and just plain stubbornness leave me no other course.

DEBORAH BRADFORD
Columbia, S.C.

Sirs: The Argasts certainly should be allowed to voice their opinions and beliefs without being harassed. It is ironic, however, that people of Charlie Argast's cut feel that everyone around them is "inflexible" and "no one listens" to them when they are often incognizant of their equal responsibility to flex and listen. After all, while his neighbors were becoming intolerant of him, he was becoming intolerant of his church, the schools, his business associates and, undoubtedly, his neighbors. It appears to be an epitome of the adage "Everyone is out of step but Charlie."

C. E. HARWELL JR.
Fort Worth, Texas

Sirs: You say: "Although still devout Catholics, the Argasts left the Church structure." Would you mind explaining how a person can be a devout Catholic and not be a member of the Church structure?

ROBERT B. HART
Berea, Ohio

Sirs: The Argast family left for Canada and their fine patriotic neighbors talked of banding together to buy their house so they could burn it down. Something tells me the wrong people left the country.

S. A. GOULD
Park Forest, Ill.

Sirs: 22,785 Americans emigrated to Canada from the U.S. last year. It would be of interest to know also how many Canadians emigrate to the United States yearly.

MAURICE S. RICHTER
Van Nuys, Calif.

► *Emigration of the Canadian-born to the U.S. fell from 27,662 in 1968 to 18,582 in 1969 because of a new U.S. immigration law that went into effect in July 1968. The law set an immigration quota of 120,000 for the Western Hemisphere. Even fewer Canadians are expected in 1970—about 10,000.—ED.*



Leaving home in Indianapolis

An Indiana family

More and more
Americans are
emigrating
to Canada

The strain of leaving felt most heavily on Jean Argast. Exhausted by the physical work of moving out of the house, which she and her husband had designed and lived in for 13 years, she also had to face the wrench of emotional farewells with lifetime friends. In the last days, she was never far from tears. At right, she is comforted by a fellow member of her congregation. "This may be the most frightening week of my life," Jean said. "I didn't realize we had that many friends it would hurt so much to leave behind. We really wanted to slip quietly out of here at 6 in the morning without any limelight."

Photographed by
VERNON MERRITT III



leaves the U.S. for keeps



In mid-May of this year, Charles and Jean Argast packed up all their possessions, moved out of a comfortable house in an Indianapolis suburb and set out, with their 10 children, to start life over again in Vancouver, British Columbia. In doing so, they became part of a small but growing number of Americans who, for a variety of reasons, have been leaving the United States to take up life elsewhere. A handful of Americans have always chosen to live abroad—the expatriate is a favorite character in novels—but, historically, the United States is more used to receiving settlers than sending them to other countries. Yet last year, 22,785 Americans emigrated to Canada and 3,418 left for Australia, numbers that have doubled since 1961. Canadian figures for the first three months of 1970 indicate that emigration may well go up by another third this year.

The Argasts, a prosperous, well-established family, with old roots in Indiana, don't in the least conform to the popular idea of the hungry emigrant. Charlie graduated from Marquette in 1945 and had two years of law school. Since then, as he describes it, his life has been "pretty much covered up in business." He has helped run and expand the Farrell-Argast Electric Co., which his father founded in 1933. For years, Charlie and Jean had worked actively in their local Catholic church, Our Lady of Mount Carmel. Jean played the organ at daily Mass. Charlie organized building drives and discussion groups and still found time to work for his M.A. in theology, to teach and to be active in Hoosiers for Peace. When the news spread that the Argasts were pulling up stakes and leaving the country, it startled and dismayed their friends. "Charlie and Jean," one of them pointed out, "are the kind of people who really care, and we need them here. It's a tragedy for us that they're going."

Arriving in Vancouver



Neighbors talked of buying the house —so they could burn it down

What drove the Argasts to make such a radical change in their lives? No single thing that they can point to; rather a myriad of small dissatisfactions and an uneasy sense that their country (or Indiana, at least) was not a place where they felt comfortable anymore. Charlie, a born reformer, felt rebuffed. "Our society is inflexible," he says. "It's grown old." He resented the reaction to his stand against the war: "If you're against anything that's happening, you're stereotyped as a radical and no one listens to you." He found himself in disagreement with his local church. He felt the schools were overstandardized, "another symptom of society closing in." There were disagreements with his partner about his plans for reorganizing the business. Perhaps above all he had the feeling that the old frontier spirit, the willingness to try something new, was missing in Indiana. So after years of consideration and exploratory trips to Canada, he sold out to his partner and made his move.

It was probably inevitable that the Argasts' decision to emigrate to Canada would become a community issue. Just a couple of days before their move, the *Carmel Topics*, a local paper, ran a story headlined "Love It or Leave It." "The Argasts," the story read, "are a family that gives their 'all' to anything they believe in. They no longer 'love it' so they are leaving." Neighbors talked of clubbing together to buy their house—to burn it down. The phone rang and a stranger said, "I hope you're taking all the other cowards with you." Letters came: "I say, 'good riddance,' Mr. and Mrs. Argast, I hope you never set foot on American soil again." The family took comfort in the fact that many who wrote or called respected their decision and wished them good luck. Charlie denies that his exodus is a story of anger and hatred. Although he admits to feeling frustrations as an American, he says that "we are leaving as a painful necessity and with a sense of loss in the uprooting."



Above, Christine, 5, Clare, 8, Peter, 13, and Amy, 12, pay a last lingering visit to a woodland pool they had nicknamed Fergy's Pond. Christine (far left), the youngest, was the most bewildered by the move, Clare loved the excitement.

Kate, 17, says goodbye to her boyfriend, Jack Edwards. Kate graduated from high school this year, will go to Vancouver's Douglas College. The uprooting was toughest on the older children, who had to leave childhood friends behind.





Seated on a rolled-up rug in the family room of their old house, Charlie (above) takes time out from the turmoil of packing to comfort Christine. Charlie's calm and good humor kept everyone on an even keel during the upheaval.

The most poignant moments of farewell for the Argasts (near right) came during a final Mass held at home. Although still devout Catholics, they left the Church structure last year, and now celebrate Mass in private houses.





The family traveled to their new home in car, station wagon and trailer (left), sleeping in national parks along the way. At the bor-

der point in Douglas, B.C. (below), Charlie puts the final signature on his immigration papers, under the intent scrutiny of his children.

He signs up for his new status: 'landed immigrant'

While the Canadians don't actively proselytize in the United States (as they do, for instance, in Britain), by and large they welcome Americans. As new settlers, Americans brought more money into Canada last year than all other immigrants combined. Ottawa's Department of Manpower and Immigration uses a point system, introduced three years ago, to decide who will be eligible for the status of "landed immigrant," the official term for those entering Canada as permanent residents.

One quarter of all American immigrants in 1969 were professional people: doctors, engineers and especially teachers, whose numbers the Canadians are beginning to resent. Today, draft evaders and deserters are also moving north: 2,175, or about 10%, of the Americans landed last year were young men between the ages of 20 and 24. Letters from all sorts of people are flooding into the four Canadian immigration offices in the U.S. Chicago gets an average of 1,000 a month and the consulate in New York (a state second only to California in the number of immigrants it generates) has received as many as 300 letters in a day.

To become "landed," an applicant needs a minimum of 50 out of a possible 100 points based on such things as education, job training, special skills, and on motivation, initiative and other intangibles generally summed up as "character." Even though Charlie, who is 46, lost a point for every year over 35 and five more points for not knowing French, it is likely that someone with his abilities would sail through with a high (and confidential) score. In Charlie's decision there was an element of a dream mingled with the hope of a better life. But the Argasts were realistic enough to feel some trepidation and to realize, as Charlie says, that "Once you start walking across that border, you'd better keep on walking."





A 'terrible loneliness' haunts the start of a new life in a new land



From a cable car (above) high over Vancouver, the Argasts admire the view of their new city at night. At right, with a reassuring arm around her youngest son, David, 6, Jean strolls along a rocky Pacific beach.



In the backyard of the Coquitlam house (left), John, the oldest son, 18, is teased by neighborhood kids with cries of "Hippie." John may go to Simon Fraser University or set off on his own across Canada.

In a downtown Vancouver office, Charlie (below) faces his new boss, Harry Horsman, with Harry's son, George, beside him. Charlie will be marketing manager of the Horsmans' electrical firm doing exactly the same job he did in Indianapolis.

With only two months of Canadian living behind them, it is too early for the Argasts to draw up a sensible balance sheet. So far there are a few clear debits: Charlie is no longer his own boss, he has taken a 30% cut in income, and the whole family is still caught up in what Charlie calls "the terrible loneliness that is always at hand during a move." All the rest, they feel, is on the credit side. The family has settled down in a comfortable nine-room house in Coquitlam, a Vancouver suburb. The great Coast Mountains can be seen from the kitchen sink and Jean says, "Coming from the plains, I've got a real hang-up on that view." On weekends the whole family heads north into the wild landscape of British Columbia, "exploring all the niches and crannies and getting away from the urban octopus," as Charlie puts it. He himself is beginning to feel part of a society that is on the move. "I can be involved in a developing situation here," he says. "I've got the option of stepping back a generation or so. And there are other things here that Jean and I relate to. We find the Canadians more oriented to people and their needs and less to a system. And it's easier for me in business because I'm not carrying the weight of my past."



Five Americans who chose to change their careers

BEGINNING AGAIN IN THE MIDDLE

Not long ago, hitched to that tireless troika of Career, Security and Duty, these five men were gamely bumping down the pathways to Retirement and Success. Each was middle-aged, happily married, doing well in his job, putting money in the bank—when suddenly the road ahead seemed endless and time short. So they cut loose from the troika and turned off on byways of their own.

When they decided to quit the job they had for the one they wanted, the five, whose stories are told on the following pages, faced many problems. For most, the change in career meant a substantial drop in income. For three, it meant that the whole family had to move to a strange place. For each, it meant persuading a wife to go along. But in every case, as it has turned out, the rewards have far outweighed the risks.

For many men the years from 35 to 50 turn into grim routine; they are the years of heightened susceptibility to alcohol, heart attack, worry and divorce. The kind of work one does can aggravate these crises—a profession that was appealing at 20 may have soured to appalling in another 20 years. In the old days there was almost no way for a man to change direction. He had invested too much time and talent getting where he was, and he stood to lose too much if he started at the bottom somewhere else. Today, the switch is easier and there are even some incentives. One is the contagious enthusiasm of the under-25 generation, who have made it fashionable to scorn security. Another is the great national affluence that has made it possible to stop one job long enough to train for another. A third is the lessened stigma of old age: companies are becoming increasingly interested in hiring older, qualified men as consultants.

More and more men are changing jobs today. Columbia University recently completed an experimental program just to help them change. There seem to be no limits to the leap; account executives have quit to become ministers, ministers have become engineers, and engineers have turned to raising chickens. Next time you hear a man wondering whether what he's doing is what he ought to be doing, watch out. That just may be the last you'll ever see of him.

Text by ANN BAYER

Photographed by MARK KAUFFMAN





'A friend said to me,
"Martin, do you realize
you're getting mean?"'

MARTIN AHRENS

'You have to decide that
financially you're going
to do a lot of regressing'

MIKE MITCHELL



'It's all a matter of
discovering who
you really are'

LARRY ROGERS

'I said: Is this what
I want to do?
The answer
was no'

IVER BROOK



'I was so intent on
making a buck, that's
all there was time for'

JACK FULLER





Jack Fuller

Salesman

Eight years ago Jack Fuller of Akron, Ohio was selling graduation accessories (caps and gowns and fraternity pins). He was spending an average of four nights a week on the road "going like the hammers of hell," had picked up 30 extra pounds of flab and complained of a nervous stomach. He was making more than \$30,000 a year.

On their 16th wedding anniversary Fuller and his wife Lee (short for Lenore) opened a bottle of champagne. "All of a sudden," says Fuller, "we realized that we'd been married 16 years and never done any of the things we'd meant to do. I had always wanted to go to Alaska, and Lee wanted just as badly to go to the Virgin Islands. So we said let's do something before it's too late." Years before, Fuller had been a high school football coach, and Lee had a teaching certificate. It occurred to him that he and Lee still had a chance to live out their plans: they could become teachers, first in Alaska for two years, and then in the Virgin Islands.

Before that evening the Fullers had never

thought seriously about leaving Akron; afterward they could think of nothing else. Jack wrote to the Bureau of Indian Affairs asking for any position above the Arctic Circle. He enrolled at Akron University for his teaching certificate. Eventually the BIA found them teaching jobs in an Arctic whaling village called Point Hope. And a year and a half after that bottle of champagne, ignoring the cries of their friends ("We have a new tennis club and a new swimming pool, and you're *leaving*"), the Fullers rented their colonial house, stored their furniture and took off.

Fuller is a gregarious ex-Marine and in Point Hope he quickly acquired the name *Sugunaporuk*, Eskimo for "strong, friendly man." Whenever he felt he needed to be alone, he would simply hitch up his dog team and ride off to the tundra. "I'd always wanted to prove I could survive, that I could meet the elements head-on," says Fuller. "For me, being alone in all that vastness is definitely a profound feeling, like being closer to God."

The Fullers' two young daughters, who soon learned to speak fluent Eskimo, also fared well in the Arctic, but for Lee the adjustment was harder. "If I'd known it was going to be the emotional upheaval it was," she says frankly, "I couldn't have done it." At first the family lived in a federal housing project with no telephone and no plumbing. In the winter they melted ice for water; in summer they hauled it

from a well. Actually, this life without TV or restaurants or other such amenities was a hardship they rather enjoyed. "Lee and I have always been pretty self-contained," says Fuller. "We could make our own fun." They stayed in Point Hope two years, then taught for three more in an even more remote village called Gambell on St. Lawrence Island, just 45 miles east of Siberia.

The Fullers now live in Nome (average January temperature: 3.4°) in comparative comfort. Jack, who is 48, no longer teaches school but makes \$14,000 as a full-time captain in the National Guard Eskimo Scouts. Lee earns \$6,000 working part time for the Selective Service.

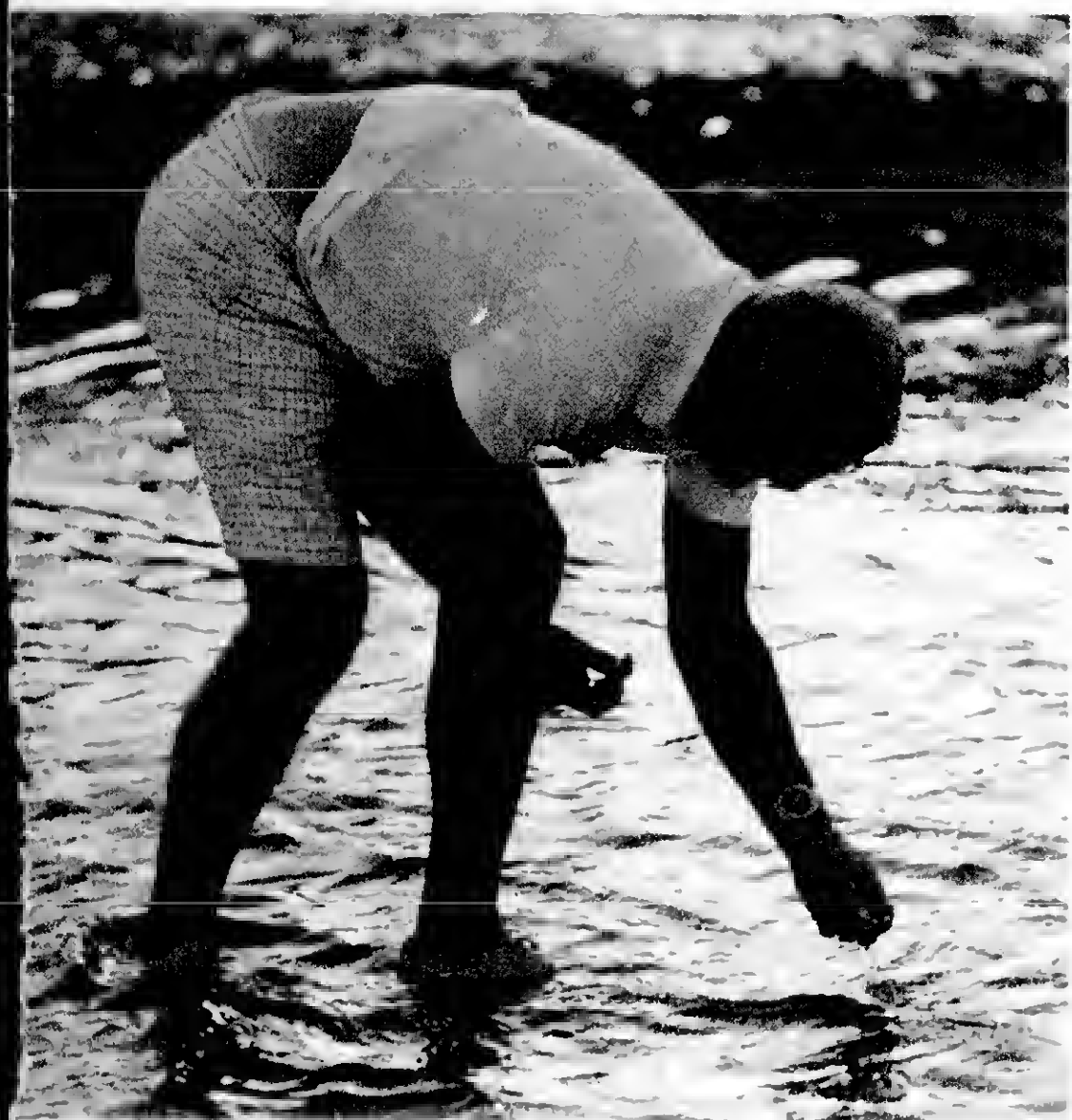
Fuller is fond of walrus hunting, and in the summer he and an Eskimo partner run a service that takes trophy hunters into the ice floes of the Bering Sea in search of the big bulls. Lee stays at their camp at Savoonga, another village on St. Lawrence Island, and prepares such specialties as a reindeer stew, seal liver and *muktuk* (raw whale). Fuller says his new life has taught him to slow down. "If something's goofed up, I don't get ready to chew somebody out. Down below I used to be so intent on making a buck, that's all there was time for." And he has almost entirely lost touch with life in the lower 48. What happened to the Virgin Islands? "I bought my wife a sun lamp," says Fuller, "and we forgot about it."

Jack Fuller rests his team of Eskimo dogs after a Sunday sled ride over the frozen Bering Sea.



Iver Brook

Stockbroker



In a quiet part of Biscayne Bay, ecology student Iver Brook searches for snails and hermit crabs.

Iver Brook's real problem was not his decision to quit his job as a Chicago stockbroker and go back to school, but—how was he going to tell his wife? On the theory that her reaction would be less volatile if there were other people around, Brook finally blurted out his plan at a noisy New Year's Eve party. The news, says his wife Peg, was "sort of like a bombshell. I didn't want to leave the whole life we had built up. But if a person's bound and determined to do something, what can you do? You go along with it."

Brook reached the saturation point somewhere in his early 40s. He rather liked his work, but "when I asked myself is this what I really want to do for the next five or 10 years, the answer was no." What he really wanted most was to work in the field of ecology. Back when he was a Boy Scout, Brook had won nearly all the nature merit badges. He had dreamed of becoming a forest ranger, and as an adult, he'd always been what he calls "a part-time dilettante conservationist." His favorite pastime was to sit alone on a jetty with a pair of binoculars and watch the birds.

Brook's decision to quit brokering was, he says, strengthened by two essays that he read in *TIME* magazine: one on the ecological crisis, the other on second careers, and in January 1969 he became a full-time biology major at the University of Miami.

There he found a whole different set of prob-

lems. The field was new to him, and the work was so grueling that despite help from a chemistry tutor, Brook was not at all sure he'd make it through the first semester. On top of this he was commuting once a month back home to Chicago, where his wife and two children were living.

Even when Brook moved his family down to Coral Gables at the end of the summer, it was almost the same as living apart. His schedule kept him out of the house usually from 7:15 in the morning until 10:30 at night, except for dinnertime. But he managed to finish the year with straight A's and was admitted to the university's Rosenstiel School of Marine and Atmospheric Sciences.

If all goes as planned, Brook, now 46, should have his doctorate in marine sciences by the time he is 50. With dual credentials as businessman and scientist, he thinks he could be useful in a liaison capacity, working with universities, government agencies and business—a speciality he calls "bio-politico-economics." But he knows there is no guarantee that he will be able to find that particular niche.

Today life is settling back to normal. Brook's work load has eased enough to allow him to go fishing occasionally, and he also jogs three times a week, partly to keep in shape and partly because "it gives me a chance to run along the water's edge. If I see a school of fish, I have time, now, to stop and take a look."



Mike Mitchell

Insurance Broker



The Mitchells stand, at left, in front of their snowcapped Maine lodge. Above, Mike Mitchell makes spring repairs on their 80-year-old inn.

A year ago Mike Mitchell was making \$35,000 as a Wall Street insurance broker. This year, at 40, he is running an inn with his wife Barbara on an island in Maine, and he'll feel lucky if he clears \$10,000.

Mitchell chose the insurance business, he now realizes, solely because it seemed a good way to make money. "I liked it while I was still fighting my way up," he says, "but it lost its bloom once the fight was over." By that time he was hopelessly caught in the familiar toils of suburbia. He had a wife and three children, ages 7 to 12, and a house in a wooded part of Rowayton, Conn. He commuted to New York a convivial hour each way by train and another 20 minutes by subway. He was drinking and smoking and getting fat. He liked to go sailing, but eventually even that got mixed up with business because the men he was racing with were his best clients. Each new person, in fact, was considered a potential client and everyone in the suburbs acted so much alike that even children, as Barbara puts it, were "package dealed."

Things kept getting worse. "I was pretty disgusted for about a year," says Mitchell. "It was a slow thing, slowly building up. I used to hear myself saying awful things in our sales meetings. I ripped the phone out of the office wall, and I punched a guy in New York before I left. Finally I said to Barbara, 'Hell, let's take a chance and get out.'"

Actually, though he didn't mention it to Barbara at the time, the prospect of starting all over again scared Mitchell to death. He wondered if he'd go stir crazy or miss selling or even miss the speed of his New York life. About the only thing that didn't worry him was money; he had somehow lost what he calls "moneyitis." It was clear to him that no matter how much he earned—whether \$35,000 or \$135,000—it would never seem like enough. That being so, he says, "I figured why not step down the ladder and still be broke and have a better way of life."

Except for some vague thoughts about possibly running a marina somewhere, Mitchell had no idea what he wanted to do. Then,

through friends, he and Barbara heard of an inn on Christmas Cove, Maine that was for sale. They had never thought about running an inn, and in fact had never even been to Maine, but the idea intrigued them. Just after New Year's in 1969, they drove up for a look at what turned out to be not simply a 12-bedroom Victorian inn but also a 10-unit lodge, a restaurant that seated more than 100, a gift shop, a grocery store and assorted guest houses and docks spread out over 23 acres. Though it was all a bit run-down, they bought the entire property for about \$90,000 (\$15,000 in cash) and moved in at the end of April.

Their friends were skeptical—Mike's biggest client bet him \$200 that he'd be back in two years. The president of his company said, "I envy you but I think you're crazy." His mother worried that he'd wind up as a laborer.

Her worries were not unjustified. All last summer, when not looking after 350 guests, Mitchell could be found digging a new well, repairing the plumbing, building a bar, or painting the exteriors barn red. Barbara worked just as hard, not only presiding over the restaurant, but running the gift shop and reluctantly playing mother confessor to their live-in staff of 16, most of them college students. The family didn't have a single meal together for two months; there just wasn't time.

Last year's expenses were so high that even though they were filled nearly to capacity all season, they lost about \$2,000. "You have to make up your mind," says Mitchell, "that financially you're going to do a lot of regressing." In case he regressed too far and had to go back into insurance, Mitchell took the precaution before they moved of talking with an insurance brokerage firm in Portland, 60 miles away. So far, he says, he's not hurting that badly.

It looks as if the worst may be over. The couple have come through last year's baptism experienced innkeepers. Their children like Maine and have even picked up down-East accents. When he visited his old office last December, all Mitchell could do was wonder why it had taken him so long to make the break.

Larry Rogers

Veterinarian

Larry Rogers of Dallas wanted to be a veterinarian from the time when he was 12 and watched his dog treated for distemper. He grew up to become a vet. After he had been one for 22 years, however, he discovered that suddenly he'd had enough of "telephones and people tracking me down and dogs and cats and the complexities and uncertainties of medicine." Rogers was luckier than some men. At 42, he had invested a little in the stock market and had a modest outside income. His wife Joan had a part-time job that she enjoyed. Having no desire to "amass a million dollars," he began to think about what he'd really like to do. He thought of going into some specialized aspect of veterinary medicine. He considered becoming a meat inspector or working for a drug company as a salesman. Somehow, though, none of these ideas appealed to him. All he was after was some "plain old physical work without a lot of responsibility and with no tensions and pressures."

He talked it over with his wife and she said she was for any change that would make him happy. "I knew she was the kind who wasn't a prestige seeker," says Rogers, "or I wouldn't have married her in the first place."

So with Joan's approval, he quit his job on January 1, 1968. For three weeks he hung around the house painting, putting up shelf paper and—he now admits—feeling a little odd about being out of work. Then he read that Titcher's, a department store in suburban Northpark shopping center, was getting ready for its semiannual inventory and needed extra help. Thinking he might as well give it a try, he applied and was hired for one week. He found the work agreeable, and when the week was up he went to see the assistant store manager about a permanent job. "I said I didn't want sales, I didn't want a lot of public, I didn't want telephones, I didn't want paper work and I didn't want to be the key man. The assistant manager scratched his head and said, 'That sort of restricts things, doesn't it?' The only thing he could think of was something down on the receiving dock. He said he didn't want to misrepresent this, it was just plain old physical work. I said, 'Great.'"

Rogers has been there ever since, mostly loading and unloading trucks and lending the saleswomen a hand with the heavier merchandise. The store has offered three times to make



Manhandling his boxes, ex-veterinarian Larry Rogers unloads a carton on the receiving dock.

him a supervisor, but Rogers obstinately refuses to quit his \$2.50-an-hour job.

Some of Rogers' friends insist on introducing him to people as a retired veterinarian rather than a man who works on a receiving dock—"as if," says Rogers, "they associate working on a dock with something bad." But most people seem to admire what he's doing and often go out of their way to tell him they're glad he's sticking to his guns.

Rogers thinks many men would never even consider making his kind of career change because, as he puts it, "they love the fast-paced world of tensions and pressures." But he maintains that others secretly long to copy him, and he has a number of theories about why they don't simply go ahead and do it: fear of what other people might think; having too many children to support (the Rogerses have no children); being poor money managers; just never getting around to it; or being discouraged by their wives. "Many women would go all to pieces," says Larry, "so the husband stays on in a job he hates, thinking 'I'll pacify my wife even if I have to die of a bleeding ulcer.'"

All told, the Rogers' income amounts to about \$15,000; \$5,000 from stocks and \$5,000 each from Larry's and Joan's salaries. They find it more than enough to live on, and each month a little goes into a special travel account.

Larry, who is now 44, intends to play the rest of his life "by ear." Whether or not he stays on the receiving dock, he's happy just knowing he can keep clear of the tensions and pressures that bothered him so much in the past. "It's all a matter," he says, "of discovering who you really are and what you can and can't do."

Martin Ahrens

Policeman

When Martin Ahrens, age 36, was in the homicide division of the New Orleans police department, an artist friend told him, "Martin, do you realize that you're getting mean? It's gotten so a person can't even have a cup of coffee with you." The friend suggested that the best way for Ahrens to improve his disposition was to find a hobby. Part of Ahrens' job was to make sketches of the scene of a crime, and since there wasn't much else he could do at two in the morning—the hour he frequently got home—he took up drawing. His friend's criticism of Ahrens' early attempts was not exactly calculated to encourage a budding artist: "Terrible! You're nothing but a stupid cop, but keep working."

Meanwhile, his drawing was doing nothing to help Ahrens' meanness. He was exhausted from overwork. "We have a more than ample number of murders here," says Ahrens, "and a like number that aren't murders only because the victim refused to die." He was earning \$7,200 with overtime, he hadn't had a real vacation in years, and he hardly ever got to see his wife Karen and their two children.

Then one night last July "everything became too much" and Ahrens hauled off and slammed his fist into a wall, breaking two fingers and two knuckles. Before Karen could drive him to the hospital, he sat down and tried to draw with his left hand. It didn't occur to him to see if he could pull out his gun with his left hand, just whether or not he could draw.

The following month, Ahrens' long overdue vacation was canceled. By this time his paintings had won a number of prizes and he felt he'd progressed enough to make a living as an artist. He promptly handed in his resignation and brought a carbon copy home to his wife, who said, "How about that! What do you want for supper?"

Ahrens now pays a \$5.25 yearly license fee for the right to hang his pictures on two sections of the iron fence surrounding Jackson Square, a kind of open-air art gallery in New Orleans' French Quarter. He paints mostly in a style he calls "well-done realism, a kind of mystic realism, but not so mystic that it's way out" which he hopes will appeal to tourists. So far, it has. His work has been selling so rapidly he expects to make at least \$10,000 this year. And in the 10 months since he quit the force, not once has he been accused of being mean.

Below a filigreed balcony, Martin Ahrens sketches beside a fast-selling display of his art work.

LETTERS TO THE EDITORS

JENSENISM

Sirs: Referring to my article "How Much Can We Boost IQ and Scholastic Achievement?" in the *Harvard Educational Review* (winter, 1969), John Neary (LIT, June 12) asks, "Just exactly what did Dr. Jensen say in that 123-page paper?" His précis that follows contains serious inaccuracies.

To say that my article claimed (or that I believe) that "exactly 80% of the average IQ difference between Negroes and whites is due to heredity is utterly false. Anyone who claimed (or believed) that the 'heritability' of IQ in the white population (which is about 80%) permits the inference that 80% of the average difference between Negro and white populations is due to heredity would only be proving his own incompetence in this field. Furthermore, neither I nor anyone else arrived at the 80% figure (or any other figure, as far as I know) by assigning numerical values to the effects of environment on a child's mind, as Neary claimed. Also, the idea that any trait with a genetic basis is 'invulnerable' to environmental influences (either for better or worse) is simply incorrect. The genes do not fix an absolute level of performance; they make for differences among persons given equal conditions to grow and learn.

ARTHUR JENSEN

Berkeley, Calif.

► John Neary replies: "Not only does Dr. Jensen affix the value of 80% to the heritability of intelligence in his Harvard Review paper, but he has done so on other occasions. In a paper published in *Engineering and Science* in April 1970, for example, he asserts: 'How can we summarize briefly what is now known about the relative importance of heredity and environment in causing individual differences in IQ? In the terminology of genetics a summary answer consists of saying that the 'heritability' of IQ is close to 0.80. This means that 80% of the 'variance' in IQs in the general population is attributable to genetic differences and 20% is attributable to nongenetic or environmental differences.'

"Dr. Jensen, of course, notes that this heritability figure is derived from studies done on white North American and European populations, a proviso stressed in the LIT article. He did say in conversation, however, that he believes similar studies on black populations would result in similar findings about the heritability of IQs within these groups. This assumption is implicit in Jensen's concern about a possible dysgenic trend.

"As for the passage on 'assigning numerical values to the effects of environment on a child's mind,' it was read to Dr. Jensen before publication. He expressed no objection to it."

Sirs: I think that if I were black and living in the midst of today's racial turmoil, I would be almost too weary to fight anymore. I would have given up trying to change the minds of scientists

like Dr. Arthur Jensen, who grasp eagerly at anything to offer as "scientific proof" that white, after all, reigns supreme and pure.

Now that he has supposedly proved white superiority, does he feel any less guilty about the ghettos, the poverty, the pain and despair?

HEIDI FROMYER

Severna Park, Md.

Sirs: With the mixture of nationality and blood types that people are today, how can any scientist come up with statistics that arbitrarily lump all this heterogeneity into just two groups—black and white? Where does he draw the line?

MRS. STEVEN FULDA

Madison, N.J.

Sirs: The facts of Dr. Jensen's article on low intelligence of the colored race has been known to the South for 300 years. Why else do you suppose we have been opposed to school integration?

R. H. CARTER

Warrenton, Va.

Sirs: My beautifully black grandmother used to say that there is no fool like an educated fool. Your article about Dr. Jensen in your June 12 issue definitely proves her point.

GLORIA H. FERGUSON

Los Angeles, Calif.

Sirs: IQ tests are a voice of regimented society asking leading questions of hostile witnesses. Anyone who succeeds in running afoul of these tests deserves an ovation.

B. C. BLACK II

Cambridge, Mass.

Sirs: Psychologists and other astute observers of human behavior generally agree that successful adults in our society are making use of only about 10% of their intelligence. Let's find out why 90% of the intelligence we were born with is inaccessible to us. If we could shake some of that loose, we'd all be classified as geniuses, and nobody would begrudge anybody 15 points one way or the other.

INGEBORG SNIPES

Morrisville, Pa.

Sirs: When Galileo attacked a cherished belief of his time that the earth was not the center of the universe, he was forced to his knees and made to recant. Like Galileo, Dr. Jensen will also be forced to recant and he too, no doubt, will mumble under his breath, "There is a difference," and wait for his vindication through the ordeal of time.

ROBERT M. NIGRO

White Plains, N.Y.

Sirs: I've a project for Mr. Arthur Jensen that I'll bet two toots on his clarinet Mr. Jensen had never given a thought to. Now this "distinction between cognitive learning and associative learning" is right up my alley. As a former teacher and now a tutor in all-white Middle America, I've racked my

brain for explanations why girls do so much better in cognitive learning than boys.

ESTHER COADY

Cincinnati, Ohio

Sirs: How can a child be expected to learn when his stomach outgrows his teacher's voice; when he's cold, tired, anxious, depressed, but most of all uncared for?

BEVERLY JACKSON

Washington, D.C.

CHANGING CAREERS

Sirs: After 51 years I got down to earth and started digging into it as a buff archaeologist—a real dirt kind. Now with three campaigns under my belt (and another coming up in Roman Britain) I am well into my 68th year and grandfather to most of my companions. And I can climb ladders and carry pails of sifted earth and wheelbarrow with the best of them.

L. L. WALTON

Flushing, N.Y.

Sirs: Middle-aged, and with four children, we also fled the New York "rat race" last fall and plunged into uncertainty, financial and otherwise. Though there have been rough moments, with more to come, we have never once regretted our decision.

To those over 30, wondering whether it's a chance worth taking, my answer is an unequivocal "YES."

ANNE BLISS

South Freeport, Maine

Sirs: The article about middle-aged career changes in the June 12 issue was very interesting. I believe some of these men must have read of the epitaph on a tombstone in Scotland:

Here lies John McDonald
Born a man,
Died a grocer.

W. L. DAVENPORT

Atlanta, Ga.

THE PRESIDENCY

Sirs: I should like to correct an inaccurate impression left in passing by Hugh Sidey's column "The Campus Confronts the Capital" (June 12). In the course of an otherwise fair-minded column Mr. Sidey errs when he makes reference to "an obscene chant during the prayer" at President Nixon's appearance in the Billy Graham Crusade at Knoxville, Tenn. last month.

While there were scattered outbursts of profanity from a few of the demonstrators, most of the rest shouted such slogans as "Thou shalt not kill!" and "Peace! Peace!" Rude, to be sure, but hardly obscene.

By singling out for attention only the tiny handful of foul-mouthed boors in Knoxville, Mr. Sidey paints a picture of the Knoxville incident which is sadly out of perspective.

E. P. ELLERTSEN

Norris, Tenn.

HACKENSACK CLEANUP

Sirs: Girl Scouts are not just crumbly cookie-pushers but concerned, involved young women. The Scouts in Troop 127 are more the rule than the exception as far as the Girl Scouts go.

KATHLEEN DUNN

Torrance, Calif.

Sirs: The "mysterious object" from the Hackensack River is all but one wheel of a child's toy called a Krazy Kar, seen from underneath. Great on patios, but not much use on river bottoms.

PAUL G. CHAPIN

La Jolla, Calif.

NAKASHIMA

Sirs: I read with great interest the article "The Craftsman" in the June 12 issue. Woodworking is also my trade, but after reading your article I realized more fully that wood butcher would describe my work much better.

Mr. Nakashima's attitude toward life and the way he has integrated his work with his life-style is quite remarkable in this day and age.

THOMAS A. RYDER

Santa Cruz, Calif.

FROM MEDIC TO MEDEX

Sirs: Your article "Once a Medic, Now a Medex" (June 12) sparked a ray of hope in me and also brought back to mind some of my own difficulties. I am a female ex-Navy hospital corpsman who spent four years on active duty in the medical field. Two of those four years were in the emergency room of the National Naval Medical Center, Washington, D.C. During just those two years I had more responsibilities than the average civilian RN who must get permission from a doctor before any treatment can be given to a patient. I loved my work and upon being discharged I had hoped to remain in this field, but as far as the hospitals, doctors, etc., in this area were concerned, I could only be classed as a nurses' aide.

I finally got a break and was hired by two private physicians because I could also do their lab work.

If indeed there are more programs such as Medex, why can't the military be given the information to pass on to interested medics before they are discharged?

LINDA J. BOYER

Silver Spring, Md.

Sirs: Medical training received by me and thousands of ex-medics like myself would indeed cost thousands of dollars. Yet when we receive our discharge, the only medical career for us is orderly work.

I defy you to give me a list of RNs who would push human intestines back into the stomach and keep them moist with saline for hours.

CHARLES R. GREENE

Alhambra, Calif.

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Friends, this holiday while emphasizing by its physical aspects the time of harvest and our dwelling in booths nevertheless has as its ^{once} underlying theme the fact that ^{we} we were wanderers in the desert. The Succoh tells of that era when we had left the land of slavery ^{and had} ~~and had~~ travelled ^{for} those many years in order to reach the Promised Land. In short, then we were wanderers in a physical sense but ^{were already} ~~stagnant to reality, if we~~ fully oriented in terms of the spiritual. That is to say, having ~~already~~ received the Law of God ^{at} Mt. Sinai, from the religious, spiritual points of view, our destiny was set, ~~and~~ ~~and~~ we ~~were~~ united in purpose and goal. We know exactly ^{who we} ~~where~~ were, what we were doing and where we were going. ^{we may have been} Physically ~~we~~ transients but spiritually we were already at home. The interesting point about all this ^{is}, if we look at it from the ^{vantage} point ~~of view~~ of our situation, our conditions and our problems of the year 5731, ^{now} ~~is~~ that ~~the situation and analysis of conditions of the past are~~ precisely reversed! Today, physically we are stationary, we are at home, but spiritually we are tourists, ^{to a greater extent than} ~~we ever were~~. With all the advantages of our permanent homes either in this country or in Israel, ~~whether~~ in the suburban areas or in the city, with the advantages of large Temples and all the modern facilities which are designed to attract and keep our membership, we find ourselves ^{so be} ~~as~~ spiritual gourists, wandering in a wasteland of ideas, beliefs, concepts and ideology. As rooted as we may be to a physical place, that fluid we are in terms of our religious orientation. ~~and far from being an isolated instance or one just peculiar to this time period,~~ The fact that we are no more than "spiritual tourists" is becoming ever more noticable, ^{more} ~~more prevalent~~ and surely more disquieting. Let me illustrate the problem ^{more concretely} in terms of some recent phenomena.

In the first place, there is the most obvious example of the unaffiliated Jews, usually identified with the large urban centers. We are all aware of the fact that the centers of religious worship are supported by a bare minimum of affiliated Jews on whom the unaffiliated feed with all the tenacity and need of scavengers and vultures. I am referring to those spiritual tourists who ~~place this designation on the lowest level possible: they~~ journey

from Synagogue to Synagogue not hoping to find there a service which is of meaning and beauty (to them or the members of their families) but one where the service rendered to the family, let us say in terms of Bar Mitzvah, is cheapest! Or, there are the spiritual tourists who have given up substance altogether and have retained form instead; that is to say, they have made the catering establishment into a substitute for the Synagogue. ~~for the former now places itself into direct competition with the latter.~~ I hope that I ~~am~~ not revealing major avenues of Jewish ~~escape~~ ^{accommodation} when I say that the catering establishment ~~now~~, almost like the Synagogue but unlike it in substance, ^{now} is able to care for the needs of the Jew from cradle to the grave. At all major events in the lifetime of the Jew, the caterer has ^{his} ~~the~~ place and function: catering ^{he} ~~ing~~ for the Bris, the Bar Mitzvah, the Wedding, the special anniversaries and, of course, in ^{the} ~~the~~ latest attempt to be up to date, catering ^{for} ~~for~~ the Shiva. But the spiritual tourism of the modern Jew, unfortunately, goes deeper than this: he who has disassociated himself from the Synagogue, in a moment of extreme crisis ^{he still} ~~is~~ blames God for ^{his trials, never acknowledging} ~~having brought this on his head, never seeing the basic premise of a relationship~~ ^{that} ~~between a Jewish conception of God and the Synagogue.~~ ^{what exists} ~~the right~~

And, even more so, these are the very people who speak against the Synagogue and its "crass commercialism" never realizing that if they ^{with} ~~would~~ only support us by attendance and ^{with} ~~only~~ a reasonable contribution, the commercialism would not need to be so flagrant for then we would be sated ^{by our people} ~~as an institution.~~ ~~from~~

~~every point of view.~~ These individuals, then, truly symbolize the fragile structure of our time, not as far as the Succoh is concerned, but in terms of Judaism, of their spiritual wandering, of our lack of religious stability.

But while these comments have so far stressed the problems outside our sphere of influence, the very same difficulties are within ^{The system also.} ~~our system as well.~~ ~~Within the system, if you want to use that type of designation, we have terrible problems also for the spiritual tourist is evident in this context as well.~~ ^{Being spiritual tourists} We no longer know what is permanent, what is meaningful, what is necessary and in trying to be modern, in trying to be all things to all men, ^{we} ~~we have lost our spiritual roots and~~ have lost as well our good

taste. Let me ~~give you an example of what I have in mind and this is an actual situation~~ ^{illustrate with} although I will not quote the name of the congregation, or its city or the rabbi involved, ^{for in so doing I think I would be shaming them in public.} There is a tradition which I personally do not condone: ~~which has~~ ^{they have} many Temples ~~in the country~~ hold Yom Kippur dances; that is, ~~being~~ ^{they have} social affairs, music and refreshments to mark the end of the solemn ~~day~~ ^{day}. It is, in a limited sense, a parallel to the Mardi Gras marking the end of the period of Lent and there is even some basis for this kind of ~~tradition~~ ^{mingling} in our ~~tradition~~ ^{tradition}. At the same time, in a recent Temple Bulletin which advertised this ~~type~~ ^{type} of a dance for its members, these phrases occurred: the band was called the "Shofar Shufflers", the days' worship was characterized as "when our day of fasting and tedious worship has come to a close". The family togetherness which features the breaking of a fast has now become meaningless since the dance gives us the opportunity "not to retire to the stillness of our homes, wishing for just one more thing to do, to complete the evening". ~~and~~ Finally, whereas the music will cater also to the elderly who need a slow tempo ^{There is rhythm also} for those couples "who find the traditional liturgy inadequate and desire to release their emotions by means of dancing to contemporary hard-rock music". It seems obvious to me from these descriptions, which I could not have invented in their vulgarity had I put my mind to it, that we are ~~within our~~ ^{on the} ~~lowest level possible~~ ^{lowest level possible} desire to embrace that which is modern in a state of spiritual tourisim. Of course, it is vital to cater to the young, to be up-to-date, to espouse to the ~~best~~ ^{best} of our ability that which is modern but to tear ~~down~~ ^{down} the essentials of our tradition for this very same purpose shows a ~~lack of concern and understanding~~ ^{contradiction} which ~~is~~ ^{it} a symbol of a deep spiritual malaise. (One need not be old-fashioned to be traditional, one need not be obsolete to respond to the past, one need not be modern to the exclusion of historical necessities.) This ~~is~~ ^{example indicates once again that} ~~is a perfect example of~~ ^{we are} today ~~were~~ spiritual tourists while static in our physical moorings, a very different picture from the symbol of the Succoh where spiritually we were at one while physically on the move. Who can say that in such a setting the Succoh is not relevant to us today?

But, my friends, the concept of being "spiritual tourists" is not or need not be an entirely negative one either. Within the movement of Reform Judaism we are spiritual tourists also but in a good sense and, above all, not with reckless abandon! [We too strive to seek and search and we even believe that it is impossible to find answers which are final in our striving to reach a better understanding of all that religions and God imply.] Indeed, we discuss and analyze and change some of the holidays and holydays, as well as some of the ceremonials and observances but making certain all the time that we are still tied to Mitzvohs which are of importance to the ^{spiritual} needs of the ~~human~~ ^{Jew}. Or, while our emphasis in the Reform Movement might not be on Talmud or Codes or Law as it is in the orthodox group, nevertheless we encourage study, education and a concern with knowledge perhaps even more than the others; ~~for~~ we are as vitally involved with the word and concept of Torah as is ~~any~~ ^{every} other Jew. For those who seek to know and learn ^{using} our spiritual tourism ~~in this area of concern~~ ^{we} can only lead them to a greater and deeper appreciation of our heritage and culture. [Or, take the matter of Hebrew; again, it falls into the realm of ^a spiritual movement rather than as a static role in Judaism. We seek to learn this language as a living tool, the Ulpan courses are crowded and many are sponsored by Reform congregations. ~~and~~ The exchange ^{rate} ~~picture~~ between our youth and that of Israel is one of the great phenomenon of our young people's group. We use and teach and learn Hebrew not because it is part of the traditional books, which many can not grasp or deal with but because Hebrew is a unifying factor ^{for} Jews all over the world. ^{It} ~~and it~~ ties us, in special relevance, to the needs of Israel. Finally, while we question and search and seek with the utmost diligence and almost nothing appears ^{too} sacred or inviolate from our attempts at deeper understanding our grappling with the problems of Synagogue, worship and tradition ^{is} ~~are~~ always so conceived as to form a stronger and more direct link, ~~and a more understandable one,~~ to History ~~and the evolving structure of the community of Jews of which we are a part.~~ This surely is part of the message of Reform as well: that emotionally, spiritually, religiously we should never stand still but journey to an ever

greater comprehension

~~deeper understanding~~ of what our faith means and implies.

In short, spiritual tourism can be good for us, we we search, read, seek *study and respect* and ~~discover for only in this manner will we ever come to the Truth~~ That is one aspect of this Succos observance which we should not neglect or ~~over~~ look ~~casually discard~~. ~~There are negative connotations to this designation, also, as we have already discovered but~~ In the best sense of the world, if we are spiritual tourists we can make a genuine contribution to *Jews & Judaism.* ~~a deeper understanding of our~~ *faith*. Once upon a time we needed to go to the Promised Land, ~~which we now have whether there or here~~ *at me* but then we were, spiritually, ~~as one;~~ in our contemporary mood we are rooted to our homeland but in a constant state of intellectual flux. In a positive and meaningful sense, let us only hope especially on this occasion of Succos that as we ~~find~~ *have* a place to rest ~~we~~ *may find as well a state of spiritual safety so that tempered by re-* ~~cause of a greater awareness of what our tradition implies, it shall lead to~~ *spect the mind can be free.* ~~a greater awareness of the place of Deity in our lives.~~ And is this not also the function of the Succoh: to ~~find~~ *provide* a place to rest and ~~to see~~ *link it* through its leafy, open roof, ^{to} the presence of God in our lives? It need not merely be a wish but can be also the answer to a prayer.

Amen.

Heb. Tab., Thursday A.M., Oct. 15, 1970. 1st A.M. SUCCOS

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BROTHERHOOD

"RESPONSUM/DRUGS"

CHANCELLOR MAURICE B. MITCHELL

Sunday, September 27th marks the beginning of an action packed year for Brotherhood! Our first "Lox and Bagel Breakfast" will begin at 9:30 A.M., at the Temple.

Our speaker, Chancellor Maurice B. Mitchell, of the University of Denver, is a man of unusual dimension. He has enjoyed success in so many fields that introducing him is a project in itself!

A native of New York City, he began his career as a newspaperman, and worked with several New York state papers. Progressing into radio and television, he became an executive of the National Association of Broadcasters in the late '40's, at which time he frequently lectured at D.U., in Mass Communications. In 1951, Mitchell became Vice-President of Muzak Corporation, a sister company of Encyclopaedia Britannica, later to become President of Britannica Films. Then, in 1962, he was promoted to President and Editorial Director of Encyclopaedia Britannica, supervising both Britannica and a far flung group of subsidiary publications.

He left Britannica in 1967, at the height of his career, to take over the reins of the University of Denver, in the conviction that nowhere else could he better serve his nation and its youth. He can operate a hand press on the one hand and discourse at the highest levels of communications theory on the other. He has a sophisticated knowledge of modern educational practices; but his greatest concern is directed toward understanding the students for whom that education is intended!

No one else could be more qualified to discuss "RESPONSUM/DRUGS". DON'T MISS THIS BREAKFAST MEETING!

featuring: "THE SHOFAR SHUFFLERS"

Mr. and Mrs. Club Plans Yom Kippur Night Dance

On the conclusion of Yom Kippur, we eat and drink and rejoice; for it is stated in the Midrash Rabbah (Kohélet 9): "On the conclusion of Yom Kippur a heavenly voice goes forth and says: 'Go, eat thy bread with joy, and drink with a merry heart thy wine, for God has already accepted thy deeds favorably'."

— Kitzur Schulchan Aruch

— Code of Jewish Law

Members of the Mr. and Mrs. Club, with Rabbi Steven Foster's creative leadership, have discovered the perfect way to cure that weary, yet restless feeling that overcomes so many of us when our day of fasting and tedious worship has come to a close!

This year, we will not retire to the stillness of our homes, wishing for just one more thing to do, to complete the evening.

This year will be different! In cooperation with Sisterhood and Brotherhood, The Mr. and Mrs. Club has planned a gala "Yom Kippur Night Dance", complete with champagne, the swinging music of the "Shofar Shufflers" and a late evening breakfast of lox, bagel, eggs and all the trimmings!

In past years, Mr. and Mrs. Club happenings have been limited to couples under forty years of age. For the dance, that, too, is different! Our entire Temple family is invited! There will be music to please everyone from those who are contented with the day's worship and prefer to glide slowly and gracefully about the ballroom floor, to couples who find the traditional liturgy inadequate and desire to release their emotions by means of dancing to contemporary hard-rock music!

THE DATE: Saturday, October 10th.

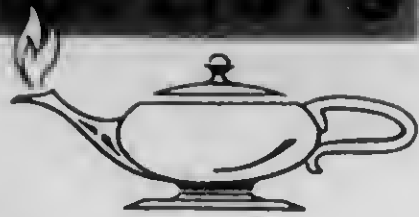
THE PLACE: Temple Emanuel Ballroom.

THE TIME: 9:00 P.M.

THE TARIFF: \$7.50 per couple, or \$3.75 per person.

Tickets may be purchased from Mr. and Mrs. Club Members, Sisterhood and Brotherhood leaders, or by calling the Temple office, 388-4013.

KADDISH LISTS



The names listed below are taken from the Memorial Tablets in the Meditation Room of the Temple.

Names are read at the sabbath service following the date of passing. Anyone who wishes to have another name read on Friday evening may call the Temple office. Please call by Friday noon.

For information about the memorial plaques and perpetual kaddish, please call Mr. Winter at the Temple office.

SEPTEMBER 18

Abraham L. Goldstein

Louis Degen

Simon Weinberger

Abram Heitler

Morris H. Robinson

Jessie H. Bensev

Sadie Levey Kawin

Joseph S. Jaffa

Capt. Joseph A. Krohn

Loeb Weiker

Daniel R. Fortner

A. B. Cowen

Joseph N. Samuelson

Berthold Flesher

Edwin J. Wittelshofer

SEPTEMBER 25

Bertha Newmark

Isidore D. Cohen

Carrie Kohn

Aileen M. Wolfson

Henry B. Frosh

Jennie Washer

Sol Solomon

Dorothy Lopata

Bertha Weiner Kobey

Max Paul Kortz

Lilie M. Tarkoff

the pensive pen of sheila kraut

Let's drink a toast to freedom; with the freedom to interpret the word to suit our individual needs!

This is OUR season of introspection; of soul searching. And soul searching can be extremely difficult — even for me!

I have long since cast aside any feelings of obligation to observe the plastic dogmas of yesterday's world, religious and secular. In so doing, I had to come up with my own set of do's and don'ts; a set of values that are relevant to modern life, as I live it!

Soul searching takes time; and time was one thing I lacked the week of the "Fast for Freedom", an effort, in part, to inform the public regarding the suffering of Russian Jews. At the time, I knew only that I did not have any desire to participate in the happening. I did not have a chance to analyze my reaction. But several friends, duly upset over the fact that such a thing was taking place on the grounds of our State Capitol, challenged me to address myself on the subject, by means of this column. My belated reply seems appropriate for inclusion in my New Year column! My message: FREEDOM!

I do not fast, intentionally, for any reason. That empty sensation in the pit of my stomach, which I have never believed to be the focal point of my religion, brings me neither spiritual fulfillment nor mystically profound insights into the serious problems that continue to plague our world, and solutions for them. And, the fast was linked with Tisha B'Av, a holiday that, while certainly valid, fails to alter both my work schedule and my deep-rooted opposition to the concept of formalized mourning. I often mourn; but such a sincere emotion must come from my heart, spontaneously. So, my reasons for not attending the recent demonstration were deeply personal, with no regard for the ultimate goal of the project. To my knowledge, it was planned and executed by some of the most ed-

ucated, sensible, intellectual leaders of the Jewish Community of Denver. There is beauty in the fact that they were permitted the freedom to demonstrate; just as there is value in the reality of my freedom of choice!

In liberal terms, freedom has many definitions. A philosophical friend has concluded that "freedom is the ability to be contented in your own surroundings"; while a committee of eleven thinking members of the Reverend John Graham's First Universalist Church recently wrote "A Declaration of Interdependence," stressing the relationship of man to his environment, and insisting upon the "FREEDOM to Be—and also —FREEDOM: to make those mistakes for which we will assume responsibility; to fail without being categorized as a failure; to define and pursue our own goals; from the destructive erosion of irrational guilt; to be inconsistent when intelligence dictates; to join groups without giving up individuality; to attack cherished beliefs without reprisals; to know and to accept ourselves."

It continues: "We, therefore, are willing to assume these OBLIGATIONS — the — OBLIGATION: to accept responsibility for our own action; to uphold the rights and freedoms of others regardless of sex, class, wealth, authority, age, race, ethnic group or religion; to accept others as they are and want to be; to rebel against that which we feel is unjust; to be selective and restrictive in producing children; to strive for empathy with others; to continue to learn—and to periodically re-evaluate our basic premises and assumptions in the light of new evidence."

The co-authors of the "Declaration" sincerely hope that other groups will "take issue with it, and get a good dialogue going on it!" I second the motion! My New Year wish is that each reader may have the strength and courage to face the above dictates; and incorporate them into his or her life pattern. In other words, to join me in my toast to freedom!

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USHERS

Friday Evening, October 3

Paul Rosenstock, Captain

Samuel Buckman	Sidney Hoffman
Stanley DeBois	Cyril Levin
Alfred Freud	Howard Surell

Friday Evening, October 10

Irvin Rubenstein, Captain

Raymond Ashman	Robert Kushner
Frank Brill	Harry Pierce
Daniel Caplan	Alex Schilane

Saturday Ushers

Frank Brill and Ben Winsten, Co-Captains

Samuel Buckman	Spencer Nurkin
Daniel Caplan	Paul Rosenstock

Irvin Rubenstein

HOSTS AND HOSTESSES

Friday Evening, October 10

Mr. and Mrs. Louis Kann, Jr.
Mr. and Mrs. Henry Silbermann
Mr. and Mrs. Charles Sussman

ASSISTANT HOSTESSES

Mrs. George W. Krauss
Mrs. Harry Pierce

YOUNG COUPLES GROUP

An exciting evening was enjoyed by our group—grilling our "shish-kebob" and in folk dancing at our September meeting. On SUNDAY, OCTOBER 12 at 8 P.M. at the home of Mr. and Mrs. James Goodman, 4207 Lowell Drive. Dr. David Solomon will speak on "*Attitude on Abortion in the U.S.*" Join us for some stimulating discussion!

PREFABRICATED SUCCAHS

In a recent issue of *The London Jewish Chronicle* I read the following advertisement: "PREFABRICATED SUCCAH! At last a strong prefabricated timber Succah with a simple lightweight lift-off roof. Inspection invited!" And once again I was impressed with the ingenuity of modern man!

While it ill becomes any one who accepts the designation of a "Reform" Jew to belittle efforts to accommodate the traditions of Judaism to the benefits of man's inventive genius, whether it be prefrozen Kosher foods or prefabricated Succahs, I wonder if some of these efforts aren't a misdirection of our emphases?

Do the values of our Judaism, whether these be ritualistic or theological, enhance their meaning for us if they come to us too effortlessly, prepackaged, prefabricated, predigested? One of the causes of the restlessness and revolt of the young people of our time is their rejection of a world in whose fashioning they feel they have had no part. Apparently they do not want things "handed to them on a silver platter." They would like to feel that their own sweat and toil are going into the world's shaping, whether for good or ill. And we ought salute them for their independence of spirit and give them every chance to become "involved."

One of the reasons why the theme of the Succos season fails to evoke much of a response in sophisticated, urban-centered Twentieth Century Jewry is that we so rarely see any "harvest" resulting from our own efforts, whether agricultural or intellectual. Perhaps a little less of "prefabrication" of our Judaism, in which our worship and our theology are pre-fashioned for us, and a greater demand that we, each of us, labor to build a vital, contemporary and relevant Judaism is now called for. A thousand years ago the Jewish philosopher Saadia said: "The more valuable the thing, the more effort it demands."

ABRAHAM D. SHAW

SHABLOS SHUVOH: AM.

INTRODUCTION

A GENERAL

- 1 surely you know that this special Sabbath
- 2 always, this day, as it falls between RH & YK, known as SS, S of Return
- 3 with theme and word taken from Hosea: Return O Isr.

B SPECIFIC

- 1 message is quite simple: turn from evil ways & live since man hopes to be inscribed in Bk of Life
- 2 but there are other ramifications and rabbis call them to our attention in Midrashic tradition
- 3 I would like to share some of these thoughts with u.

BODY

A JOEL

- 1 while it is true that Haft. comes from Hosea & from it take the word Shuvoh, there is a trad which is linked also to Joel, prophet after Hosea in Tanach
- 2 we shift from H to Joel 2: 15 - 27 which begins with the self explanatory words: "Blow the horn in Zion, Sanctify a fast, call a solemn assembly..." (and ends chapt with) "I am the Lord yr Gd and there is none else/ And My people shall never be ashamed."
- 3 the concept, then, that people shall not be ashamed is of greatest importance here

B AMENDS

- 1 we know from tradition that it is part of this holy season, and this Day espec, that if man is to make amends with Gd, he must first approach fellow man.
- 2 but, according to the basic rule that man must never shame another man in public *a man*
- 3 ~~rule here: never~~ approach or reproach a fellow man for repentance on SShuva. in public.. This private!

C ATHEIST

- 1 last pt of importance concerns the man, and there are many, who fit the description: who is atheist or agnostic
- 2 that even those who deny or are unsure of Gds exist are permitted to speak to Him of repentance on this holy occasion
- 3 Gd will accept and listen; He will meet any man more than half-way.

CONCLUSION

A GENERAL

- 1 coming back to first example it is important to remember that Gd assures that people be not ashamed.
- 2 this happens quite frequently in our time, especially to those who see in Jewish partic in causes and public programs the seeds of future anti-semitism.
- 3 see *Engl. names prominently displayed re fugitives, loan*

- sharks or fraudulent elemtns the setting where
 Jews are shamed and by identifcation they suffer
- 4 ths SS seeks to avoid
- 5 in other setting of not asking rep~~ort~~ of others in
 public, this basic to our faith
- a-we all sin, we all need to ask forgiveness
- b-but to approach man in public is to identify him
 before others &, what is worse, ident, his sin!
- c-Gd knows and that is sufficient; amends are to
 be made in privacy of personal relationships, in
 home or even in Sact before Ark
- 6 last example concerns those who deny Gd & still as
 to make amends with Him
- a-we ^{all} fall into the classification of ~~always or~~ some
 times failing to acknowledge Him
- b-we rail and rant, we deplore and we cry in prots
- c-but somewhere deep within there ~~may~~ still be a
 remnant of belief, a link and this will never be
 denied by Him
- 7 in all these lies our answer to use of S. Shuvoh
- B SPECIFIC
- 1 these three points then are in addit to standard
 belief of our repentance
- 2 to never shame our people, to make amends in pri-
 vate, and to know that He always will listen: these
 are of the essence.
- 3 their knowledge will leads us to a better, more
 meaningful existence in the New Yr now begun.

AMEN.

Heb. Tab., Sat.. A.M., Ext. 3, 1970

Shabbos Shuvoh.

INTRO

A GENERAL

- 1 read the other day of advertisement which relates to this day; it spoke of prefab Succoh, with simple light-weight, lift-off roof; inspection invited!
- 2 I was again impressed by our modern ingenuity although somehow taken aback; of course, I do not make a S. but had taken for granted that orthodox make their own.
- 3 now, I fear, have I been wrong all along? Are they all prefab?
- 4 suppose one should not be too critical; good to accommodate to modern needs (& harvest no longer observed by us any longer either) far better to have prefab Succoh than not at all.

B SPECIFIC

- 1 at same time, when we think of this modern phenomenon, there is a sense of loss also
- 2 must realize that re: prefab there is no personal involvement at all; lose flavor of the occasion
- 3 we miss the work, the effort, the hurt, the sweat which comes with the process of creation; this impossible

BODY

A SUCCOH

- 1 but that seems to be way it is in our day & a pity,
- 2 for example, it is a Mitzvah, after YK to erect the basic beam, although five days to go. Why then? People participate in process of building, of course, but also?
- 3 participate in transition from solemn to more festive; from faith to scept of Koheleth; from shut-in of Syn to openness of Succoh; from particular concept of Gd in Syn to Universalism of sky via Succoh
- 4 in this light can be seen that as people placed the beam, they participated in this transition, felt it and it became a part of them; thus, people felt every nuance of their faith & were better because of it.

B JEWISH LIFE

- 1 see same principle of "pre-fabrication" in other areas of Jewish life also; more on level of non-involvement although we don't ~~think~~ in those terms.
- 2 think of Kiddush and Candles which are lit in Syn but often as substitute for what should be in home
- 3 office of R/C largely one of function for others since in earlier yrs every Jew could read Hebrew, knew basic Tanach, could lead Minyan ^{alone}
- 4 what of Seder; rationale: for lonely & this true but often housewife participate as it is easier for her yet can one truly appreciate Seder if one does not prepare for it?

- 5 Funeral same concept: have greens, lowering devices diggers & no personal involvement on part of mourners at all. Recall plaintive cry: can't even get ~~my~~ hands dirty to pay final respects! *He felt need to part.*
X finally, have foods which are pre-packaged & frozen, both Kosher & reg, all gd for housewife bt far cry from involvement of earlier, perhaps fuller years!

C CONCLUSION

A GENERAL

- 1 know that we can't go back but must realize also the prefab, prepackaged & predigested sophistication has lost something precious
2 it has lost something personal, an involvement, a participation, a planning, a joy of seeing our creation come to fruition
X so it was wth harvest of agric society of which S is symbol & so it is with us & our technological achievements which, in large measure, ^{wth} lost thr soul

B SPECIFIC

- 1 philosopher said: the more valuable the thing, the more effort it demands.
2 it is lesson well worth remembering for Succot in specific instance of this evening but other also: Judaism, ~~families~~ *families*, society; take yr pick & you will find ths concept of pre-fab applicable
3 in ths context thank our youth group & sisterhood for bldg our S and making it ~~therefore~~, not only lovely, not only part of holiday observ, not only fulfilm of requirement
4 bt far more important, a venture of effort, partic & involvement & bec of this our entire cong family & home of our Sanct, shall profit.
5 Prefab may be modern & it simplifies but the act of building together, as we have done, old fashioned as it may be, I think, lends strength to our hands, reason for our existence, worth to our unity of purpose.
6 as our hands were blessed in ths venture so may they be blessed in all endeavors ~~for~~ in behalf of our cong, all Israel and all mankind.

Amen.

Heb. Tab., Erev Succos; Wed. Eve., Oct. 14, 1970.

KOL NIDREI.

Friends, we who have gathered to face the consequences of this day, have but two ways of looking at the experiences of life. If we believe that today, Yom Kippur, we are to be judged and consequently, hopefully, inscribed in the Book of Life, we must have some idea of what our attitude should be toward our existence on earth and the value of the time we have spent over the last year. There are those who, along with the message of the preacher Koheleth, see life as a continuous, unending cycle, as a wheel turning upon itself. ~~Not~~, For example, ~~his words of sceptic wisdom~~: "One generation goeth and another generation cometh, but the earth abideth forever". Or, ^{more specifically,} again, The sun rises and goes down as it hastens to the place from whence it came...the wind goes toward the south and then the north, it turns about continually in its circuit; all the rivers flow into the sea, yet the sea is never full". And, perhaps as a meaningful summary of what the preacher is trying to tell us, ^{listen to these} ~~read these stirring~~ words: "That which has been/is that which shall be; and that which has been done/is that which shall be done; And there is nothing new under the sun!" All these verses, taken from the first chapter of Koheleth, are applicable to us in our time, and in no uncertain manner. There is a definite relationship between the words of ancient times and the consensus of opinion in our own day and age. ~~and~~ If we look ~~a bit~~ ^{assume} closely I think we can safely ~~say~~ that what bothered the preacher in centuries gone by is exactly the sentiment which ^{burdens} ~~bothers~~ us in 1970 or, more precisely, in 5731 now begun. We read here a very negative, sceptical philosophy of life; we are told, and in large measure we agree, that history can not help but repeat itself, that all is the same/no matter what, and that all that is/has already been. In a sense, of course, this opinion and outlook ^{are} ~~is~~ good, even comforting; and as a result we need not worry but can remain calm, even in the midst of the storm. After all, if we look at our kinds, ~~in our time~~ we know that our parents looked at us with the same kind of ^{disbelief} ~~horror~~ and lack of understanding; certainly, there was always a gap between the one generation and the next. ~~it is~~ Only the descriptive phrases, ~~which~~ ^{have} changed. War? It has always ~~been~~ ^{been}, so why get so excited and make yourself miserable. If we look at the history of man ^{in the} ~~face~~ ^{context} of recorded time, we

are familiar with the arithmetic which tells us that ~~about~~ ^{only} 300 years have been free of conflict; thus, only the time and place change or the methods of mutual annihilation, but not the concept of war. Super-powers have always clashed with each other, Russia and America are but the latest in a series which included Rome and Carthage, Spain and ~~France~~ ^{England}, France and Germany. // ① We look at crime today but we know that gangsters have always been with us. ③ After all, alcohol was once prohibited and later it became respectable, why not the drugs with which ^{contemporary} ~~these~~ criminals deal? ② It is obvious to all who are familiar with recent American history that gangsters have even become a part of the American folk culture.] And the Black Panthers and their anti-semitism? Forget it; we can still recall the days of the KKK and other vigilante groups all of them ^{built on} ~~with~~ the same anti-semitic or anti-catholic base and all preaching a kind of re-~~volutionary~~ ^{actionary} message which, if translated into modern vocabulary, would easily be recognizable ^{in its danger} by the young and the minorities of our own time. So, to repeat: why worry, why be upset, why become aggravated? The wheel just keeps on turning and follows the message of the preacher Koheleth: That which has been/is that which shall be; that which has been done/is that which shall be done, and there is nothing new under the sun!

My friends, this attitude of the sameness of things, and history repeating itself, is one espoused ^{also} by many of us, and while it all sounds very reasonable, very correct and can ^{gloriously} be logically demonstrated as one points to the events which stretch back and over the ^{many, many} centuries ~~it would seem to me~~ ^{it is our moral duty to challenge the} ~~premise~~ ^{premise} that just such an occasion as this, Kol Nidrei, with its approach to Deity on the highest, most noble and most sacred level of human endeavor, disputes and ^{rejects} ~~challenges~~ this view as no other opportunity given us in the course of the Jewish year. I do not believe that ^{the scope of} life, my life, is an unending and eternal cycle from which there is no respite; if that were the case, there would be no purpose to living! Furthermore, ~~if~~ ^{if} you believe that "there is nothing new under the sun", then what are you doing here, tonight, in this sacred context? Life is not like the wind, which ^{turns} ~~blows~~ on its own course and it is not like the rivers which run into a sea which is never full; rather, life is a

path, a road, on which man travels from one point in time to another and he hopes, he prays, he works that he can better himself, his life and the world of which he is a part! If the Jew, to be very specific, would not believe this then he would not need to ask forgiveness of his sins on an occasion such as this and he would have no need of repentance ~~and~~ ask to be inscribed in the Book of Life, ~~for good~~. I place before you the proposition that the events we face today are unprecedented; they did not happen before and we may never have a chance to deal with them again. Yes, superpowers have always faced each other but what happened in the past is world, removed in terms of the total destruction able to be visited upon any one nation in our age of sophisticated technology. That has never been before. The Black Panthers spew forth anti-semitism and, yes, the KKK did the same. But that this is permitted over radio in the New York area, that this is ~~permitted~~ ^{allowed} on public platforms, that this is carried over national news media in a post-holocaust era is unprecedented. ~~for~~ There has never been a time when ~~a world~~ ^{humanity} lived in an age which saw six million killed in ~~one of the most successful~~ ^{a unprecedented} attempts at genocide. That has never been before. And, I might point out, that while we have had gangsters as part of our folk culture, even Jewish gangsters, there is quite a difference between what characterizes the past and what occurs in the present: Marijuana is not a dry Martini and taking LSD is not the same as "making book". ~~in the local candy store down the street on the corner, as they used to show on the movies.~~ That has never been before, in this quantity, ~~in~~ ^{to} this degree for bathtub gin is not the same as those pills which are the symbol and essence of a sub-culture, indeed: of a counter-culture! That has never been before; there is something new under the sun. // But let me give you two examples, in ~~more~~ ^{greater} detail and relate it to our setting, ~~here more explicitly.~~

In the first instance, take a ^{good} look at the young of our land, of the world. I carry no brief for their destructive violence ~~and~~ ^{nor} for their senseless attack on many of the institutions of the Establishment but I see something in youth which refutes the philosophy of Koheleth, which stands in sharp contrast to the easy, ~~comforting~~ ^{self-deluding} rationale of the parents: "we were just ⁹ like them, rememb-

er how our parents struggled with us? My friends, I don't ^{believe} believe it, for in this instance there is something new and different and frightening. I have ~~seen~~ noticed that we are being confronted by a generation of youth ^{which} which has forgotten how to laugh; it no longer smiles and I sympathize with its sadness. It is the first generation which has ~~grown~~ grown up under the shadow of nuclear arms and it is the first generation which actively, militantly, seeks to counter the smugness of their elders by shouting at ^{the} world, in ~~the~~ language of violence which we have largely taught them: history ^{need} need not repeat itself, I do not want to ^{fight} fight and then have my son and then his son go to war again. I want to walk the road which leads somewhere new, good, meaningful and peaceful! I do not want to be part of this unending cycle of disasters which you elders seem to take for inevitable. ^{The young} ~~They~~ resent it when we say: "Give them time, they'll grow out of it"; ^{and} ~~but~~ when we speak in this patronizing manner, we should see the hatred in their eyes. They do not want to grow out of it; they want to hold on to their idealism, they want to change the world with all the enthusiasm of youth. It may be true that often they are quite immature and that often they know few if any answers but who can deny their basic premise: this world surely is in need of change! This is new under the sun; they do not want to be part of a cycle of history which leads from World War I to World War II, to Korea, ~~and~~ to Viet Nam and beyond. In a certain sense, I welcome their militancy and hope they succeed

for, in all honesty, we have not done very well. This is not a case of rivers of water flowing into seas never full but of an ocean overflowing with the emotions of our children. They want us to be here tonight; they want us to say: history need not merely repeat itself, and I shall do my part to bring ^{this} change ^{Their goal: outlook to point of reality.} ~~to fruition~~.

But there is a second example of how this nihilistic outlook has been refuted and must continue to be rejected in the future. I refer, of course, to the State of Israel. Yes, our history has ^{but} a tendency to repeat itself but that is just the point. We have been exiled, hunted and persecuted, we have been locked into ghettos and even forcibly converted but we have always ^{viciously} come

back. Isn't that the ^{idealist} lesson of ^{our} history? It is not true; reality teaches us otherwise. We have only come back because ~~the~~ ^{the killing Jews} the secondary involvements of others diverted them from their primary purpose, and permitted us the respite from death. But now there is something new under the sun; there is no longer an unflexible cycle of one generation to another which sees us destined for more slaughter or perhaps survival at the whim of some benign enemy. This generation has seen something new, it has seen Israel emerge not as a "rachmon-os" granted life because of the kindness of another but because it chose to stand up and fight. It pit its strength against that of the enemy, she placed her life in the crucible, and she showed not merely her Arab neighbors but the world that from now on, in this era, there is something new under the sun and it is called "Israel"! This Jewish people will decide its own destiny of life and death, of blessing and curse, of good and evil and if it is to go down to defeat, it would do so with a cataclysmic upheaval which the world would not so soon forget. Many of those in the armed forces of Israel today are Sabras and they never even saw Europe but they saw Eichman, and they heard of the camps, and they have witnessed the silence even of our time. Their spirit is something new, and something to be reckoned with, and something the world must never again treat casually. Do you think, my friends, that if the Israel is for a minute really believed that life was but an unending cycle, a wind which turns on its own course, that one generation merely follows another with no chance for respite or challenge or individuality, do you think with such a negative, even nihilistic attitude, they could have fought three wars in just twenty years of existence, and triumphed? They know that they are on a road and not caught up in an unending cycle; it is a path for good and meaning and blessing, and they have extended to us the unique privilege of sharing this adventure, of sharing their pride, of sharing their dream of a great future.

This, then, is the message for us: life is not an unending, unrelenting cycle where we are destined to experience only more of the same. Life is viewed as a road, on which we journey, from today to tomorrow and each day signifies a beginning. May the judgement to be levelled against us this day grant us respite from death and enable us to approach life once again, not in the manner we lived it in the past but in a new way, attuned to the demands of faith, at one with the heart of Judaism. Then, indeed, shall there be a newness in this world and we will be a part of it; even more, it shall be a ~~newer~~ better world because of us, because we will it, because we realize that the mistakes of the past, must not be made ever again. That is our sacred duty and that is the essence of hope rekindled and of life reborn on this most solemn night. There is something new under the sun; hopefully, it is your life and mine for yet another year.

Amen.

Heb. Tab., Kol Nidrei; Friday evening; Oct. 9, 1970

YISKOR: MOM KIPPUR.

Friends, with the start of the recent academic year I also returned to the classroom. There are 25 of us classmates at ~~this~~ ^{the} Center for Mental Health; we are ~~all~~ clergymen of the three major faiths and we represent several races and creeds. ~~At~~ the first class session the instructor asked us to identify ourselves, ~~to him and to the others,~~ by giving our names, religious affiliation and by voicing some characteristic by which others could come to know us or by means of which we ~~ourselves~~ would like to be identified. This proved to be a very difficult assignment; what would you say if you ~~were~~ asked to identify yourself by that one characteristic which most represented your interests, attitudes or area of concern. Don't forget that we ~~were~~ ^{are} all of the same profession! In the classroom something very interesting developed; at first, we identified ourselves as men who, variously, like the Mets, play the trumpet, love ~~x~~ to ski, is overweight. After a while, the teacher asked us to identify our classmates; personally, I could not remember a single name but almost all of the identifying characteristics. ~~and~~ ^{Most} of the other men shared my plight. ~~In contrast, one of the priests could remember no more than three of four~~ ~~areas of interest but scored almost 100% in remembering the names.~~ Then, however, we decided that we had not gone deeply enough in seeking to voice that which distinguishes us or what we would like to think makes us stand out. Now the superficial issues such as sports fell away and we began to hear that one man has devoted his life to abused children, another felt a longing for the grime of a ghetto slum he had been forced to leave, another counselled Black Panthers and still another seriously identified himself, on a spiritual level, as the proud possessor of a private pilot's license. He loves to be up there and he flies whenever he has a chance. And so it went for the whole 25 of us and then the teacher ^{again} asked us to ~~again~~ identify each other. ~~and~~ I think you can already guess at the result: this time, when we began to see more of a person, we learned not only his identifying characteristic but also his name. It was a strange but highly enlightening class session but, also, a commentary on our modern way of life, and a lesson in terms of this day and this occasion.

My friends, think back to the situation I have just cited and apply its

concept to the reason for our being here. With slight adjustment to fit individual needs, the matter becomes all the more obvious. Of course, we know the names already but ~~we know our loved ones~~ ^{our loved ones come into focus} also first, in terms of general characteristics and thereafter, as we begin to see them in a deeper perspective, they take on hues and shades of meaning which imply the total personality. We know that this process of more concrete identification takes place in all areas of life; we meet it each and every day. A man smiles at us in our street and we acknowledge his presence but we do not know him; a youngster holds the door for an adult as a gesture of courtesy and we are impressed but we do not know him; a woman leads a child across the street and checks for passing cars and we are grateful but we do not know her; an elderly man, blind, with a white cane walks gingerly down the steps and we rush to his side to ask if he needs our help, he is proud, he smiles, he thanks us but we do not know each other. These are ~~superficial~~ characteristics, ~~in other words, all of~~ which help to identify a person but on a level which has little meaning in terms of real human relationships. To come to know someone, we must go deeper and that is the situation in terms of our remembrance at this hour, on this sacred day.

We know, for example, that ~~it~~ was not enough for a father to follow a certain routine, from day to day. He left in the morning, accomplished his tasks, returned to the home in the evening, tired and full of tales of the world outside. But we know that he was more than that: a man who taught values, who strove to understand the forces which swirled about him, who was a source of strength and power in the circle of his family. And, what of ~~the~~ mother; is the case not the same? She was ~~x~~ quiet, kind and charming ~~person, to be sure~~ but that is only a minor portion of her real characteristic. She was a pillar of strength, she was the center of our Universe, she was a source of warmth and care and solace and concern and it ~~is~~ in this ~~type of~~ context that we will remember our parents and not for any lesser reasons. The same reasoning can, of course, be applied to husband and wife. The man, ~~who~~ from early maturity, built a home, provided its frame of reference, became a symbol of authority, made ~~his~~ presence felt in the community, ~~and~~ endorsed a certain way of life. And the

^{known}
 wife, she is remembered ~~but~~ because she contributed the very best ~~of herself~~
 in order to make this home safe, comfortable and serene. It is the same with
 brothers and sisters, loved ones and friends with whom we may have shared the
 youth so precious to us ~~or some years later in a companionship which is deeper~~
~~er and more enduring than the more years which mark it or the fleeting cir-~~
^{Than}
~~cumstances which drew us together in the first place.~~ We are tied, one to the
 other, ~~in~~ a manner which goes beyond the superficial for we know now not only
 the characteristic which distinguishes the individual on the outside, but what
^{we know the name, the}
 made him or her so valuable, within, ~~as a person;~~ ^{he is} as someone close, ~~as~~ a source
 of love, trust and care which comes with a true ~~ten~~ tenderness of concern.

These special memories are particularly meaningful in those situations
 where the mourner has no place to which he can direct his reverence. ~~and prayers~~
^{we refer to}
~~are.~~ ~~These are~~ the all too many individuals who were taken from us, frightfully
 at too early an age, and for no other reason than man's barbarism toward his
 fellow man; these are the men and women, who are remembered as husbands and
 wives and as fathers and mothers, who lie scattered in God's ~~earth~~ but without
 a mark to identify their place of interment. It is ^{rec. of} ~~for~~ them especially that
 we need the deeper aspects of memory for else, as we contemplate the past, we
 can barely hope to live, in sanity, with the memory of the holocaust.

The Temple family, my friends, is no different from the individual members'
 family; ~~as far as our congregation is concerned, this is one of our strongest~~
^{there is}
~~reasons for existence and~~ a bond which brings us together ever more meaningfully
 in the course of time. We share the joys as well as the trials which darken
 our days; we have had many occasions to laugh together and we have also wept
 when the loss of one has deeply hurt the ^{unity} ~~entirety~~ of our religious family. And
 as I recall the many years during which I have shared the events of this ^{cong.} ~~group~~
 it is all too obvious ^{that} ~~to what extent~~ we have lost ^{far} ~~all~~ too many. And yet, we have
 been able to hold together, to close our ranks once again, to gain new members
 and friends ^{all of us} who enter into this family relationship ^{which is perhaps our} ~~so necessary and so very much~~
^{special characteristic.}
~~needed by all of us. It has made us strong, resilient and a vital force for our~~
~~own and those of the community!~~ And the lesson for remembrance as far as this

occasion of Yiskor is concerned is exactly the same as in the more intimate family setting of the ~~home~~. We ^{for} know certain faces, certain seats which were always filled by the same family members, certain attitudes toward prayers and chants, specific requests and dogmatic beliefs which distinguished our people. In some instances we even know the names. On the other hand, those who worshipped regularly, who entered into the spirit of our religious family, who gave of themselves and for whom the Synagogue was truly a second, spiritual, home, who shared in its successes and failures, they will always be remembered by us. It is we who with gratitude and thanksgiving mention their names, very specifically, for a blessing.

The unifying motif, then, in each and every instance, is how deeply we reveal ourselves, to what degree we give to one another (so that the other might benefit), and whether the relationship is really relevant or only superficial. It is our belief that the relationship which marked the lives of your loved ones, our members and friends, ^{now gone} were truly from within and they will always live with us in spirit. We are of use because they were, we are meaningful in terms of their inspiration and incentive, we shall continue to function and prevail because our lives reflect their good name. They gave the very best which one human being has to offer another, which one Jew can give to his faith. It is in this spirit that we ask you to give, and give generously, so that their worth and depth shall never fail for here their deeds and names are inscribed for good. They have helped to further our good work: for Sisterhood, Men's Club, Parent's Association and even our Youth Group for this is a family which touches all its members, in every area of interest and of every age. We ask you to share in this commitment of ours which speaks to and for the essence of man, what distinguishes and characterizes him most, those qualities which we want to mark and perpetuate. Use this Sanctuary as their and our ~~own~~ place of memorial, support us in our endeavors and link those you loved with all that speaks here of good, of life, of a future. Because they are known to us, because they are identifiable, they are sources of blessing.

With your help in our behalf we shall prevail and with your material generosity ^{by their memories shall never fail nor dim. May their ways of life be sources of incentive to us, for now & always. ADON.}

Rosh HaShono: 1st A.M.

Friends, ~~for us as local citizens, for us as Americans and for us as Jews~~
it has been a ^{bizarre} ~~dreadful~~ year! Of course, we have enjoyed the little pleasures
of life: we have made our trips, we have gone to concerts and plays, with a
little juggling we have even ^{managed to pay} ~~paid~~ our bills and we still eat ~~eat~~ three meals a
day. On the other hand, as a recent article in the N.Y. TIMES magazine pointed
out, it is becoming more difficult all the time to live on our island of Man-
hatten. The air pollution is inescapable, the schools are a disaster, the
streets are neither pleasant to look at ~~with the lack of cleaning~~ nor safe ~~whether~~
~~er on the West or on the East Side.~~ Drug addiction is up, transportation effi-
ciency is down and we are lucky if our survival ratio ^K remains at an even level.
The picture is no better when we look beyond our ~~our~~ immediate sphere of concern:
we are living in an age where perhaps the largest corporation in America, General
Motors, paid ⁱⁿ Ralph Nader an out-of-court settlement of over \$400,000 but ^{at the} ~~in an~~
^{same time in a} ~~open and~~ bland-faced lie ^{insisted} ~~maintained~~ that it is innocent of the charges, for which
it is now paying the fine! Or, Con Edison ^{lost in money} when its power ^{was} ~~is~~ needed most, reduc-
ed its voltage and asked for a raise in rates on the very same day. Or, ^{there} ~~there~~
^{of the} ~~is a~~ war going on in Viet Nam; a war which we are trying to contain at the very
moment when we are expanding it into Cambodia. ~~At the same time,~~ This is the
war designed to ^{have} ~~contain~~ the spread of ~~evil~~ communism ^{+ but} ~~to~~ to spread instead our
brand of democracy; that type of democracy which needs a national uproar and
all kinds of judicial tricks to permit a dead ~~black~~ ^{who is black} veteran of Viet Nam to be
buried in a white cemetery in the South. And then we wonder why blacks are so
upset and why they ^{would} ~~can't~~ wait for equality ^{as arrogantly} ~~and~~ we debate whether they are ready
^{to live as a par with us - as if that were something special!} ~~to be permitted to live on an equal par with us.~~ It comes to the point very oft-
en where I literally press both hands to my head and wonder whether it is my
sanity which is slipping or the world's or whether I just don't understand things
anymore. And in this recital of woe, I have not even touched on the upheaval of
our young people, nor have we mentioned Mr. Agnew and his rhetoric, and we have
not ^{commented} ~~even touched~~ on the international community and its silent, heroic utterance
vis-a-vis the ^{power} ~~hostages~~ in the Jordanian desert, the missile build-up at Suez,
or the literal starvation of millions while we dump our surplus wheat and corn

into the sea. When I say, then, that it has been a ^{terrible} ~~awful~~ year it may well prove to be the first great understatement of the new year.

It is, of course, a time for stock-taking; we have entered the New Year of 5731 and it is incumbent upon us to view the balance sheet, to assess the credits and debits, and to attempt to build a better society in terms of the future. [It may not be of much comfort to anyone but there is very little that can yet be ^{set} ~~put~~ on top of our pile of woe; it must ^{get} ~~be~~ better, it hardly can get worse.] And so, as we evaluate the situation ~~for better or worse~~ at the start of the New Year we try to find some answers for it has been said that where there are no answers men will fill the vacuum of the unknown with fear; and, with fear we are already sufficiently sated. But what kind of answers ~~there~~ can we safely embrace? I speak from the depth of experience which comes from attending innumerable dinner parties, from holding uncountable cocktail glasses, from sharing multitudes of coffee cups with friends, relatives, neighbors, members and once-a-year-acquaintances, and I know that ^{an answer} ~~one subject~~ which surfaces at these gatherings time and again is ^{a response} ~~an answer~~ which gains fervor with each ^{added instance} ~~passing month~~ of local or national and even international turmoil and frustration. That answer is: emigration! People want to pack up their bags and baggage, gather up their children and get out of this country as quickly as possible. Where shall we go? The older ones, of course, to Europe where they know the background and heritage intimately and where in large measure they speak the language. Others, the younger ones, look with yearning to Australia, to New Zealand, even to the South Pacific Islands hoping to build an existence there since ^{they} ~~we~~ all speak ^{English} ~~the same~~ language. In the overwhelming sense of frustration, however, they forget that it is Europe specifically from which we have but recently come and that the problems of urban life and internal upheaval ^{although} ~~and~~ and rightist sentiments will also reach the outlying ^{as yet} underpopulated regions, and if not in five years or in ten, then in the prime of life as far as our children are concerned. Shall we escape so that they ^{must} ~~can~~ suffer? On the other hand, thousands are leaving for Israel and as a Jew, from the narrow, parochial point of view I can well sympathize with their assessment of the situation. In all honesty, ^{perhaps} ~~if I were~~

~~a plumber, a carpenter, an electrician, an engineer, if I were anything but~~
~~what I am, I would seriously consider emigrating to Israel with my family and I~~
~~would perhaps urge others to do the same.~~
 I ^{too} would seriously consider emigrating to Israel ^{if I felt that I could}
 make a positive contribution there.

But, upon more mature reflection, even to emigrate to Israel is not an answer; it would merely ~~mean to~~ avoid the issues of conflict rather than try to deal with them. At this start of the New Year, I can not help but think back some 32 years when as a youngster I was brought to these shores. At that time, if I recall correctly, we were absolutely delighted that we could come here, we welcomed the safe haven of these shores, ~~to see~~ the Statue of Liberty was to us all a symbol of renewal, of a new life, of the Jew reborn in a very literal as well as figurative sense. I know it is not very sophisticated to be patriotic in our time but I think it needs to be said, and emphasized, that we Jews owe America a degree of loyalty and that it is a ^{highly questionable tactic} ~~disgrace~~ to even think of forsaking ~~the nation~~ ^{our home} at the first signs of difficulty and national frustration! Certainly we are beset by problems, no one ^{can be} ~~is~~ blind to the almost unsolvable complexities of our time, and we will not be as partisan as Mr. Agnew who solves everything by blaming every nuance of trouble on the Democrats, but it must be born in mind that ~~this~~ ^{our} country took us in when ~~the~~ need was greatest; shall we forsake her now in the hour of difficulty? I, for one, will not! ~~and I~~ ^I also do not recall this outcry and tearing of hair and beating of breasts when the ^{stock} market was high, when the coloreds were in their place and when we still had kids who went to school to learn and did so without insisting that their teachers ^{be} ~~were~~ up to date. Then there was no talk of leaving, now there is; I suggest that we ^{spend} part of the new year not ^{planning} ~~scheming~~ on how best to get away from ~~America~~ ^{problems} but in planning to make ^{ours} ~~it~~ a better society in which to live.

^{but I reject it.}
 Yes, emigration is one answer to the trials of our day and age; There is a second answer: law and order. After all, and I agree, one can't have buildings being bombed, teachers and students being killed, policemen being sniped at, court rooms being invaded and judges being held at gunpoint. And that is why I ^{hope} ~~trust~~ you will not mind my quoting some of you who have attempted to deal with this matter, by saying: the government must put a stop to this, ^{we need a strong} ~~these people have~~

figure of central authority - dictator

~~coddled long enough~~ or, as a cure-all for ~~all~~ of our ills, just take a few of these radicals; put them up against the wall and shoot them! ~~at~~ The rest will quickly learn their lesson, and peace will return to the land. Whenever I hear this type of sentiment expressed ~~by our people, members of the congregation, I know that I have not done a good job as rabbi of this Synagogue; How any~~ *I am appalled!* ~~some~~, civilized person can hope to solve the ills of our society by advocating the shooting of kids or young adults is simply beyond my comprehension. Have we not yet learned the bitter lesson that whereas today we put Blacks and Puerto Ricans against the wall, tomorrow it will be the Jew! How ironic it is that the Black Panthers whose second word also is "up against the wall" and the members of the Jewish Defense League who also seek to counter violence with violence, and we who play directly into the hands of the bigot are all advocating the same answer, the same solution, to the ills which beset us in our time. This kind of Justice lead to repression, to denials of basic human rights, to an indiscriminate attack on all those whom we ~~recognize or~~ accuse of being different! ~~and has led~~ *it has led* in the past to similar selective processes ending in concentration camps, cattle cars and brick ovens. ~~Yes, a dreadful year but this is no means to a better end.~~

Perhaps we ought to look ~~to~~ *more acceptable* our tradition for a ~~possible~~ solution to the problem at hand; of course, we need law and we need order and we need reward and we need punishment for ~~in many areas of life~~, lawlessness simply can not be allowed to continue unchecked as heretofore. But, at the same time, while in Jewish Law we insist on enforcing the various rules, regulations and ordinances, we ~~also~~ *balance them with* deal in terms of mercy, compassion, understanding, feeling and reason. [When some of our members want to put ~~some~~ *the* young, militant blacks up against the wall, I urge them to ~~think back as to~~ *recall* their participation in the struggle for equal rights which ~~these~~ colored people had coming to them *for the best possible reason!* ~~if for no other reason than they too~~ are human beings! ~~living on the face of this earth~~ *with* Most of us helped ~~them~~ by a big yawn and some of us did not even pay lipservice. We seem to forget that our neighbors have been disenfranchised for over 300 years and only ~~when~~ *now* they turned to violence did anyone listen and did they begin to get results. Those are the facts and not just their revolutionary rhetoric. We piously deplore their mili-

tancy and we are right but they ~~de~~ deplore our lack of elemental human concern and they are right. Of course, it is not a very pleasant spectacle to have Young Lords take over a hospital and interfere in the running of one or several departments but, at the same time, these young men also spend part of their time giving a well balanced breakfast to poverty-stricken pre-school children and few would argue with the necessity ^{with} of this effort. Again, we may feel that

actions of some of these community groups ^{are} ~~is~~ ill-conceived but we can not help but respect them when ~~even secretly~~ they take up admitting procedures and social services and family welfare problems because ^{minorities} ~~these people~~ are treated quite differently by the beauracry ~~or Establishment~~ at Lincoln Hospital, at Morrisania, at Knickerbocker or Coney Island than the type of reception we receive when we check into Harkness, Lenox Hill, Klingenstein or Doctors Hospital. True, it is part of our ^{Jewish} tradition that the elements of ^{Law} ~~Justice~~ be observed with all of the ramifications but, at the same time, ^{must} ~~that~~ we know the feelings of others, have understanding of their needs, have compassion for their yearnings and with sensitivity try to deal with their pentup fury. In Judaism we not only have familiar words such as Mishpat, or ^{1/2} ~~Tzedek~~ or ^{2/3} ~~Chessed~~ but also Mitzvoh, rachamin and ^{T23} ~~and~~ and all are interrelated, all are needed to ~~the better~~ see the whole of the human being, all are desirous if we are to make of this a ^{year-} ~~better~~ world.

There is a story, my friends, I do not know whether true or apocryphal, which tells of a group of scientists who for years were trying to develop a stingless bee. The point was that the bee should give more honey and eliminate the danger of ^{our} ~~getting~~ ¹stung. What a wonderful idea but, ~~obviously~~, quite impossible. The ~~moral~~ ^{but} of the story ^{animal} applies also to us: in terms of our society we are interested in a stingless bee, ¹ ~~there is no such thing!~~ If we want to create, to build, to fashion, to liberate, to find our way in this terribly difficult and often frustrating world of ours, we must be ^{are} ~~aware~~ of the risks, we must be reconciled to the dangers, we must know that we ^{may} ~~will~~ get stung. It appears quite obvious to me, especially ~~when~~ ¹ we view those ~~who~~ ¹ do not want to solve it all either by escaping or by shooting, that neither we nor ~~they~~ ¹ are stingless

^{human beings}
~~bees~~ and that realization alone provides us with a rude awakening. As we enter,
 then, the New Year of 5731, and we feel crushed by the weight of the oppressive
 year, let us hope to build for ^{the} better year ^{as we} ~~for we must~~ learn a basic lesson:
^{the anonymous}
 not just [^] they are at fault for all the ills which plague us, we too are guilty.
 How then can we hope to survive in this world? By reforming ourselves, by
 pledging to our own persons a new way of life, by sharing with all others the
^{promise which the setting}
~~dream which the promise~~ of Rosh HaShono implies. May ~~we~~ be inscribed in the
^{we if that we do --}
 Book of Life, not just we and our families, not just the household of Israel,
 but ^{also} ~~even~~ our neighbors, our country, all those who yearn and dream along with
 us. ~~and~~ ^{our} As we do our part may ^{resolve} militant [^] gain us a new heart and a new spirit
 so that 5731 will ~~truly~~ prove to be a source of blessing to us all.

Amen.

Ein grosser Katholik über Israel

Kardinal Richard Cushing in einer Ansprache in der Synagoge Mishkan Tefila in Newton, Mass.

Wir alle hoffen und beten um einen schnellen und dauernden Frieden zwischen Israel und seinen arabischen Nachbarn, und wir sollten nicht zulassen, dass diese schwierigen Tage unseren Fortschritt zum Verständnis verlangsamen. Ich glaube, dass es wahr ist, dass viele Christen nicht einmal die Art und Weise begreifen, in der Juden in allen Teilen der Welt auf den Staat Israel schauen. Er ist nicht nur ein Heimatland für die Verfolgten und Unterdrückten, er ist nicht nur eine Zufluchtstätte für ein Volk, dass die Welt misshandelt hat; er ist für die

Juden die Erfüllung der Prophezeiung, der Rückkehr in das Gelobte Land, die Verwirklichung des göttlichen Bundes, die Antwort auf die Gebete von Generationen des Auserwählten Volkes. Wenn man es in diesem Lichte sieht, so wird vieles, was sonst verborgen ist, klar, so vieles, was unangreifbar ist, bekommt seine volle Bedeutung. Natürlich wird nur ein Teil der Juden in der Welt sich jemals in Israel ansiedeln, aber ein Teil eines jeden Juden gehört dorthin, ein Teil seines Herzens wacht und wartet auf sein Schicksal.

Begegnung mit Henry Kissinger

Von RICHARD YAFFE

Manche Menschen verursachen keine Bewegung, wenn sie in ein Zimmer treten; es ist beinahe als wären sie gar nicht da. Aber bei anderen spürt man ihre Gegenwart, sobald sie sich der Türe nähern. Man fühlt sie, bevor man sie sieht. Etwas ist geschehen; eine Persönlichkeit ist eingetreten.

So ist es, wenn Henry Kissinger hereinkommt.

Nicht dass er ungewöhnlich einnehmende Züge hat. Er ist von durchschnittlicher Grösse, durchaus kein Adonis, gut, aber nicht extrem modisch gekleidet; sein Haar — jetzt etwas ergrauend — ist kleingelockt, er trägt dicke Augengläser, die scharfe, durchdringende, schnell hin- und herblitzende Augen teilweise verbergen.

Vielleicht ist es zum Teil die Tatsache, dass man weiss, wer er ist, die eine solche Aura der Erwartung hervorruft, wenn er zu einer Instruktionssitzung in den alten Vertragssaal des früheren Aussenministeriums eintritt, das jetzt für Exekutivbüros für den Stab des Weissen Hauses benutzt wird. Geschichten von seinen Leistungen als Denker und Analytiker sind ihm vorangegangen.

Er geht schnell zum Mikrophon, stützt seinen Ellbogen auf das Pult, spricht kein Begrüssungswort, sagt nicht einmal "Guten Tag", und bittet sofort um Fragen; dann unterbricht er sich selbst für einen Moment, um die "Richtlinien" für die Instruktionssitzung zu geben. Weder sein Name noch seine Stellung dürfen erwähnt werden. Man darf nur sagen: "Nach Informationen einer wichtigen Quelle des Weissen Hauses", oder "eines Mannes, der dem Präsidenten nahesteht soll."

Er sagt mit einem Lächeln — das einzige Mal, dass er sich in der halben Stunde, die er mit uns verbringt, diese menschliche Geste erlaubt —, dass wir sagen dürfen: "ein Beamter, dessen Name nicht genannt werden darf, der aber mit einem K. anfängt." Wir lachen. Er weiss, dass wir das nie tun würden, und er beleidigt unsere Intelligenz nicht dadurch, dass er sagt, es sei nur Spass gewesen.

Die dem Weissen Haus zugeordneten Korrespondenten, die manche eine Kissinger-Instruktionssitzung mitgemacht haben, machen Witze darüber, wie sie identifizieren sollen. "Man kann sagen", bemerkte einer von ihnen. "Nach Information eines Präsidenten Nixon nahestehenden Mannes, der einen deutschen Akzent hat", und ein anderer fügt hinzu: "und lockige Haare hat", und ein dritter übertrumpft ihn: "und Harvard-Professor ist"; schliesslich ein vierter: "ein Junggeselle, der nur allzu gern 'swingt'." Natürlich hat niemand je gewagt, ihn so zu identifizieren. Seine früheren Harvard-Studenten erzählen, es sei kein Zornesausbruch verstellbar, der denjenigen Henry Kissingers übertreffen würde.

Man darf über den Inhalt der Mitteilungen Kissingers berich-



Henry A. Kissinger (links) mit Präsident Nixon und Dr. Richard V. Allen von der Hoover Institution on War, Revolution and Peace in Stanford, einem Assistenten Kissingers.

ten, aber ohne Anführungsstriche. Schnell bekommt man den Eindruck, dass er weiss, was er sagen will, und dass er nicht ein einziges Wort zurücknehmen wird, nachdem er es gesprochen hat. Nicht er, sondern der Presse-Sekretär des Weissen Hauses versuchte zu erklären, was Dr. Kis-

singer meinte, als er über die "Vertreibung" der Russen aus dem Mittelosten sprach. Wer wie ich Kissinger in Aktion erlebt hat, weiss, dass er wenn er "vertreiben" sagt, auch "vertreiben" meint. Kissingers Geist ist zu gut trainiert und zu scharf als dass

Keine Fahnenflucht!

Emigranten müssen der amerikanischen Demokratie in ihrer Krise helfen

Von CHARLES R. A. HARTIG

Immer häufiger hört man in Emigrantenkreisen eine ätzende Kritik an den amerikanischen Zuständen. Es wäre eigentlich doch besser — so wird gesagt —, man kehre den Vereinigten Staaten den Rücken und lebe fortan behaglich in Mexiko, Spanien, Italien, der Schweiz und nicht zuletzt in Deutschland. Dort sei das Leben besser und billiger, drüben gäbe es keine Rassenkämpfe, keine Rauschgiftkriminalität, keine Korruption und Mietswucher; die Eisenbahn fahre pünktlich, die Bedienung sei gut und höflich, das Brot sei schmackhaft und das Bier wohltemperiert.

Wie kurz ist doch das Gedächtnis dieser Menschen und wie beschränkt ihre Gabe, historische Parallelen zu ziehen! In vieler Beziehung erinnert die heutige Lage in Amerika an die Zustände in Deutschland Anfang der dreissiger Jahre. Und wenn wir Opfer des Nationalsozialismus einmal ehrlich mit uns selbst sind, müssen wir zugeben, dass wir und unsere Glaubens- und Gesinnungsgenossen zu der Entwicklung nach 1933 beigetragen haben. Niemand konnte die Augen vor der wachsenden Drohung der Extremisten verschliessen, aber keine der grossen Zei-

tungen und illustrierten Blätter in liberalen Händen und allzu wenige Verleger riefen zum Kampf gegen den Nationalsozialismus auf; es hätten ja Inserate ausfallen oder Abonnenten abspringen können! Keiner der Mächtigen in der Industrie, im Handel, im Bankgewerbe fand sich bereit, die bestehenden Anti-

(Fortsetzung auf Seite 4)

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es sich hier um ein Versehen handeln könnte.

Er fängt Fragen schnell auf, aber nicht ohne zu überlegen. Er zögert nicht, eine Pause zu machen und eine Minute nachzudenken, bevor er antwortet — nicht weil er nicht weiss, was er sagen will, sondern weil er sich so ausdrücken möchte, dass er a) keine diplomatischen Geheimnisse enthüllt und b) kein Missverständnis über die Bedeutung seiner Worte aufkommen lässt.

Die Fragen umfassen die ganze Welt, und seine Beherrschung all dessen, was auf dieser unruhigen Erdkugel vor sich geht, ist verblüffend. Südost-Asien, Mitteleuropa, Mittelosten, Afrika, Lateinamerika — alles ist in diesem Kopf untergebracht, und bereit, dem Frager übermittelt zu wer-

Analphabetismus wächst

Um 27,400 Menschen täglich wächst die Zahl der Analphabeten in der Welt, wie eine Berechnung des südafrikanischen Professors Willem Brand ergeben hat. Nach seinen Angaben nahm die Zahl der Analphabeten durch die Bevölkerungsexplosion in der Dritten Welt in zehn Jahren um hundert Millionen zu.

den — aber nur bis zu einem gewissen Punkt. Die Antworten sind kurz und pointiert, aber nicht undiplomatisch. Besonders meisterhaft sind sie, wenn man ihn über delikate Angelegenheiten befragt, wie beispielsweise Amerikas Beziehungen zu einem bestimmten Lande. Kissinger mag mit der Innen- oder Aussenpolitik einer verbündeten Regierung nicht einverstanden sein, aber die Kritik, wenn man sie so nennen kann, ist immer stillschweigend, niemals in Worten ausgedrückt. Und manchmal ist seine Reaktion ein solches Brauurstück, dass der Frager glaubt, wirklich eine Antwort bekommen zu haben, aber nach dem Durchlesen seiner Notizen entdeckt, dass er nicht klüger ist als zuvor.

Man bekommt auch den Eindruck — und es ist mehr als ein Eindruck — dass Henry Kissinger neben dem Präsidenten der wichtigste Mann im Weissen Haus ist, dass er, vor allem in aussenpolitischen Dingen, eine starke Stütze für Nixon ist.

Wie stark ist seine Wirkung? Die Antwort darauf hängt davon ab, wie wirksam Amerikas Aussenpolitik ist. Und das lässt sich im Augenblick schwer sagen. Die Geschichte wird die Antwort geben müssen, ebenso wie sie das endgültige Urteil über Henry Kissinger fällen muss. Er wird auf keinen Fall eine jener Nullen sein, die aus den Seiten der Geschichte verschwinden, wenn ein Präsident abtritt. In der Tat mag sein Einfluss auf die Geschichte Amerikas länger dauern als der des Präsidenten, obwohl Kissinger heute weitgehend im Schatten der Anonymität steht.

Araber leitet israelische Parlamentssitzung

Zum ersten Male leitete ein Araber, der Vizepräsident der Knesset Seif ed Din Saoubi, eine Sitzung des israelischen Parlaments. Saoubi, der hebräisch sprach, würdigte das Ereignis und erklärte, er sei stolz darauf, dass ein Araber im jüdischen Staate eine Parlamentssitzung leiten könne. Dem israelischen Parlament gehören insgesamt sieben arabische Abgeordnete an, die sich reibungslos in den Rahmen des Hauses einfügen.

J.E.P.

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(Fortsetzung von Seite 3)

nazi-Organisationen grosszügig zu unterstützen und zu finanzieren, die Abgeordneten, Regierungsmitglieder und Beamten zu beeinflussen. Und, — halten wir uns einmal selbst den Spiegel der Wahrheit vor: wer unter uns ist denn offen für die deutsche Demokratie eingetreten, wer hat die offizieller, Farben des Zweiten Reiches geflaggt und sich zum Staat von Weimar bekannt?

Wir hatten eine gute Chance, einen Damm gegen die drohende Flut zu errichten und die Nazis in ihre Rolle als randalierende Minderheit zu verweisen. Vielleicht wäre es nicht geglückt, aber wir hätten es versuchen müssen. Und so haben wir die Chance verpasst, uns, unserem Lande und Millionen von Menschen das Grauen der Katastrophe zu ersparen.

Sollten wir nicht aus dieser Erfahrung lernen?

Sicherlich gibt es viel an Amerika auszusetzen, an der Innen- und Aussenpolitik, an der Wirtschaft, am Heereswesen, an den Verwaltungen der Staaten und Städte, an der Polizei und unseren Gerichten. Und als freie Bürger eines freien Landes haben wir das Recht, in Wort und Schrift unsere Regierung zu kritisieren und unsere Missbilligung kundzutun.

Aber unsere Kritik muss gerecht und konstruktiv sein, und wir müssen bereit sein, selbst zur Verbesserung der Zustände beizutragen.

Niemals dürfen wir vergessen, dass dieses Land uns aufgenommen hat, als die Heimat uns verstiess, dass wir hier die Möglichkeit fanden, ein neues Leben aufzubauen, uns eine Existenz und eine geehrete Stellung in der Gesellschaft zu schaffen. Diesem neuen Vaterland schulden wir unsere Hingabe.

Es ist ein Leichtes, die Fahne flattern zu lassen und die Hymne zu singen, wenn alles gut geht. Aber in schwierigen Zeiten, wie wir sie jetzt durchleben, müssen wir zu unserem Lande stehen, müssen wir für Gesetz und Ordnung, für Recht und Freiheit und für ein wirklich demokratisches Amerika eintreten.

Jetzt dürfen wir uns nicht drücken, oder gar ausweichen; jetzt müssen wir unsere Bürgerpflicht tun und uns würdig er-

Die Tupamaros morden

Von HERMANN P. GEBHARDT

MONTEVIDEO. — Die Ermordung des nordamerikanischen AID-Funktionärs Dan A. Mitrione hat zu einer weltweiten Erregung geführt, aber die Beweggründe, die den uruguayischen Präsidenten Pacheco Areco zu seiner Weigerung, Mitrione und den an demselben Tage entführten brasilianischen Konsul Aloysio Moraes Dias Gomide gegen die etwa 160 verurteilten oder verhafteten Terroristen zu tauschen, blieben ebenso unklar wie die Ziele, die die Tupamaros zu der Auslese ihrer Opfer geführt haben.

Das uruguayische Aussenministerium schlug eine Änderung des Strafgesetzes vor, nach der der politische Terrorismus mit Verbannung bestraft werden könnte. Ihr Autor drang jedoch damit nicht durch. Pacheco Areco hat bei allen Auseinandersetzungen eine geringe Neigung zu Konzessionen gezeigt. Er sah sich in seiner "harten Linie" vor allem von dem Innenminister General Francisco bestärkt: Kein Polizist würde in Uruguay mehr sein Leben zur Ergreifung eines Terroristen riskieren, wenn dieser sofort freikäme.

Merkwürdigerweise war der Widerstand der uruguayischen Bevölkerung gegen die Haltung des Präsidenten gering. Führende Politiker der Opposition stell-

ten sich seit der Morddrohung auf seine Seite. Bei den Razzien, zu denen zum ersten Mal in der uruguayischen Geschichte etwa 10.000 Mann der Polizei und des Heeres eingesetzt wurden, fielen etwa 20 Tupamaros den Ordnungskräften in die Hände, unter ihnen der jetzt 47-jährige Raul Sendic, der als der Initiator der Tupamaros galt und seit 1964 im Untergrund lebte. Er bestritt jetzt, zu dem "politischen Komitee" der Terroristen zu gehören. Eine Erklärung, der man Glauben schenken kann, weil nach seiner Verhaftung der Nordamerikaner Dr. Claude I. Fly, der für die AID beim uruguayischen Agrarministerium arbeitet, entführt und Mitrione ermordet wurde.

So bleibt es bei dem Rätselraten um den "braintrust" der Tupamaros, den man unter führenden Akademikern des Landes vermutet, und über die Ziele ihrer letzten Aktionen. Sie haben bei den Entführungen der Nordamerikaner wohl auf die weitverbreitete Antyankee-Stimmung in der Bevölkerung gesetzt, die aber bei dem grausamen Verbrechen in ihr Gegenteil umzuschlagen scheint. (Die höheren Schulen fielen aus, um Demonstrationen fanatischer Gymnasiasten für oder gegen die Tupamaros zu vermeiden.)

Es liegt nahe, dass die Terroristen die Beziehungen zwischen

weisen, echte Amerikaner zu sein.

Vas sollen wir tun?

Je nach unserem Alter, unserem Beruf, unserem Einkommen und Vermögen, unserem Können und Talent müssen wir an den bestehenden Organisationen mitarbeiten, die es sich zur Aufgabe gemacht haben, vorhandene Missstände zu beseitigen, bessere Lebensbedingungen für die unbemittelte Bevölkerung zu schaffen und das Übel der Rauschgiftverbrechen an der Wurzel auszurotten, und sie mit eigenen und erworbenen Spenden unterstützen.

Bei den Wahlen müssen wir die Kandidaten unterstützen, die für Gesetz und Ordnung, gegen den Extremismus von links und rechts und gegen die Korruption in der Verwaltung eintreten, und bei ihren Wahlkampagnen mit-

Wir müssen an unsere gewähl-

ten Vertreter schreiben, an den Präsidenten, sein Kabinett, unsere Senatoren und Kongressmänner, unseren Gouverneur, die Staatssenatoren und Assembly-Mitglieder, den Bürgermeister und die Leiter der Stadtverwaltungen, und ihnen unsere Billigung oder Missbilligung über ihr Verhalten, ihre Politik, ihre Ansprachen und Gesetzesvorlagen ausdrücken.

Wir müssen die Rundfunk- und Fernsehstationen drängen, Gewalttätigkeiten und Verbrechen aus ihren Sendungen zu beseitigen und Programme zu senden, welche die Hörer und Zuschauer konstruktiv beeinflussen.

Die Kräfte der Reaktion, der Zersetzung und des Umsturzes arbeiten mit lärmenden Demonstrationen, mit Wurfgeschossen, Messern, Revolvern und Bomben. Bekämpfen wir sie mit weniger Geräusch und Gewalt, aber mit Wort und Feder des freien Bürgers und streiten wir für ein besseres, wirklich demokratisches Amerika. Wir dürfen keine Zeit verlieren.

USA und Lateinamerika vergiften wollen. Während sie bei der Entführung Dan Mitriones noch — zu Unrecht — behaupteten, dass er für die FBI bei der Montevideaner Polizei arbeite, ist Dr. Fly ein unpolitischer Wissenschaftler. Sie rechnen wohl damit, dass die öffentliche Meinung in USA gegen jede technische Hilfe für Lateinamerika protestieren wird, wenn die dort tätigen Sachverständigen Gefahr laufen, ermordet zu werden.

Ähnliche Erwägungen können auch die Entführung des brasilianischen Konsuls erklären. Die Empörung in Brasilien über die Unnaehgiebigkeit der uruguayischen Regierung — besonders angesichts des Verhaltens der brasilianischen Regierung nach der Entführung des bundesrepublikanischen Botschafters v. Holleben — ist so gross, dass Volksunruhen befürchtet werden. Rundfunk und TV in Brasilien dürfen nur offizielle Meldungen über diese Vorfälle bringen. Umgekehrt lassen die Uruguayer brasilianische Zeitungen nicht ins Land.

Es ist bezeichnend, dass 59 Familienangehörige brasilianischer Botschaftsmitglieder am Mordtage aus Montevideo nach Rio zurückgefliegen sind. Auch hat Brasilien — unter Hinweis auf die Entführung des Konsuls — die Tagung der Aussenminister der "Rio de la Plata-Staaten" gesprengt, die für diese Woche in Asunción anberaumt war.

Die Berichte über brasilianische Truppenkonzentrationen an der uruguayischen Grenze sind freilich ebenso fragwürdig wie die Gerüchte, nach denen Brasilien die Verlegung des Sitzes der "Lateinamerikanischen Freihandelszonen-Vereinigung" aus Montevideo verlangen würde. Aber die Terroristen haben mit der Entführung des Konsuls jedenfalls erreicht, die Beziehungen zwischen Brasilien und Uruguay dem Bruch zu nähern und so die geplante Koordinierung der Guerillabekämpfung zwischen diesen Staaten und Argentinien zu torpedieren.

Joseph L. Kunz gestorben

Im Alter von 80 Jahren starb der Gründer der Rechtsfakultät der Universität Toledo (Ohio), wohin er 1934 aus seinem Geburtsort Wien kam. Professor Kunz war eine Autorität auf dem Gebiete des internationalen Rechts und gehörte nach dem Ersten Weltkrieg zu den Gründungsmitgliedern der österreichischen Völkerbundliga. Seinem Einfluss war es zu verdanken, dass diese Organisation 1923 der Gründung einer eigenen jüdischen Völkerbundliga zustimmte und damit die Voraussetzung für deren Zulassung in die internationale Union der Völkerbundliga schuf. Die jüdische Völkerbundliga in Österreich, der später eine tschechoslowakische und bulgarische folgten, war die erste jüdische Vertretung auf internationalem Gebiete.

O.K.

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17 ABC

Julius Buchwald gestorben

Julius Buchwald war ein Mann vieler Begabungen und Talente. Er komponierte, er malte, er war Blumenarrangeur und Philatelist. Bekannt wurde er als Hersteller von Schachproblemen, von denen er mehr als 3,000, darunter preisgekrönte, in vielen Zeitungen und Fachzeitschriften veröffentlichte. Er lernte das Schachspiel im Alter von acht Jahren und veröffentlichte sein erstes Problem als er 16 Jahre alt war.

Julius Buchwald verliess seinen Geburtsort Wien als Hitler einmarschierte und kam vor 25 Jahren über England nach den Vereinigten Staaten. Der 61 Jahre alt Gewordene wurde als Preisrichter bei Schachturnieren hochgeschätzt.

M.J.

Hugo Hecht

Am 16. August starb in Lake Placid, Hugo Hecht, ein Mann, der eine führende Persönlichkeit in jüdischen Organisationen war. In seiner Heimatstadt Frankfurt a. M. war er Mitglied des Gemeindevorstandes und in New York gehörte er zu den Mitbegründern des amerikanischen Zweigs des Sportklubs Maecabi. Auch in dieser Organisation bekleidete er leitende Funktionen. Das Wohl und Wehe seiner jüdischen Mitbürger lag ihm sehr am Herzen, was seine Arbeit im Vorstand des jüdischen Krankenhauses in Frankfurt a. M. beweist.

Hugo Hecht war in New Yorker Finanzkreisen bekannt und gehörte als Mitglied des New World Club seit vielen Jahren zum Leserkreis des "Aufbau".

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X and then since it so frequently printed in Hebrew or Yiddish, it is quite possible that no longer understood even in the cheapening context

3 yet, in our trad, one could not approach, one did not come to, holidays without truly believing that we were to be inscribed in Bk of Life; it was not empty phrase or quick, painless way of greeting at this season but something which embraced all of our existence as Jews, men, human beings.

C MOOD

1 this ~~but one~~ example but there are others, of course

2 we tend to look for and do that which is ~~of interest~~ ~~interest~~ to us personally; which means that what which is more difficult, more demanding of us at this season of yr is rejected or neglected

3 for example, [the blow] of Sh becomes object of speculation: how well blown instead of call to repent or, ~~fasting~~ forgotten bec, health is more important, forgetting that a little headache or weakness or dizziness is not a major catastrophe especially when seen in contrast to what many of our people have suffered for the Jews over centuries past.

4 ~~indeed~~, the very idea of 10 days of Penitence is forgotten as we enjoy "business as usual", having spent time at resort for "long weekend" instead of in Syn and worrying more about menu, dinner invitations & family seating plans than contrition, self-examination, turning of heart to ways of Gd.

CONCLUSION

A JUDAISM

1 all of this then is not only destructive in personal ^{rel.} terms but also vis-a-vis Judaism

2 we can not survive as a people, as a faith, as a way of life if each Jew chooses that which appeals primarily to him, and to him alone, ^{or for his own way.}

3 there is more to life than that which pleases us, as we must recognize in terms of newspaper analog also: all of life is there, for better or worse, in a totality of involvement! ~~and~~ we can not read entertain to exclus of obit, sports without front, social engagements without seriousness of editorial

4 similar standard applies to Judaism: must know of Bk of life, must bow to meaning of day, must see the white gowns & know the reason, must pay heed to call of Shofar, must ^{respond} ~~listen~~ to depth of prayers; must be faithful to concept that on these days our fate hangs in balance, we are weighed on scale of merit and our ~~life~~ ^{exist.} is decided for good or

INTRO

A GENERAL

- 1 every AM have NY TIMES del to my door
- 2 share with some of u feeling we have often discussed in private: afraid to open to headlines or rd message of news reports
- 3 world in a terrible state

B SPECIFIC

- 1 of course, we each look for that which is of most meaning to us; every person his own partic interest
- 2 the kids look at sports page; the business man in almost a reflex action turns to ~~sparks~~ stock market, the ladies perhaps to society page
- 3 others: ~~perhaps~~ entertainment section, editorial page and the ~~elderly~~ to the Obituary page
- 4 in short we read in the daily newspaper precisely that which we want to see or be familiar with; ~~it is possible that~~ some do not even read entire paper, ~~but~~ only that which is of concern to them
- 5 as such, see in ^{read in} daily paper and ^{a attitude that} ~~in daily life it~~ reflects what we want to see; our scope limited.

C HOLYDAY

- 1 many of us treat occasion such as this in same way as selective read. processs assoc wth newspaper: ^{look} in holyday occurrence just what we want to see
- 2 it seems to me ^{that} this leads to ^{misunderstanding} ~~complications~~ re our observance of holyday: ~~holyday~~ not just what concerns us, not just what interests us, ^{scope} ~~scope~~ of occasion not ~~limited~~ but all-embracing, universal.

BODY

A FAVORITE THEMES: ^{that pleases us most?}

- 1 Shofar, Bk of Life, family togetherness, self exam and all are important
- 2 there is the trad which we recall from parents home and the awe which surrounded these sacred days, we know much it meant for all to attend Syn together; how even the first fast for a 13 yr old became a matter of great distinction for family members.
- 3 but the problem is that more often than not, we embrace and cling to that which is mere nostalgia and forget that which is essential import to the holyday season.

B NEW YEAR ^{is important feel. and}

- 1 a gd ^{2nd} example ^{is phrase} L'shono Tova, for while this was basic to our observance of RH & YK in days gone by, I strongly suspect that in our time this a phrase remembered predominantly bec. written on New Yrs cards we buy, from Woolworth to Dennison's

evil, life or death, bless or curse.

- 5 ~~at~~ We can not isolate any aspect of the holyday observance and in this knowledge lies the seed to a full appreciation and understand. of this day

B CONGREGATION

- 1 in the hope and with the prayer that our lives will be decided for good, for meaning and for blessing & that in its entirety our life will be linked to the Sanctuary and all it implies
 - 2 we of official family, espec CANTOR/MRS EHRENBERG, MR/MRS STEIN, MRS LEHMAN & I extend to you and yours our very good wishes for a yr of contentment, health and peace.
 - 3 may the words of tradition take on full meaning and stir us to a deeper apprec of this season: May u be inscribed in the Bk of Life for good
 - 4 and may this wish be accepted by Gd also as a prayer in behalf of (all mankind), Our brethren in Israel.
- AMEN. ③ ④ our fellow citizens +

Heb., Tab., EREV ROSH HASHONO, 5731; Wed eve, Sept 30,
1970

HOLIDAY DESIGNATIONS: II: YOM HAZIKORON.

INTRODUCTION

A GENERAL

- 1 in these two Sbbs prior to RH & the one following we want to discuss three designations fr ths HH fr we believe in the ancient axiom: that only as we know, can we truly ~~feel~~ ^{believe} the herit & trad of Judai
- 2 it is ~~not~~ recommended that indiv comes to HH season ~~unprepared~~, ^{both} in mind or soul for this season of year not like any other; it touches the depths of the heart and therefore has its own sprit grandr

B SPECIFIC

- 1 last wk we spoke of Yom Teruah, relates to Shofar & next week will speak of Yom HaDin, Judgement, ~~Sh Shofar~~ but ths week let us speak of Yom HaZikorn
- 2 for if this holiday implies anything at all it does speak of the past, of what we were, and what has helped to shape us ~~for~~ only then can we face future

BODY

A WHEN WAS BEGINNING

- 1 the question which occurs at once is how far back shall we remember? Does RH, as the Yom Hazikoron, relate just to this past year or to all our lives or to all time?
- 2 the lesson is very obvious: in our time we refer back just to the last year of our existence but the trad points us back much further
- 3 there is, to begin with, a conflict whether we began our heritage, historically and calendrically, at first day of Creation, on first day of month of Nissan, or ~~at~~ the exodus from Egypt.
- 4 the discussions are endless and could not be summarized here; suffice it to say, ~~the~~ ^{the} link of remembrance is brought back to day of Creation and not our year

B GOD

- 1 why does Yom Hazikoron lead us back to beginning? bec this is when God entered picture of life on earth and without Gd we have no reason for being, either as human beings, or as Jews, ~~or whatever creatures~~
- 2 we begin then by remembering that Gd is part of our history, part of our existence, part of our life and that without Him, from the very beginning, we are as nought.
- 3 this already places our remembering on RH on an entirely different plane of reasoning; Gd is part of History, not a lifeless form or nebulous Being who has been invented by us for our solace and pride. Rather ~~He~~ a force, for good and trial, on whom we rely and with whom we must cope, for better or worse, and to whom we must answer at this season of year

II: YOM HAZIKORON

- 4 We then acknowledge that ^{He} with us from Bris with Noah, thru Sinai, with prophets and thru trad to us and while this imposes no obligation on Him, it does imply in faith His ^{concern} ~~love~~ for us & our love of Him
- 5 Gd is mindful of us, knows human heart; we in His image and to remember that, as we prepare for RH & YK to follow, does not allow for ideal thoughts.

C MAN

- 1 but Yom Hazikoron, as opposed to Yom HaDin, places ~~(by virtue of its special emphasis)~~ the central force of the day not only God but on Man and that makes all the difference
- 2 in short, man has ideals, standards, voice, beliefs and he must make these aspects of his person felt. ~~that he can do~~ ^{passive} at this season of the year when he stands before his Maker and makes his peace. ^{He} pleads for himself in terms of this year but he places himself in relation to all time ^{re: values, beliefs}
- 3 man therefore does not approach the holyday occasion either in blind fear or ~~concerned with~~ blind fate ^{in span of time} but he knows his own strength as well as weakness
- 4 the famous saying of the tradition sums it up: "all is in the hands of Heaven except the awe of Heaven" and this man remembers and recalls, recollects and ^{re}values at this time of spiritual need ~~self-exam.~~

CONCLUSION

A GENERAL

- 1 Gd at this season remembers, foresees, judges; He knows our thoughts before we utter them; He stands supreme ~~and alone~~
- 2 ~~but~~ the difference in terms of ^{year} Yom Hazikoron is that man acknowledges this and is not discouraged.

B SPECIFIC

- 1 man is willing to remember the Gd of past, of his link to us ~~and that he will be sustained in present~~ ^{temporal year & all past generations}
- 2 man will ~~take his chance as he makes~~ his choice and ~~by~~ remembering the ^{concern} works of Gd in the generations now gone he knows that there is a chance for ^{a future}
- 3 this brings with it a message of hope & faith on RH
- AMEN.

Heb. Tab., Friday evening, Sept. 18, 1970

Holyday designations: II: Yom Hazikoron

not from
bec of heat
merged
with #11

HOLYDAY DESIGNATIONS: III: YOM HADIN

Introduction

A GENERAL

- 1 we are this eve concerned with Teshuvo: "Repentance" for this is no ordinary Sabbat Shuvu, S of "return"
- 2 we have concluded opening chapters of holyday season with RH just past but, there is still one holyday designation of which we must speak *while speaking of Teshuvo*
- 3 by its name and its meaning it fits perfectly into context of these 10 days of Penitence & this S Shuvu *2nd or 3rd day*
- 4 the last designation is Yom HaDin, Day of Judgement and that is what this holyday season is all about!

B SPECIFIC

- 1 when we speak of repentance we must also be aware of sin; which can be described in three levels ~~in our tradition~~ *in our tradition*
- 2 a-Chet: missing the mark, mistake, ignorance, error
b-Ovon: crookedness, departure from right conduct by a conscious transgression
c-Pesah: rebellious persistence
- 3 they are in ascending order and all need Repentance

BODY

A HISTORY OF JUDGEMENT

- 1 in earliest days, especially Biblical era, Judgement always associated with concept of reward/punishment: do something good, will be rewarded; bad, suffer.
- 2 the much later concept: that Gd sits up in Heaven & judges each and every man is not found in Torah & might even have been influenced by Xstological thought
- 3 ~~although~~ Mishna tells us for the first time that the Judgement of which we speak relates to whole world, not just individual man and, also, occurs 4 times a year
- 4 RH, Shevuoth, Pesach and Succos - *no mention of Y.K.*
- 5 other references to Judgement in Bible and later ~~and they~~ introduces concept that man judged every day (Ps, Job, Daniel) - *thus, picture confused.*
- 6 but it was not until time of Rabbi Akiba, who lived in 2nd cent CE that judgement really became associated with Rosh Hashonah for he phrased what we follow today: "On RH all men judged and on YK fate sealed."

B PERSONAL INVOLVEMENT *in our sense*

- 1 we must see this concept of Judgement and YOM Hadin in ~~careful~~ *delicate* sensitive light for if we not careful, ancient and primitive concept of reward/punishment applicable also to us.
- 2 what should really be of the essence is that man not merely submit to judgement in hope of attaining

a suitable reward but that ~~there should be a suit-~~
~~judgement as man sees himself in relation to others~~

- 3 it is not difficult to be good if you are going to be punished for doing evil; rather, to do good out of the depths of ones conviction is truly valid.
- 4 what we seek, therefore, is a moral regeneration in terms of this special occasion where man makes his peace with Deity not because He is there but because we want it and we feel better bec of it.
- 5 this places essential of this day and this designation ~~and this season~~ not on God but on man and if we live up to our own potential, there is Teshuvoh

CONCLUSION

A general

- X1 That is why this designation for this season is so vital and why it must be born in mind on this Sabb of Repentance
- X2 we seek to go good, we seek to live right, we want to be at peace with our selves but only if there is peace within and we turn, as we are asked to do, from our former ways and renew our ~~ways~~ ^{ones with the} ~~trud. asks in context of this day.~~

B SPECIFIC

- 1 over past three Sabbaths discussed holyday designations: Yom Teruah, Yom Hazikoron, now Yom HaDin
- 2 all three are vital to our fuller understanding of this season but Yom HaDin, Day of Judgement, in terms of Deity and ~~our own~~ demands of ^{our} conscience, is most vital of all.
- 3 for if not God, then we, weigh our gates and seal the future by what we are, by what we plan and by what we yet ~~hope to~~ ^{can} be.
- 4 may this be a season of moral rejuvenation for us, and all the children of Israel, for all mankind.

AMEN.

Heb. Tab., Friday evening, Oct. 2, 1970; Shabbos Shuvo

Holyday designations, Part III

Yom HaDin.

ROSH HASHONO: 2nd A.M.

Friends, this is a year of ^{special} anniversaries. Twenty-five years ago the Second World War ended, and the Atomic Age began. The same quarter century is also marked by the pall of Hiroshima and just one year ago marked man's first landing on the Moon ~~and~~ Other instances of anniversaries could be cited at will, ^{relating to any & all fields of human endeavor.} ~~all fitting into the time span of 1945 to 1970, an era which saw the world of "before" and "now" change radically, persistently and at a dizzying pace. It is in the context of these anniversaries that another such mark was forcibly brought home to us, ~~as rabbis and as Jews, last March when we stood together at our rabbinic conference and held a convocation on Mount Scopus. The Temple and the city and the country as an independent force, had been destroyed in the year 70 C.E., precisely 1900 years ago.~~ ^{last March when ~~we~~ rabbis ~~and~~ Jews,} ~~last March when we stood together at our rabbinic conference and held a convocation on Mount Scopus. The Temple and the city and the country as an independent force, had been destroyed in the year 70 C.E., precisely 1900 years ago.~~ ^{again in Jerusalem} ~~It was after such a time~~ ^{span} ~~that we convened~~ ^{period} ~~and in a few solemn moments associated ourselves with~~ ^{spiritually} ~~this great historical event, which became one of the traumatic experiences of our people's history. It was an event which remained with us in prayer and in thought and, without doubt, dominated the development of the Jews as a faith and people until the establishment of the State in 1948. It goes without saying that the psychology of the "Churban", the destruction of the Temple, dominates the politics and foreign policy of the Israelis to this very hour.~~~~

I must say that I was quite thrilled to be part of this ^{spiritual} renewal on Mount Scopus after an absence of 1900 years but when I ^{several times} brought back this story to my friends here in New York, ^{was troubled by this attitude for in certain sense} I encountered a very interesting reaction. ~~several times.~~ Instead of sharing the joy of this experience with me, the listener would respond in a negative manner: another anniversary of destruction! All we Jews seem to do is observe and linger on those kind of negative dates! Personally, I ~~do not see the observance and relevance of Judaism in this light but we know only too well that we have had our share of horror, sadness, slaughter~~ ^{just as we now mark 25 years after the end of the War, so does this date mark the certain knowledge that six million of our fellow Jews were killed in Europe. It is also a type of anniversary date.} ~~Perhaps the critic does have a point at issue here: we tend to be somewhat morbid about our past, of course for good reason. And even some of our holidays, although they end on a joyous~~ ^{Jews}

And 1970 marks other negative anniversaries also:
75th of public depred of Capt Pryor
50th of death of Jacob Lohr

note begin in a context of fear, destruction and ^{are a} battle for survival; note, as specific examples, the holidays of Purim, Chanukoh and, to a point, Pesach. I recall also that as a youngster this type of morbid orientation was forcibly brought home to me although I did not then realize the implication. A group of us were seated at a table discussing techniques of teaching Judaism when someone mentioned the word "God". Let's picture Him, he suggested, as an elderly man, with a long white beard... At this point someone else slapped his hand on the table and said: why must God always be pictured in those terms, full of sadness, elderly and solemn? Why can't He be young, with a smile on His face, with grateful lines to His body and brilliant colors surrounding His Presence? Why not reds, blues, yellows and greens instead of the usual black and white, or gray at best! And this exchange of sharply divergent views highlights, I think, the essence of the problem: why is Jewish life so often pictured as drab and why is there not more stress on our achievements, accomplishments and joys instead of highlighting the anniversaries of wars, destruction and pogroms. Is it true, as someone once said, that Jews are happy only when they are miserable?

Of course, I can not side with this point of view. In the course of time we have brought much joy to our ~~own~~ people and to others. The State of Israel is the most obvious example but we can also point, on so many ~~xxx~~ levels, to ~~other~~ positive achievements in the realms of philosophy, literature, theology and science. Also, it must be obvious to all who are interested in the subject that our time is ~~marked by~~ ^{marked by} a fantastic renaissance of activity and contribution in the fields of Jewish art, sculpture and music. But our people do not make use of the contributions which are a part of their heritage, both ancient and modern; ~~how many Jews have books of the Jewish philosophers, how many Jews know some of the poetry written by their ancestors, how many of us make full use of the vitality and joy found in some of the movements and sects and groups so vital to our total strength.~~ ^{and at this point our views diverge. I find joy in Judaism because I know the tradition; the majority find us drab but only because they are ignorant of its beauty.}

I must say that I find a great deal of satisfaction ~~and joy~~ in our faith and not only because ~~of~~ ^{is} the obvious fact of my profession. ~~and~~ The average

layman can share this ~~joy~~ also. I find a joy of mind, for example, when I consider the great contributions made by our ancestors in some of the eras which have come to be called a "Golden Age"; it refers to a highly developed culture and civilization. In other words, Judaism is not only those dim and dark pictures we see in our homes of a few old Jews bent over the Talmud, with perhaps a single candle providing light, and our youth spending its time discussing the intricacies of Gemora while twirling their Payyas. The Golden Age of Spain brought the poetry of Ibn Gabirol and Judah Halevi, new movements, new ideas, new concepts in science and astronomy and mathematics. These ~~literary~~ ideas need not be closed to us, they are translated into good English but we are not interested. We would rather read ~~the~~ "The Sensuous Woman" than "Guide to the Perplexed" or "Such good Friends" rather than "Duties of the Heart". // Furthermore, the Golden Age is not confined to Spain and the 15th century; we

had Golden Ages as well in Eastern Europe and Western Europe. ~~Although not at the same time.~~ Who can not take pride and find joy in the ^{intellectual} contributions made by the Yeshivos of Vilna, the scholars who pondered there some of the great questions of Law and society, ^{neither in a parochial nor in a theoretical} ~~not in the narrow parochial sense of Jewish life~~ ^{and} ~~exclusively~~ but they were able to link their ^{Jewish} views to the outside world. And in Western Europe, what of the fantastic contributions of Jews through their places at the universities, in medicine, ^{philosophy} in economics? There was a joy of achievement there and this by individuals who were consciously identified as Jews, ~~and~~ who brought a fullness of mind and intellect far removed from the drab picture which all too often has characterized the past. ~~Can you imagine~~ Buber, Rosenzweig, Herzl ⁺ or Baeck: ~~studying Gemora in a Cheder~~, these were enlightened giants who lived and worked and studied in the full light of day and brought us, as well as all others, ~~the~~ the joy which comes with ^{intellectual} achievement.

But there is the joy of the spirit as well. I find this not in some tangible contribution such as a book having been written but in an attitude, a

^{also}
 manner of approach which is ^{an} integral part of our Jewish heritage. I refer
 to the ability of the individual Jew to confront his God, to argue with Him,
 to debate, to bargain and to call Him to account ~~for his actions~~ on a personal
^{level} as well as ~~on a level~~ ^{that} affecting all mankind. It seems to me that this ^{provides}
^{a joy of spirit for the Jew} ~~factor of joy as well~~ for this type of relationship ^{does not} exist ^{any} among ~~any~~ other people
 or religions or faith, ~~that I know of~~. In the other religions, God is someone
 separate, distinct, set apart in the strictest terms; there is the feeling of
 awe and ~~solemnity~~ ^{awe} and even holy dread which distinguishes the mortal from the
 divine. ~~and while~~ ^{some of} we have ^{but} this aspect of faith in Judaism also, ^{but} there is still
 room for man to speak to Deity and to confront Him on far more intimate terms.
 Do you remember the discussions between Abraham and God, between Jeremiah and
 Deity, between Moses and the Bush that would not be consumed, or the angry God
 who wanted to punish all the people for the sins of a few. The examples could
 be multiplied ~~by all those of you who know the tradition~~ but the point is al-
 ready established: there is joy in being able to approach God as a man, instead
 of in a spirit of abject fear or demeaning humility. The fifth Book of Moses,
 Deuteronomy, ³⁰ accentuates this part of our tradition: where is the word of God
 to be found? Not in the heavens that it is too far away, not at the bottom of
 the sea that man can't reach it but in your heart and in your mouth that you
 may speak and do it. It is a point of theological principle which can not be
 duplicated by any other religious group in the world and if there is not joy in
 the ability to approach ^{my} God, a joy of the spirit, then all of our Judaism is
 without worth and value. We may not win our arguments but winning is secondary,
 we may not prevail but that is unimportant, we may suffer severe rebuke as did
 Job when God spoke to him out of the whirlwind but that personal consequence is
 negligible. ^{Great dreams can not be fulfilled by little men! As a Jew,} To stand tall, to speak out, to challenge, to make one's point, in
 this there is joy and ^{I find this joy in Judaism!} ~~satisfaction and fulfillment~~. It gives living proof
 to the words of the Psalmist: what is man that Thou art mindful of him; yet Thou
 has made him little lower than the angels, ^{but crowned him with glory & honour.}
^{And} But, finally, there is also a joy of the heart, ~~and this is another often~~
~~experienced but little recognized factor in Judaism~~. I refer to something very

special and call it the Jewish affirmation of life. Again, we ~~are~~ here quite different in our orientation from those of other faiths, they are ~~xx~~ ^{for} the most part preoccupied with death, the fear which the unknown "hereafter" brings with it, the place of saints and sinners, the eternal salvation or damnation of a soul. It is all far removed from the tradition of Judaism. Affirmation of life stands primarily in contrast to death and even more vital, implies a state of action! Judaism is not only being nice or good or noble nor is it only study or Synagogue or observance although these aspects of the religious dynamic are not to be understated. At the same time, our purpose in the affirmation of life is to participate, to lead, to encourage; there is something in the Jewish psyche which places us into the foreground of ideas, causes, movements and beliefs. Sometimes it is a good expression of Jewish identity and at other times it can cause many problems; perhaps this is a partial answer to the question of why so ~~many~~ th many of the leaders of radical causes, especially those of the Left, are Jews and why in connection with the most outlandish concepts, as long as they are new, Jewish names are prominent. Our ~~mentors~~ ^{mentors} are not really our immediate past teachers or even our parents but some are motivated, out of a deep and extremely complex background, by such men, such revolutionaries, such ideologues as Amos, Isaiah, Nathan or Jeremiah. ^{These prophetic personalities} ~~They~~ may be our heroes today but we have caught up with their message and have even passed them by in point of time. ~~But when~~ ^{When} they spoke to their generation they were as militant, as abrasive, as outrageous as some of our young contemporaries. They too confronted the Establishment and we are descendants of this group; for better or worse, it is part of the Jewish identity.

All this, then, on Rosh HaShono when we affirm life once again in terms of the year to come. We ask to be judged, we will make amends, we hope to be inscribed in the Book of Life, we look to the future with ^ffaith in His mercy. It is a way of life which speaks ^fof joy, at least to me. The old, burdened, sad

commentary of Jewish life ~~must~~ cease for there is much more to our heritage and tradition. There is the joy of mind as we see the scholastic contributions over the centuries, there is the joy of spirit as we come to a closer relationship and subsequent understanding with God, and there is a joy of the heart as we indulge in life, revel in it and plan for each and every succeeding day. What better message than this could there be on New Year's day; what better resolve than to be aware of that which is ^{a joy} ~~seen~~ in Judaism for the new year now begun. The morbid, the ~~dull~~, the sad, the suffering, the grayness of mind and spirit are ~~no~~ longer in the ascendancy; ^{on the contrary} for you as well as ^{source of} for me, our faith is a multitude of brilliant colors and it is a joy.

Amen.

INTRO

A - General

- 1 - great part of our tradition as a success
- 2 - people told by D. to bring 1st fruits to Sanctuary.

B - Specific

- 1 - must have been lovely & significant sight in ancient days when people came to pay homage
- 2 - came from all over, 34 agr & we are told that citizens put aside all their work to welcome these pilgrims.
- 3 - story & concept worth examining

So DY

A - Gift to Priest

- 1 - main point of entire procedure is to indicate gratitude to God for produce
- 2 - people come bearing gifts to priest & altar
- 3 - but vital to understand that not just any gift of produce but the 1st fruits - that is
- 4 - The best, the freshest, the youngest in order to pay special tribute

B - Gift to Widows, etc

- 1 - not the sole point of issue - also that we have to give also to others
- 2 - widow, fatherless, ill, blind, maimed

are all listed to receive
3- to indicate that before we end, they
must receive as well

C - Frame

- 1- cited in Torah & in prayer of giving
- 2- to indicate: humble beginnings &
now a great people
- 3- first part of this process of growth
& therefore he is duly grateful

CONCLUSION

A - Lesson

- 1- learn that we too ought to give but
we have to give & not, as we know do,
make gesture to him, something
automatic, without depth of feeling
- 2- that our days of welfare psych - not
something new - rather, a moral
oblig to give to those less fortunate -
not imposition but - as 130
- 3- finally, that our humble origins give
us sense of perspective - ego centric,
self-adulation, self-import no place?
we were wandering frame - remember

B - Specific

- 1- lesson for today as vital as ever
- 2- may appear ancient but relevant
- 3- life is diff manner & style but
essence the same.
- 4- can we not give, there & give in perspect.

ADD 3

Feb Tab - Sat. ADD - IX/19/70

h - if in action :
punish
safely
not again
telegraph Pres, Sec/Rep
Gibbs, Goodell

c - let not sink to level
D of DL - "eye for eye"
that blood flow

This no solution

very little we can do ^{no more complex}
^{the more diff}
Make our outrage felt, heard
use our voice to speak out
for actions are abominations
& life in every human being
must be precious in our sight.

In larger sense, shows us again &
perhaps this time the world
character of the & sec of
his insanity in this instance

Something for peace in the past
& for future of the will
set come to pass.
on midday today, that solely
beacon of hope. we pay for safety of
the people.

Tragedy re planes - Jordan

a) not business as usual
know someone in plane
sent delay, protest, pe-
tion via NYKK, Agre
petic in paper - ו'ו'ו'ו'

b) 2 x concern

1) all humanity in planes
or piracy - not learned
much since 16th cent
only methods differ

2) Jews / Israelis matter
of deepest concern -
Soldá Reiz: Shen'it
El Al in 1968 hijack -
no full concern

c) What can we do

1 - if believe in prayer, pray

MARIAN FRANK: M/M Norbert F

GW HS

KENT STATE

Education: basic to needs of people
love of children
by educ them does something fr them
& gains personal satisfaction.

summer experience: counselor

part of our rel school; Bas M here in 1966, *Sept.*

Yth Group

PETER JACOB: M/M Ludwig J

Bx HS Sc: Senior

travelled widely in Europe bec gr-p lv there
stamps, music

Princeton U?, Science, Med

worked as counselor

R Class, BM, Yth Group

Subject: ^{New}~~Current~~ Academic Yr: promise or Failure

- 1) Anxious to know what future will bring.
More strikes? bombings, violence?
What will this accomplish
Must youth engage in violence in order to be heard?
- 2) What effect, if any, will Kent State deaths have on forthcoming academic year?
Mood is now subdued; why?
if bec. of fear, is this a basis for education?
- 3) What is attitude of students toward Nixon, Cambodia, V Nam; how affect reality of studies
- (4), what is rebellious student trying to accomplish
Can we build a better society with bombs?
If vs Establ re ROTC bldg why then a bank
does end just by means - that is end
- (5) Regents: are they politically oriented
because the poor and disadvantaged not wualified
If true, what possible changes
- 6) What message does Rel have for students
What message does Judaism have?
Is there a relevance
Why so many Jews involved in rebellious groups
&/or occupy leadership positions?
- 5 (7) Is it important for students to believe or must they also participate? - *she Bryant Park*
Is silent assent sufficient?
Can you see yourself particip in demonstrations?
- 4(8) Lower voting age - *or/Not* with for peace candidates

Hel. Tab. - Frid en - TX 11/70

HOLYDAY DESIGNATION: I;YOM TERUOH.

INTRODUCTION

A GENERAL

- 1 want to use these next 3 Sabbs, which lead us to & into NYr, for purpose of spiritual preparation,--an accomplishment of use only if we have knowledge
- 2 as we prepare ourselves physic and psych for events & experiences outside the realm of the religious: we approach a concert, a museum, a ballgame, a monument ~~with~~ⁱⁿ certain frame/of mind -
- 3 so we should have special ideas & considerations before the mind's eye as we step into holyday season.

B SPECIFIC

- 1 in terms of three Sbbs to come, refer particularly to occas of RH for it has a very special, three-fold designation and none, of course, are arbitrary
- 2 these are: Yom Teruoh, refering to blow of Shofar, Yom Hazikoron refer to Remembrance, and Yom HaDin referring to Day of Judgement; all valid themes & true basis for onset of holyday observance by us
- 3 as matt of fact, there are three related paragraphs in Mussaph for RH and these, appropriately, are called: Malchuyos, Zichronos and Shofros and all play on theme of this three-fold designation.

BODY

A SHOFAR

- 1 ths S eve we concern ourselves with Yom Teruoh, Day of Blowing of Shofar and there is no need to discuss at length the nec part which this instrum plays.
- 2 must know, however, that not any kind of horn is permitted; horn, such as a trumpet, ~~allowed~~ ~~be~~ although it is straight in shape
- 3 ~~but~~ ram's horn is preferred not bec. of its relation to the story of Abraham and the sac of his son, who is saved bec. ram caught by his horn in thicket, bt bec ram's horn is curved which visually indicates that man is to turn from his evil way, turn to Gd
- 4 needless to say, any horn is useful except that of cow or calf bec of assoc with episode of Goldn Calt

B USE OF SHOFAR

- 1 when we read our prayers there are two phrases we use in referring to this gesture and both Biblical a-Lev 23:24 refers to "memorial of blowing" and th applies for Sabbath when Sh not blown and b-Numb 29:1 which speaks of "day of blowing" from which our present day ~~is~~ designation stems.
- 2 but, of course, the occasion of NYr was almost an afterthought to true and basic purpose of Shofar ~~since~~ It was tied more to other ~~purposes~~ uses and the

as 1st I: Yom Teruah

- holiday ~~observance~~ came at a much later date
- 3 the Shofar served first as an instrument for announcements pertaining to all events and experiences which occurred in the lifetime of the ancient Jew: war, local happenings, holidays and festivals, excommunication
 - 4 as matter of fact, Talmud tells us that on ^{even} Friday afternoon Sh to be blown ~~each week~~ ^{three} times: labor ceases in fields, store close in city, light 5 candles, Te-
kia, Teruah, Tekia and 5 sets in.

C MORAL OF SHOFAR

- 1 of course, for us the ~~use~~ ^{use} and purpose have changed: we use and think of Sh only at this season of the yr, we associate it ^{only} ~~only~~ with the holy task of repentance
- 2 for we have added a new dimension, one not included in early aspect of the holiday observance: namely, that this is a call which places man into a steadfast relationship to God; that is to say, Shofar now takes on spiritual qualities.
- 3 we believe that as Shofar blasts sounded at Sinai, Gd revealed Himself to our ancestors; consequently, the hope and faith and trust remain; that as Sh is sounded in our day, He will speak to us again. And, as people then responded "We will do and we will hear", so should we be spiritually renewed in our own time.
- 4 for this reason, Shofar not only integral part of holyday season but a spiritual, holy commitment by us

CONCLUSION

A GENERAL

- 1 RH is called, first, Yom Teruah: the Day of Blowing the horn and we now know how to appreciate this better
- 2 as man hears the call to repentance, he and God are linked and this tie, on a high and moral plane, may or should change the course of man's life & attitude

B SPECIFIC

- 1 thus, the blast of the Shofar, in reality, announces our coming to terms with Judgement Day and if we take this occasion seriously, can find no more meaningful circumstance to cleanse ourselves
 - 2 Yom Teruah is a call to all of us, for every generation, and we need to respond if our day of prayer will be true, ~~just~~ and worthy of its heritage.
- A, en.

Heb. Tab/. Friday evening, Sept. 18, 1970

Holyday Designation, Part I: Yom Teruah

Wm. J. L. L. L.
Calhoun, Columbia

YISROD - MEMORIAL SERVICE

{FOR HEBREW TABERNACLE CONGREGATION}

written by RABBI ROBERT L. LEHMAN

sponsored by DR. AND MRS. MILTON COHEN

in memory of their parents.

(NOTE: The Biblical passages all follow the translation of
Rabbi David de Sola Pool, as found in "The
Traditional Prayer Book.")

CANTOR/CHOIR:
~~Cantor~~

Musical Selection

RABBI: From the beginning the sequence of life leads toward death.

An ^{infant} ~~child~~ is born and the world rejoices; who can tell what good
will come of ^{this new life} ~~it~~ and what manner of blessing will be associated
with ^{it} ~~this new life~~. The ^{child} ~~infant~~ struggles to make his presence
felt; ^{he} ~~the child~~ gropes and grows and grasps toward that ever
elusive goal of self fulfillment. In the tortuous mannerism of
the youth one sees the way of the adult: throughout life we
seek to extend our hands toward that which is always beyond our
~~reach~~. ~~grasp~~. ~~It can not be, it will not be, ours.~~ Earthly goods,
human advantages, mortal gains find no permanence in the scheme
of things. The course of life, no matter how promising at the
outset, invariably leads to its own end. This is the manner of
life on earth; it has been this way in the past and is the way
of life for the future. Our loved ones did not, and we can not,
escape the inevitable. Heavenly Father, Author of Life, as we
come together to ^{remember} ~~honor~~ our loved ones who are no longer with us
grant us the insight to understand that our way on earth also
leads to death; help us live our lives in so full a manner
that we too may be remembered for good. Amen.

← RESPONSIVE READING:

Lord, what is man that Thou art mindful of him
The son of mortal man that Thou takest thought of him?

II

Man is like a breath
His days are as a passing shadow.

In the morning he flourishes and springs up afresh
By evening he is cut down and he withers.

Teach us so to count our days
That we may attain a heart of wisdom.

Mark, O man, the innocent and look on the upright,
For there is a future for the man of peace.

Yea, God will redeem my soul from the power of the grave
When He receives me.

My flesh and my heart may fail,
But the rock of my heart and my portion is God forever.

When the dust returns to the earth as it was,
The spirit shall return to God who gave it.

And I in righteousness would look upon Thy face
When I awake I shall be serene with beholding Thy likeness. (Ps. 8)

SILENT DEVOTION:

^A
~~Any~~ prayer that comes from the heart.

RABBI:

At this sacred hour our thoughts turn to the dear ones of our families who have answered the summons from on High; ~~with a Father's~~ ^{his} ~~loving care~~ God gathered them and their spirit dwells in His Presence. We mourn for those we loved; and yet, in ~~the fulness of~~ grief we manage a smile. As the tear glistens in our eye there is the memory of the past to sustain us for a better tomorrow. How much our loved ones meant to us only we can tell, and then only in the depths of our heart. Yet, Jewish tradition has never lingered on the ~~morbid~~ past but has emphasized the meaningful future. To find a measure of fulfillment, to be complete, to see the days to come with hope in behalf of one's family, friends, society and Judaism: this is ~~the~~ wholeness of life. In this context we sanctify the Name of God. The "Kaddish" prayer does not speak of death; whether we have lost husband or wife, father or mother, brother or sister, son or daughter, friend or neighbor, it is the prayer which affirms life. Judaism will always approach the future with hope for a ~~meaningful~~ existence.

responsible

III

RESPONSIVE READING: (Biblical Verses)

③ As one whom his mother comforts
So shall I comfort you.

① What man may live and see not death
Or cause his soul to escape the grave?

④ Resign yourself to the Lord;
Wait patiently for Him.

② The Lord sends death and life;
He brings down to the nether world and brings up from it.

⑤ He heals the broken-hearted
And binds up their wounds.

⑥ He will utterly destroy death for ever,
And the Lord God will wipe away the tear from every face.

RABBI:

God: Lord of all Mankind! Where were You in our darkest hour?
Man's inhumanity to man ~~proved to be without parallel.~~ ^{is legendary.} We bear
burdens within, and scars mark our physical appearance. Our past
guides us to the marked and unknown graves for which we all were
~~destined~~ ^{intended} and in which so many found their final resting place. We
think of the ~~Family~~ ^{House} of ~~Israel~~ ^{Israel} at this hour of memorial. ~~They~~ ^{So many} were ~~not~~
taken from us, in the fulness of their years, ~~not~~ ^{not} by ~~a cause and effect~~ ^{illness, hurt or}
~~relationship~~ ^{disease} which can rationally be explained; They were torn from
us without reason, ~~their lives cut off without concern for children,~~
~~loved ones, and friends.~~ ^{mankind} Can we ever be the same again? We pray
that amid our questioning we may find a measure of peace; that a be-
lief in You will bring consolation to our troubled hearts, softness to
our disturbing memories, rest to our disquieted spirits. "So teach us
to number our days, that we may get us a heart of wisdom," to know, to
comprehend, to understand the ~~unanswerable~~ mysteries of life. AMEN.

perplexing

*Order numbers feel just
in numerical order*

IV

RESPONSIVE READING:

The Lord is my shepherd
I shall not want.

He maketh me to lie down in green pastures
He leads me gently beside the tranquil waters.

He restoreth my soul.
He guides me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death
I will fear no evil, for Thou art with me.
Thy rod and Thy staff they comfort me.

Surely, goodness and mercy shall follow me all the days of my life
And I shall dwell in the House of the Lord, forever. (Ps. 23).

C/CH: MUSICAL SELECTION

Cmp ~~RABBI:~~ ^{*unite us*} O Lord, ~~bring us together~~ at this hour of our memories and
(in Unison) cause us to continue in life with fulness of heart. May we
remember our loved ones for good and may we always be worthy of
the heritage they created. Together, as one family which mourns,
we ~~might have~~ cried out with Job:

~~RABBI: CONGREGATION: (In Unison)~~

And Job said:
Behold, I cry out, "Violence!" but I am not heard.
I cry aloud, but there is no justice.
He has stripped me of my glory,
And taken the crown from my head.

Cmp ~~RABBI:~~
(in Unison) May the crown we bear now be one of achievement: a crown
of goodness, decency, honor, ~~and~~ the crown of the Good Name.
Thus, we will reflect ^{*within*} (the best we have to offer) ~~on~~ our homes,
^{*our*} family ~~and~~ ^{*and*} society, ~~also, on~~ the Synagogue of which we are a
part. ^{*spirit*} May we see the future in the ~~light~~ of a promise: that
the past, and those associated with it, will lead us to a
better way of life! Then, in truth, their memory and their
name will be sources of blessing ^{*to us*} always.

Rabbi:

CONGREGATION: (In Unison)

V

Then Job answered The Lord, and said:
Behold, I am of small account; what shall I answer Thee?
I know ~~that~~ You can do everything
And that no purpose can be withheld from You.
Therefore have I uttered that which I understood not
Things too wonderful for me, which I knew not.
I had heard of Thee by the hearing of the ear
But now my eye seeth Thee.
Wherefore I abhor my words, and repent.

C/CH: MUSICAL SELECTION

RABBI: The human eye is never satisfied^{with seeing}, the spirit never humble even
at the hour of loss. We raise our hand against the Heavens, demand-
ing ~~an answer~~^{justification} but He speaks to us as He ~~did to~~^{answered} Job; and we know that
we are but dust and ashes. [Where were you when I laid the foundations of the earth? Declare it, if you have the understanding!]

The human spirit quails before the mortal ~~and~~ which comes to us
all. There is no escape, but there is ~~hope~~^{peace}; there is ~~no exit but~~^{only the}
~~one of peace~~; there is no staying the power of finality but one can
meet it with dignity. So then let us live our days that we too may
be remembered for good. We are inspired and ennobled as we hear again
the names of those who preceded us and who brought so much good to
our families, to the family of this congregation, to the family of
humanity. Their death ~~diminishes~~^{diminishes} us, their loss is ours; we weep tears
for all, ~~as well as for our own~~. In this hour of sacred memory we
"see" them and because of what they were to us and all mankind, we
are comforted. "Zecher Tsadik Livrocho", the memory of the righteous
is for good and we mention ~~the~~ their names for a blessing...

READING OF NAMES

YISKOR PRAYER BEFORE OPEN ARK

EL MOLE RACHAMIM

KADDISH

Grant Page 20
20 *OR ANDU* *(1)*
YISKOR - MEMORIAL SERVICE
FOR HEBREW TABERNACLE CONGREGATION

Written by RABBI ROBERT L. LEHMAN
sponsored by DR. AND MRS. MILTON COHEN
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(NOTE: The Biblical passages all follow the translation
of Rabbi David de Sola Pool, as found in
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CANTOR/CHOIR: Musical Selection *10 Kent 20*

20 17
Please call me about type for cl. 10 Kent?
RABBI: From the beginning the sequence of life leads toward death. An infant is born and the world rejoices; who can tell what good will come of this new life and what manner of blessing will be associated with it. The child struggles to make his presence felt; he gropes and grows and grasps toward that ever elusive goal of self fulfillment. In the tortuous mannerism of the youth one sees the way of the adult: throughout life we seek to extend our hands toward that which is always beyond our grasp. Earthly goods, human advantages, mortal gains find no permanence in the scheme of things. The course of life, no matter how promising at the outset, invariably leads to its own end. This is the manner of life on earth; it has been this way in the past and is the way of life for the future. Our loved ones did not, and we can not, escape the inevitable. Heavenly Father, Author of Life, as we come together to remember our loved ones who are no longer with us grant us the insight to understand that our way on earth also leads to death; help us live our lives in so full a manner that we too may be remembered for good. Amen.



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SILENT DEVOTION:

A prayer that comes from the heart.

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CONG.(In Unison): O Lord, unite us at this hour of our memories and
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And that no purpose can be withheld from You.
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The human spirit quails before the mortal end which comes to us all. There is no escape, but there is peace; there is no staying the power of finality but one can meet it with dignity. So then let us live our days that we too may be remembered for good. We are inspired and ennobled as we hear again the names of those who preceded us and who brought so much good to our families, to the family of this congregation, to the family of humanity. Their death diminishes us, their loss is ours; we weep tears for all. In this hour of sacred memory we "see" them and because of what they were to us and all mankind, we are comforted. "Zecher Tsadik Livrocho", the memory of the righteous is for good and we mention their names for a blessing...

READING OF NAMES

YISKOR PRAYER BEFORE OPEN ARK

EL MOLE RACHAMIM

KADDISH

Oct. 29, 1970

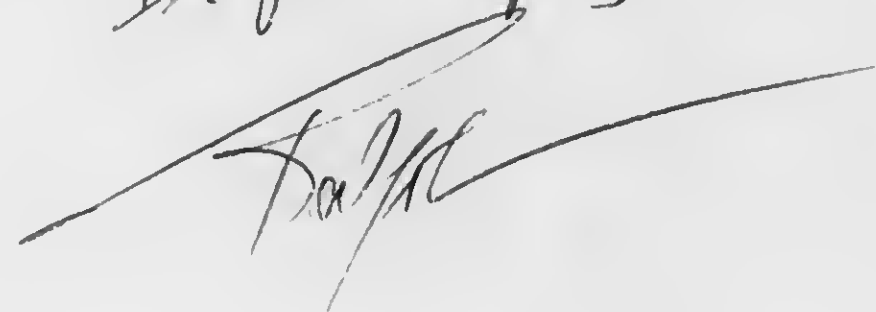
Dear Bob;

In answer to your inquiry as to whether anyone is listening out there, we are. It's just that we don't always find the time to sit down and write you a letter about current themes which are provocative. This particular letter is being composed on company time, otherwise there just aren't enough hours in a day to do all the things which we would like to do. That's probably a sign of the times also, that we are constantly running to remain even.

This family is very happy right now not only with you and the Temple, but with life in general. I trust that the same can be said for your life. Time flies and sometimes the most important things are left unsaid and uncomplimented. Before we both get any older let me say that you are a fine Rabbi, and the Julius family is very happy with you.

If time permits the very next question you fire out at us will bring a response. After all we can't have our Rabbi continue to be a lone voice in the wilderness.

We are both sorry that you can't come to us on that particular Dec. date, but Lynn asked if you could come out some Sat. afternoon with Sharon and spend the rest of the day with us. I know that our children will enjoy your company as well as we. Until we welcome you to our home, stay well and not so lonely.

In friendship


Oct 11, 1970

Rabbi Robert L. Lehman,
Hebrew Tabernacle.

Dear Rabbi:

In response to your
suggestion in reference
to your new ritual for
"Yizkor". I want to say
that it must have served
as a great inspiration for
all who attended our
services on Memorial Day.

You have observed life
and expressed it nobly
in a beautiful simple
way. The lesson you brought
to us cannot fail to be
of great comfort to us in
our weary pilgrimage.

Yours respectfully

Anna F. Schuster

Sunday, 18 October 1970

Dear Rabbi Lehman,

I am now at a new place
question in the Bulletin "Is Any One
Listening". It is unfair for us not
to acknowledge your requests for com-
ments.

I have found the articles interesting
and am pleased to read your ideas
on current matters, particularly welcome
is your view of the younger genera-
tion. I find it difficult to under-
stand their point of view and you
have helped me along these lines. It
is true my generation has not im-
proved the world socially although
advances in science, medicine, air travel,
radio, television etc, has occurred in this
era. We have had too many wars
causing unnecessary loss of life and
accomplishing nothing. What puzzles
me though, is the young college group
who are using their parents' money

and feeling they have all the
answers, and I object to the violence
and drug addiction. Perhaps in
time this can be settled in some sort
of compromise.

Please keep on writing as I am
sure many of us appreciate it. This is
a strange period as you have men-
tioned in your persons.

The Holyday services were beautiful
and as usual I enjoy attending. It
gives me a feeling of belonging and
peace.

May I take this opportunity to
let you know how much I, as well
as all our family, felt it an honor
and pleasure that you visited Sophia
frequently during her illness. We loved
having you and Cantor Ehrenberg. We
do feel we are part of your families
and it is a wonderful relationship.

With kind regards to you and Mrs.
Lehman and best wishes for a health-
ful and Happy New Year,

Sincerely,

Isaac Schulhafer

with a member of the congregation I met by chance and was surprised at her outrage at your having supported the Black Panthers at one time. The middle of the road is more comfortable, I am sure, but leaders, we feel, should have opinions.

By the way, if it would be more convenient to zero the copy of your sermon we requested, I shall be happy to do so. May we re-iterate our good wishes for the New Year.

Cordially - Esther Blom
Thursday - Oct. 15

Dear Rabbi -

In answer to your question - yes, we are listening and if we haven't responded before, we are guilty of paving the road to H...l with good intentions.

As in the past, we were warmed by

the services on the High Holy days, particularly Kol Nidre, an evening of beauty and a time for retrospect mingled with anticipation for the new year.

We were struck by the accent on the positive during the new Yiskor services - a greater stress on life ahead rather than the lives gone by. I don't know if this was your intent, but this was the impression we received.

Jack and I have always felt that your sermons are provocative, which brings me to a suggested topic for one, to wit, "should the clergy take a definite stand on controversial issues?". I mention this because I had occasion to discuss your sermons

10/9/70

Dear Rabbi Lehman,

I was most impressed with the
Kol Nidrey Service and specially with
your sermon - I never liked Coheler's
words! I wish you, your family
and Israel a good and constructive
New Year.

Sincerely
yours Ruth Levi.

Oct. 15/70

MRS. SYDNEY ROSENFELD
353 FORT WASHINGTON AVENUE
NEW YORK 33, N. Y.

Rabbi Robert L. Lehman -

Dear Rabbi.

Your Yisroel memorial
service was most interesting
Keep up your wonderful work.

All that is best that best we
wish you and yours.

Very sincerely
Ray & Sydney Rosenfeld

Please excuse writing - my arm is
very bad to-day.

MRS. SYDNEY ROSENFELD
353 FORT WASHINGTON AVENUE
NEW YORK 33, N. Y.

Wed. Oct. 7/70

Dear Rabbi -

Just finished reading your
"Sermons for Today"

I really enjoyed reading them
for as you know I have been unable
to attend Temple - (Thank you)

Thank you and family for your
New Year Wishes - Too bad the

Cantor can't take some lessons
from you in paying some attention to
some members. Also rec'd a

letter asking us to give more for donation.
Need I tell you the trouble we have
been in? Ben well is running dry -

Best Wishes to all. Very Sincerely Ray Rosenfeld

Curt Jellin
273 Bennett Avenue
New York, New York 10040

October 18

Dear Rabbi Lehman

How right you are, ----- is anyone listening? So few people one meets in life are ever listening.

I for one enjoyed the holiday services very much. It is hard to define the exact feeling of quiet satisfaction when leaving the temple after each service. Of course the messages stir the mind, the melodies, that get more familiar every year, - maybe even the prayers start having a certain meaning in a world that can give us less and less confidence and support.

I just wanted you to know that someone is listening. yours
Hanne Jellin

Mrs. Eric S. Federmann

640 West 171st Street

New York ~~32~~ N. Y. 10040

October 22, 1970

Dear Rabbi Lehman,

I had actually intended to tell you immediately after the High Holiday services, how well I was pleased with all of your Holy Day sermons but did not get a chance to do so.

Then, your appeal in the Bulletin gave me the idea, that perhaps putting my opinion down in writing would be a better way of letting you know that your coupling of pleasant and unpleasant happenings and experiences of daily life with religious Holiday thoughts is what we need in our time.

(I had a good laugh when I was told by an acquaintance, who belongs to a different congregation, that he was informed that you spoke "in favor of the 'Hippies'".

As to the new Yiskor Service I wish to thank you for it and I am certain there can be hardly a soul who would not like to have the old Memorial Service prayers substituted by your up-to-date ones.

Needless for me to say that the services whether Holy Day's or Friday evening's are most of the time lingering on in my mind, notwithstanding that I agree or sometimes do not agree with your opinions. There are even from time to time discussions about it on our way home from Temple.

It may be of interest to you that the booklet with some of your last year's sermons finally reached us last week; the receipt of same was most welcome.

With best regards from my husband, who joins me in thanking you for all your efforts,

Sincerely,
Oliver Rodman

MRS. SEYMOUR SCHNEIDER

67 PARK TERRACE EAST

NEW YORK, N. Y. 10034

Oct. 13, 1970

Dear Rabbi Lehman,

My husband and I enjoyed the beautiful Kol Nidrei service, particularly your sermon both Friday evening and during Yom Kippur. I know my children, who were away on the holiday weekend, would have found the sermons interesting and relevant.

If it is possible, I would appreciate receiving a copy of each so that they might enjoy the sermons as we did.

Sincerely,

Sylvia Schneider



CITY OF NEW YORK — OFFICE OF THE MAYOR
MAYOR'S URBAN ACTION TASK FORCE
CITY HALL
NEW YORK, N. Y. 10007

Chairman:
LEWIS M. FELDSTEIN

Washington Heights-Inwood
Urban Action Task Force
3958 Broadway, New York, N.Y. 10032
928-6655, 928-5760

October 14, 1970

Rabbi Robert Lehman
Hebrew Tabernacle Congregation
605 W. 161 Street
New York, N.Y. 10032

Dear Rabbi Lehman:

May I take this opportunity to thank you for making the recent High Holyday services a beautiful, spiritual event for me and my family. I read in the latest bulletin your article which asks the question "Is Anyone Out There Listening" and suddenly felt so sympathetic, and understood so well the problem you must face. So often in this office, we too feel, with all the efforts we make to reach the community-at-large, there's no one out there who cares, who hears us, who wants to get involved. In me, at least, you have one congregant who not only "is listening" but got the message you made, head-on.

Your sermons are always interesting throughout the year, but somehow, on the High Holydays, you are inspired and your talks come over hitting dead center. Your thoughts echoed in the phrases which said, in essence that there's nothing new under the sun, except that we have one more year, once again, to do things better, send chills through me even now.

That you could, in the midst of these trying times, with violence, and unrest all around us; bomb scares, explosions, riots and people without food or housing - everything around us going to pot, and in that one moment, when all time stands still, you offered a solution, -perhaps it may turn out to be the only solution, stop! take stock of yourselves, let's do it over again, and try a little harder to be better men and women. What a hope for the coming year.

I was so impressed with what you had to say, that I put a little card in my attache case which I see whenever I open it as I travel around the community. It says simply "Is there really nothing new under the sun?" It reminds me of your sermon and believe me, it will help in this coming year.

All the High Holyday services were beautiful, but Kol Nidre night was an emotional experience that tore my insides out. Yom Kippur itself is designed as a day of real soul-searching, but somehow at your services, you manage, by the end of the day to leave each congregant, empty - totally void of anything except the sincere desire to do a better job in the coming year. Even G-d couldn't ask more of anyone.

Congratulations is not quite the right word to offer to a Rabbi for this sort of effort. Perhaps "Thank you" is more appropriate. Thank you for giving me the courage to try again -- for one more year. And thank you for perhaps making my job out in the community a little easier and a little less frustrating.

May you and yours be inscribed in the Book of Life. May this New Year bring you happiness and health, and may your congregation give to you, just one small portion of what you give to them each day through your efforts to teach them, help them, and guide them in their lives.

Kindest personal regards.

Sincerely yours,

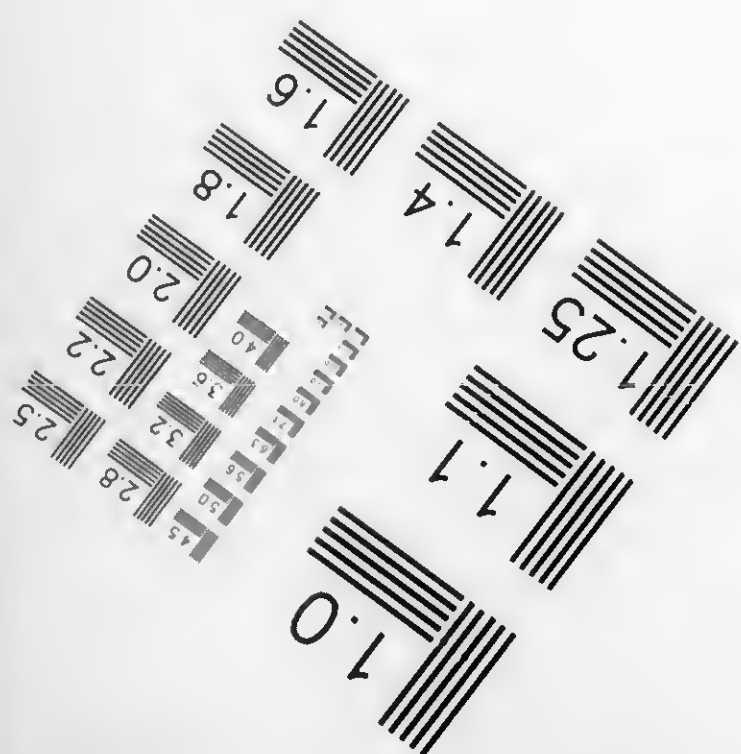
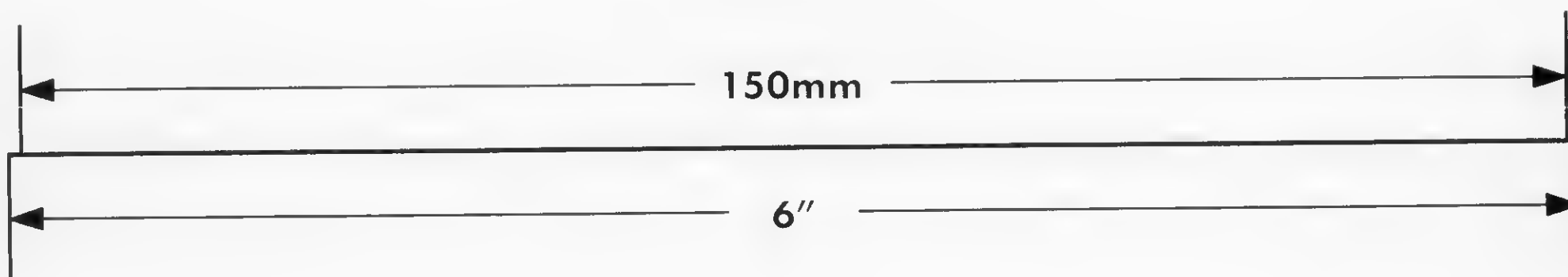
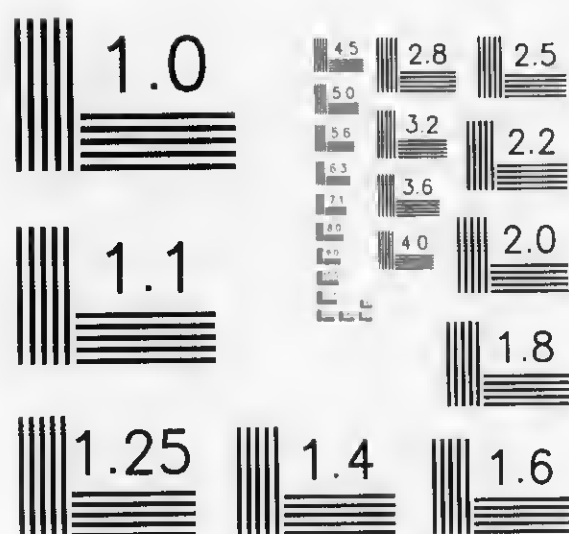
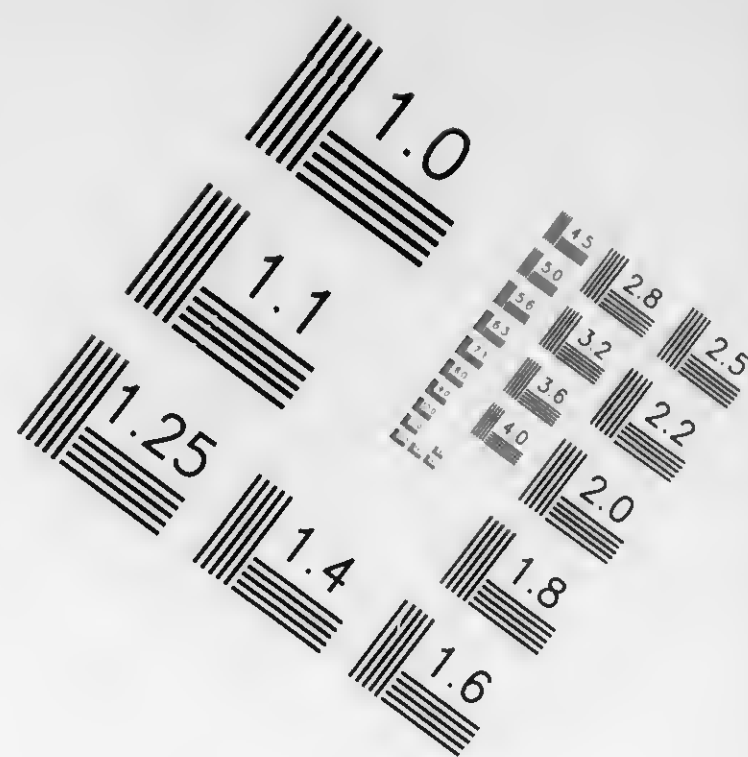
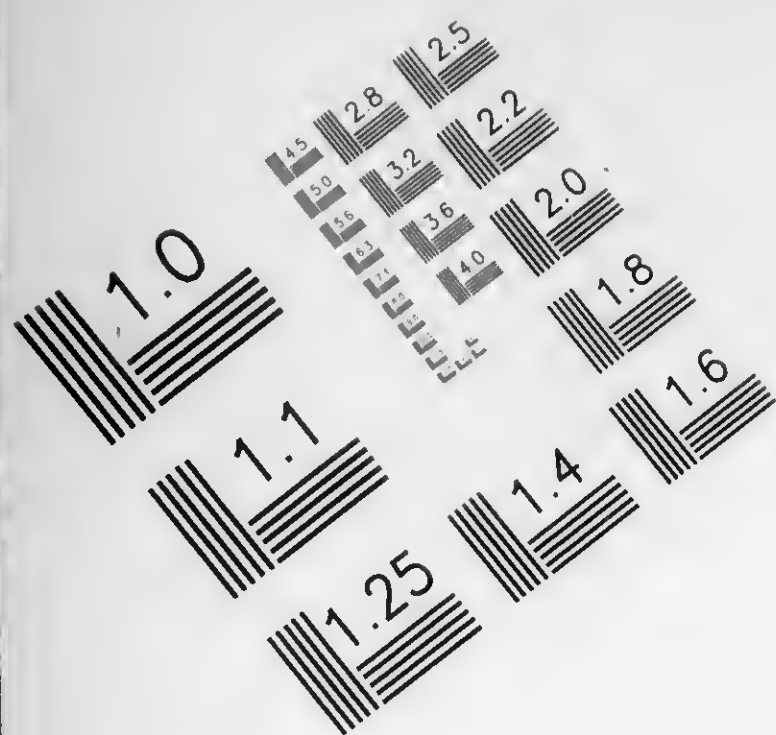
Phyllis R. Satz
Phyllis R. Satz,
Community Aide

Yes, I am listening, and I am lonely!
I am part of this very large world, I have family and friends, and yet I am quite alone. I am surrounded by people and they do not hear me, they do not listen. They are filled with their own problems, they have no time, they do not care. Do you care? Maybe. Do you listen? Sometimes. Do you have time? Never. I am not being fastidious. You take care of the needs of a group; There is no time for the needs of an individual. Where does one find solace? In God? I can talk to God, but he rarely talks to me. With a psychiatrist? I am not disturbed. I am lonely. Is there someone- - somewhere who will listen? Will you give me a little of your time? Time; the world's most precious commodity.

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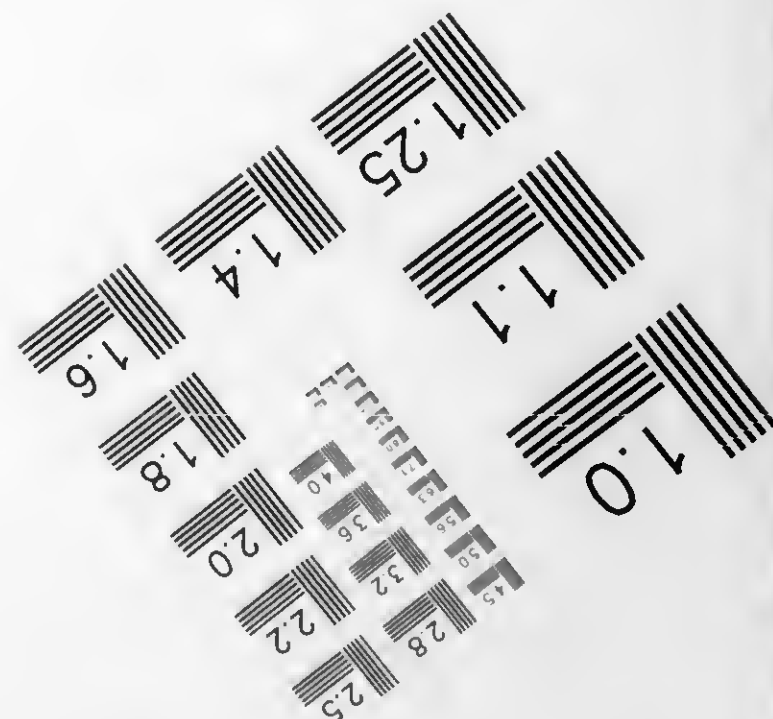


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